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दिल्ली

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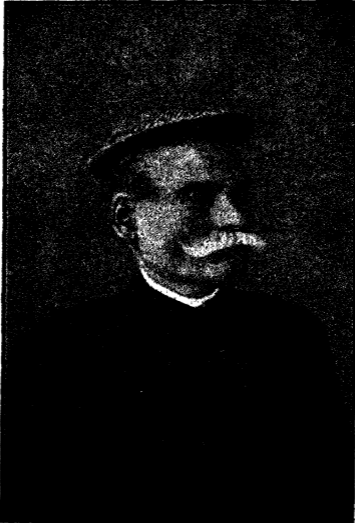
क्रम संख्या

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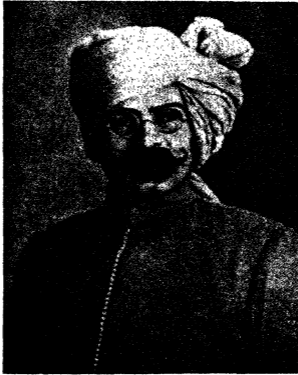
स्वर्गवासी साधुचरित श्रीमान् डालचन्वजी सिंघी



बाबू श्रीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

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स्व. बाबू श्री बहादुरसिंहजी सिंघी



अजीमगंज-कलकत्ता

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वाक्षिण्यचिह्नाङ्क श्रीमद् उद्घोतनसूरिविरचिता

कुवलयमाला

(प्राकृतभाषानिबद्धा चम्पूस्वरूपा महाकथा)

अतिदुर्लभप्राचीनपुस्तकद्वयाधारेण सुपरिशोध्य बहुविधपाठभेदादिभिः
परिष्कृत्य च संपादितम्

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शीपाटी : मुंबई-७

॥ सिंधीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥

अस्ति बङ्गाभिषे वेधो सुप्रसिद्धा मनोरमा । मुंशवाबाव इत्याख्या पुरी वैभवशालिनी ॥	१
बहवो निबसन्त्यत्र जैना अकेसजंशजाः । धनाढ्या नृपसंभान्या धर्मकर्मपरायणाः ॥	२
श्रीदालचन्द्र इत्यासीत् तेज्येको बहूभाग्यवान् । साधुवत् सच्चरित्रो यः सिंधीकुलप्रभाकरः ॥	३
बाल्य एवागतो यश्च कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां धृतधर्मार्थनिश्चयः ॥	४
कुशाश्रीयस्वबुद्धयं बहूस्था च मुनिष्ठया । उपाख्यं विपुलां लक्ष्मीं कौटपथिपोऽजनिष्ट सः ॥	५
तस्य मन्नुकुमारीति सन्नारीकुलमण्डना । अभूत् पतिव्रता पत्नी शीलसौभाग्यभूषणा ॥	६
श्रीबहादुरसिंहाख्यो गुणवीस्तनयस्तयोः । अभवत् सुकृतो दानो धर्मप्रियश्च धीनिधिः ॥	७
प्राप्ता पुष्यवता तेन पत्नी तिलकमुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥	८
श्रीमान् राजेन्द्रसिंहोऽस्य ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यवशत्वात् पितुर्दक्षिणबाहुवत् ॥	९
नरेन्द्रसिंह इत्याख्यस्तोजस्वी मध्यमः सुतः । सुनृवीरेन्द्रसिंहश्च कनिष्ठः सौम्यवशानः ॥	१०
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मानुगामिनः ॥	११
अन्येऽपि बहवस्तस्याभवन् स्वखादिबान्धवाः । धर्मजनेः समृद्धः सन् स राजेव व्यराजत ॥	१२

अग्रच्छ—

सरस्वत्यां सवासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां जलु ॥	१३
माहंकारो न बुभुधो न बिलासो न बुव्ययः । दृष्टः कदापि तद् गेहे सतां तद् विस्मयास्पदम् ॥	१४
भक्तो गृहजनानां स विनीतः सज्जनान् प्रति । बन्धुजनेऽनुरक्तोऽभूत् प्रीतः पोष्यगणेश्वरि ॥	१५
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समुद्रस्य समाजस्य धर्मस्योत्कर्षहेतवे । प्रचाराय च शिक्षाया इत्तं तेन धनं धनम् ॥	१७
गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदान्वितः । इत्था दानं यथायोग्यं प्रोत्साहिताश्च कर्मठाः ॥	१८
एवं धनेन वेहेन ज्ञानेन क्षुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्मणि सदागयः ॥	१९
अथान्यथा प्रसंगेन स्वपितुः स्मृतिहेतवे । कर्तुं किञ्चिद् विशिष्टं स कार्यं मनस्यचिन्तयत् ॥	२०
पुण्यः पिता सर्वदासीत् सम्यग्-ज्ञानशक्तिः स्वयम् । तस्मात् तज्ज्ञानबुद्धयर्थं यतनीयं मयाऽप्यहम् ॥	२१
विचार्यैवं स्वयं चित्तं पुनः प्राप्य सुसंमतम् । अद्धास्यवस्त्रमित्राणां विदुषां चापि ताडूशाम् ॥	२२
जैनज्ञानप्रसारार्थं स्थाने शान्तिनिकेतने । सिंधीपदाङ्कितं जैनज्ञानपीठसतीच्छिपत् ॥	२३
श्रीजिनविजयः प्राज्ञो मुनिनाम्ना च विभूतः । स्वीकर्तुं प्राथितस्तेन तस्याधिष्ठायकं पदम् ॥	२४
तस्य सौजन्य-सौहार्द-स्वैयंदायाविसद्गुणैः । वशीभूय मुवा येन स्वीकृतं तत्पदं वरम् ॥	२५
कवीन्द्रेण रवीन्द्रेण स्वीयपावनपाणिना । रस-ना-शाङ्क-चन्द्रा-भ्ये तत्प्रतिष्ठा व्यधीयत् ॥	२६
प्रारब्धं मुनिना चापि कार्यं तदुपयोगिकम् । पाठनं ज्ञानलिप्सूनां तथैव ग्रन्थगुम्फनम् ॥	२७
तस्यैव प्रेरणां प्राप्य श्रीसिंधीकुलकेतुना । स्वपितृभ्येते सर्वथा प्रारब्धा ग्रन्थमालिका ॥	२८
उदारचेतसा तेन धर्मशीलेन दानिना । व्यथितं पुष्कलं द्रव्यं तत्सत्कार्यसुसिद्धये ॥	२९
छात्राणां वृत्तिदानेन नैकेषां विदुषां तथा । ज्ञानाभ्यासाय निष्कामसाहाय्यं स प्रवसवान् ॥	३०
जलवाय्वाधिकानां तु प्रातिक्ल्यावसौ मुनिः । कार्यं त्रिवाधिकं तत्र समाप्यान्त्र चस्थितः ॥	३१
तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहः प्रदर्शितः ॥	३२
नव-निध्य-क-चन्द्रा-भ्ये जाता पुनः सुयोजना । ग्रन्थावल्याः विस्तरवाय विस्तराय च नूतना ॥	३३

ततः सुहृत्परामर्शात् सिंधीबंधानभस्वता । भा वि द्या भ च नायेयं ग्रन्थमाला समर्पिता ॥	३४
आसीत्सस्य ममोवाञ्छाऽपुर्वा ग्रन्थप्रकाशने । तदर्थं ध्ययितं तेन लक्षाब्धि हि क्लृप्यकम् ॥	३५
दुर्बिलासाद् विवेर्हेन्त ! वीर्भग्याच्छात्मबन्धूनाम् । स्वल्पेनैवाप कालेन स्वर्गं स सुकृती यवी ॥	३६
इ'न्दु-ख'-शू'न्य-नेत्राब्धे' मासे आषाढसंज्ञके । कलिकाताख्यपुर्यां स प्राप्तवान् परमां गतिम् ॥	३७
पितृभक्तं प्रव तत्पुत्रैः प्रियेसे पितुरात्मनः । तयं च प्रपितुः स्मृत्यै प्रकाशयतेऽपुना पुनः ॥	३८
इयं ग्रन्थावलिः श्रेष्ठा प्रेष्ठा प्रज्ञावतां प्रथा । भूयाद् भूर्त्यै सतां सिंधीकुलकीर्तिप्रकाशिका ॥	३९
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॥ सिंधीजैनग्रन्थमालासंपादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविभूतः । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥	१
सदाचार-विचारान्यां प्राचीननृपतेः समः । श्रीमच्छतुरसिहोऽत्र राठोडान्वयभूमिपः ॥	२
तत्र श्रीबुद्धिसिहोऽभूद् राजपुत्रः प्रसिद्धिभाक् । क्षात्रधर्मधनो यद्वच परमारकुलाग्रणीः ॥	३
मुञ्ज-भोजमुक्ता भूया जाता यस्मिन् महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मनः ॥	४
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुवाक्-सौजन्यभूयिता ॥	५
क्षत्रियाणी प्रभापूर्णा शौर्योद्दीप्तमुक्ताकृतिम् । यां दृष्टे च जनो मेने राजन्यककुलजा त्वियम् ॥	६
पुत्रः किसनसिहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥	७
श्रीदेवीहंसनामाऽत्र राजपुत्र्यो यतीऽवरः । ज्योतिर्भवेज्यविद्यानां पारगामी जनप्रियः ॥	८
आगतो मरुदेशद् यो भ्रमन् जनपदान् बहून् । जातः श्रीबुद्धिसिहस्य प्रीति-श्रद्धास्पदं परम् ॥	९
तेनाधारप्रतिमप्रेम्णा स तत्पुनः स्वसन्निधौ । रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुगः ॥	१०
वीर्भग्यात् तच्छिशोर्बाल्ये गुरु-तातो विवंगतौ । विमूढः स्वगृहात् सोऽथ यद्वृच्छया विनिर्गतः ॥	११

तथा च —

भ्रान्त्वा नकेषु देशेषु सेवित्वा च बहून् नरान् । बीक्षितो मुण्डितो भूत्वा जालो जैनमुनिस्ततः ॥	१२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातस्वगवेषिणा ॥	१३
अधीता विविधा भाषा भारतीयया यूरोपजाः । अनेका लिपयोऽप्येवं प्रत्न-नूतनकालिकाः ॥	१४
येन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा एतिह्यतथ्यगुम्फिताः ॥	१५
स बहुभिः सुबिद्धिः स्वस्त्यम्बलंश्च स सकृत् । जिनविजयनाम्नाऽसौ क्वातोऽभयद् मनीषिषु ॥	१६
तस्य तां विभूतिं ज्ञात्वा श्रीमव्याम्भीमहात्मना । आहूतः सावरं पुष्पपराणात् स्वयमन्ववा ॥	१७
पुरे चाहम्मवाबावे राष्ट्रियशिक्षणालयः । विद्यापीठ इति क्वातः प्रतिष्ठतो यदाऽभयत् ॥	१८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना । रत्नं मुनिं निधीः'द्वे' पुरातस्वाख्यमन्दिरे ॥	१९
वर्षाणामष्टकं यावत् संभूय तत् पदं ततः । गत्वा जर्मनराष्ट्रे स तस्संस्कृतिसमीतवान् ॥	२०
तत आगत्य संलम्बो राष्ट्रकार्ये च सक्रियम् । काराबासोऽपि संग्राप्तो येन स्वराज्यवर्षणि ॥	२१
क्रमत् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने । विद्वद्वन्द्याकधीन्द्रधीन्द्रनाथभक्तिते ॥	२२
सिंधीपद्युतं जैनज्ञानपीठं तदाभितम् । स्थापितं तत्र सिंधीबीडालचन्द्रस्य सूनूना ॥	२३

श्रीबह्मपुरासिंहेन दानबारेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥	२४
प्रतिष्ठितश्च तस्यासौ पवेऽधिष्ठातृसञ्ज्ञके । अध्यापयन् चरान् शिष्यान् ग्रन्थयन् जैनबाह्यमयम् ॥	२५
तस्यैव प्रेरणां प्राप्य श्रीसिधौकुलकेतुना । स्वपितृभ्यसे ह्येषा प्रारब्धा ग्रन्थमालिका ॥	२६
भयैव विगतं तस्य वर्षाणामष्टकं पुनः । ग्रन्थमालाविकासादिप्रबृत्तिषु प्रयस्यतः ॥	२७
'बाण-रत्न-नबेन्दु'ब्दे मुंबईनगरीस्थितः । मुंशीति बिस्वस्थ्यातः कन्हैयालालधोसखः ॥	२८
प्रवृत्तो भारतीयानां विद्यानां पीठनिर्मितौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥	२९
विबुधां श्रीमतां योगात् संस्था जाता प्रतिष्ठिता । भारतीय पदोपेत विद्या भव न सञ्ज्ञया ॥	३०
आहृतः सहकाराय सुहृदा स मुनिः कृत्वा । ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥	३१
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SINGHI JAIN SERIES

and

Late BABU SHRI BAHADUR SINGHJI SINGHI

My dear, sincere and noble friend, Babu Shri Bahadur Singhji Singhi, who, under my special inspiration, had founded this *Singhi Jain Series* in 1931, in sacred memory of his saintly father, Babu Shri Dalchandji Singhi and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress since its inception and to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the *Bharatiya Vidya Bhavan*, according to a scheme outlined by me. Full five years have passed since the sad demise of that noble man. In his revered memory, I am penning a few lines here.

*

On the 7th of July, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able to achieve, during the past eighteen years, in the field of scholarship, is due directly to him. The financial assistance with which he backed my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

Babu Shri Bahadur Singhji Singhi was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhi's father, Babu Shri Dalchandji Singhi, the family firm became a very flourishing concern.

Babu Dalchandji Singhi was born in Azimganj (Murshidabad) in the Vikram Samvat 1921 (1865 A.D.), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs Hurisingh Nehalchand for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale; and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C.P.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is

yet to be developed. His mining firm, Messrs Dalchand Bahadur Singhi, is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24-Perganas, Rangpura, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When Mahatma Gandhi personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs. 10,000.

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs. 3,00,000; and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H.E. Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs. 21,000, in which he paid Rs. 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs.

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise; and before this purpose of his could become a reality, he expired.

However, Babu Bahadur Singhji Singhi, worthy son of the worthy father, in order to fulfil the noble wish of the late Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraṅka Maṅḍala, Agra; the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur, etc.; and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Shri Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the late Poet, Rabindranath Tagore, and learnt of his desire to get a chair of Jain studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu Śri Bahadur Singhji readily agreed to found the Chair (provisionally for three years) in revered memory of his dear father, and pressing very cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my Principalship of the *Gujarat Puratattva Mandir*,

Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhji, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present Singhji Jaina Series.

At an early age Babu Bahadur Singhji joined the family business by pushing ahead with his father's enterprises, and succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhji was studious and introspective by nature. He devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copper-plates and inscriptions. His manuscript-collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jaina Swetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm.

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

- To the Hindu Academy, Daulatpur, Rs. 15,000/-.
- to the Taraqi-Urdu Bangala 5,000/-.
- to the Hindi Sahitya Parishad 12,500/-.
- to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-.
- to several maternity homes 2,500/-.
- to the Benares Hindu University 2,500/-.
- to the Jianganj High School 5,000/-.
- to the Jianganj London Mission Hospital 6,000/-.
- to the Jain Temples at Calcutta and Murshidabad 11,000/-.
- to the Jaina Dharma Pracharaka Sabha, Manbhum 5,000/-.
- to the Jaina Bhavan, Calcutta, 15,000/-.
- to the Jain Pustak Prachar Mandal, Agra, 7,500/-.
- to the Agra Jain Temple 3,500/-.
- to the Ambala Jain High School, 2,100/-.
- for the Prakrit Kosha 2,500/-.
- to the Bharatiya Vidya Bhavan 10,000/-.

At the Singhji Park Mela held in December, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor

of Bengal, and Lady Herbert participated, he donated Rs. 41,000/- for the Red Cross Fund.

Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copper-plates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room, as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhiji had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part, given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted, like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist. Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the then grievous condition of the country as well as the excessive scarcity of grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhji Singhji could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him; and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still, however, he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multimillionaire like him should give an appropriate contribution to the war funds. With this end in view he arranged in the second week of December, 1941, an attractive show, styled *Singhi Park Mela* in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commander-in-chief (later the Governor-General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

As mentioned above, the Series was started, in 1931, A.D. when I worked as a Founder-Director of the Singhji Jain Chair in *Vīsvabhāratī Shantiniketan*, at Singhji's request. It was, then, our aspiration to put the *Singhi Jain Chair* and the *Singhi Jain Series* on a permanent basis and to create a centre at *Vīsvabhāratī* for the studies of Jain cult in difference to the wishes of the late Poet Rabindranath Tagore. But unfor-

tunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted, therefore, from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the *Gujarat Vidya-pitha* and the *Purātattva Mandira* had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period of my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

*

In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī K. M. Munshi who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Śrī Munglal Goenka had placed a liberal sum of two lakhs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly, I came here and saw Munshiji. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the *Purātattva Mandira*, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the *Bhāratīya Vidya Bhavana* was settled. Accordingly, on the auspicious full-moon day of the Kārtika of 1935 (V.S.) the opening ceremony of the *Bhāratīya Vidya Bhavana* took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshiji. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during its short career of the last few years bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshiji. As I am inseparably linked up with it from its very beginning, I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshiji, its Founder-President, and therefore I have been always offering my humble services in its various undertakings and activities.

*

On the other hand, the Singhi Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it was quite appropriate, now, for me to chalk out lines of its future programme and permanence.

As Babu Bahadur Singhji Singhi, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works might more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life-time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information but sanctioned it casting merely a formal glance on the account sheets. He, however, discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc. as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life-time, he was always ready to spend as much after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Shri Munshiji, to the effect that if the Singhi Jain Series be associated with the Bhāratiya Vidyā Bhavana, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This wellintentioned desire of Munshiji was much liked by me and I conveyed it in a proper form to Singhji who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshiji since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt. Sukhlalji, who is a well-wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhji. Luckily we all four met in Bombay in the bright half of Vaiśākha (V.S. 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiji, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratiya Vidyā Bhavan under my sole supervision and direction.

In addition to transferring all sorts of copyright of the Series, Singhji also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singhji, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "Singhi Jain Śāstra Śikṣāpīṭha".

In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta, and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhji with the professor whose demand was somewhere about Rs. 50,000. Singhji asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, luckily of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sober mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000 for the purpose.

Singhiji began to take keen interest in the progress and development of the Bharatiya Vidyā Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed

to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that he would not feel satisfied even if the present rate of the publication which three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature!

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large-scale production of the works in the Series and its extension in pursuance of his eager desire.

*

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours. I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

★

SINGHIJI'S WORTHY SONS

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu Rajendra Singhji and Babu Narendra Singhji are treading the foot-steps of their revered father. It gives me great pleasure to record here that during the past five years on the Series alone they have spent more than Rs. 50,000. They also handed over a sum of Rs. 5,000 to the Indian Research Institute of Calcutta for the publication of the Jain works in Bengali language.

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs. 50,000 for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs. 30,000 for the foundation of a Jaina Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs. 15,000. He liberally gave Rs. 5,000 on the occasion of the celebration of 'Virāsāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samaj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarak tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the *Singhi Jain Series* and requested me to bring out as many works as possible, at whatever cost, so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literatures and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its Indological library as *Babu Bahadur Singhji Singhji Library*. Further, one of its main halls will bear his name as *Babu Bahadur Singhji Singhji Hall*. The Bhavan's Jain Department will also be known as the *Singhi Jain Shastra Shikshapith*

Bhāratiya Vidyā Bhavan,

BOMBAY.

7th July, 1949

JINA VIJAYA MUNI



दानशील, साहित्यरसिक, संस्कृतिप्रिय

स्वर्गीय बाबू श्रीमान्

बहादुर सिंहजी सिंघीजी

को

सादर समर्पित.

इस ग्रन्थमालाके जन्मदाता और पोषक वे ही थे ।

उन्हींके संकल्पसे ग्रन्थमाला फली फूली

और उन्हींके प्रोत्साहनसे मैंने

इस ग्रन्थमालाको परिपुष्ट

करनेका भरसक

प्रयत्न किया ।

मुनि जिनबिजय

GENERAL EDITORIAL

Ācārya Haribhadra (c. 750 A.D.), Uddyotanasūri (779 A.D.) and Siddharṣi (906 A.D.) were great Teachers and eminent Authors. Uddyotana was an immediate śiṣya and Siddharṣi, a paramparā-śiṣya of Haribhadra from whose works both of them derived inspiration. Their works *Samarāiccakahā*, *Kuvalayamālā* and *Upamitibhava-prapañcā kathā* are significant didactic tales, full of moral fervour. They aim at curbing, if not altogether eliminating, baser human instincts, so that men and women grow into balanced individuals, respect others as much as themselves, and contribute to building up a really cultured society. Their works have been my favourite subject of study. The eminent Indologist, the late H. Jacobi, wrote an original paper on the *Upamitibhava-prapañcā kathā* (Bonn 1891), and later, edited both the *Upamitibhava-prapañcā kathā* (in collaboration with P. Peterson) and *Samarāiccakahā* for the Bibliotheca Indica. The *Upamiti* is a remarkable allegory. The *Samarāiccakahā* is a classical piece rich in cultural data. The *Kuvalayamālā* contains abundant linguistic material for a researcher in Middle Indo-Aryan in addition to the wealth of cultural details.

I myself wanted to edit the *Kuvalayamālā*; and, had, in fact, got one forme of it even printed, by way of specimen, as early as 1931. But, owing to my other literary preoccupations, I had to keep it aside for some time. As the General Editor of the Singhi Jain Series, I was very much impressed by the methodology and meticulous scholarship of Dr. A. N. Upadhye, Kolhapur. His editions of the *Bṛhatkathākośa* and the *Līlāvāī* were included in this Series. I had given the basic material of the *Līlāvāī* to him; and his superb edition of it with a scholarly Introduction won the praise of eminent scholars like L. Renou in Europe and Dr. V. Raghavan in India, as is obvious from their reviews. Impressed by his scholarship and painstaking habits, I felt like requesting him to edit the *Kuvalayamālā*. I placed at his disposal some rare material, especially the photographs of the Jaisalmer Mss.

Dr. A. N. Upadhye acceded to my request, rose to the occasion and has now fulfilled one of my great desires. I am quite aware of the trials through which he has passed while working on this edition which absorbed a major part of his time during the last fifteen years and more.

In my *kiṃcīt-prastāvika* to the First Part, I have already explained the circumstances under which this edition was undertaken. The late H. Jacobi was very keen that the *Kuvalayamālā* should be critically edited and published. The late H. Lüders and W. Schubring (who passed away on 13-4-69) showed keen interest in this work. The First Part containing the Prākṛit Text and Various Readings was published in 1959; and the *Kuvalayamālā-kathā* in Sanskrit by Ratna-

prabhasūri was separately issued in a limited number of copies in 1961. For reasons beyond anybody's control, the publication of this Second Part, No 46 of the Singhi Jain Series, was delayed. It includes the Introduction by the Editor. A Cultural Note on the *Kuvalayamālā* by the late Dr. Vasudev Sharan Agrawala, the text of the *Kuvalayamālā-kathā* of Ratnaprabha, the Gāthāsūci, Notes by the Editor and the concordance of the printed text of the *Kuvalayamālā* with the two Mss.. J and P, and Index etc.

The learned Introduction of Professor Upadhye is characterised by the thoroughness and meticulous scholarship, so usual with all his writings. After carefully studying both the Mss., he has evolved his discipline of text-constitution and followed it with great success. His Introduction is a substantial study of the various aspects of the *Kuvalayamālā* and of the personality of its gifted author. His Notes are a rich mine of information and testify to his wide reading both in Sanskrit and Prākṛit literatures and of the critical studies connected with them. Dr. Upadhye has earned the gratitude of scholars interested on Indic studies by critically editing both the Prākṛit and the Sanskrit works and by shedding a flood of light on them and on their authors in his scholarly Introduction and Notes. His is an all-sided study of the *Kuvalayamālā*. He has certainly added to the prestige of the Singhi Jain Series which has already received great praise.

My sincere thanks are due to late Dr. V. S. Agrawala who contributed to this volume a Cultural Note on the *Kuvalayamālā* and to my friend Dr. L. Alsdorf who kindly agreed to our request and wrote a Foreword to this publication. Dr. Alsdorf is the doyen of Prākṛit and Jaina studies in Europe, a worthy successor of the late Dr. W. Schubring.

The late Shriman Bahadur Singh Singhi was a great philanthropist and a patron of learning. It is due to his munificence and nobleheartedness that the Singhi Series could achieve so much distinction in the annals of Indian learning. On the eve of my life, I look upon it as a duty to remember him with gratitude by dedicating this Volume to him. My thanks are due to both Shri Rajendra Singh Singhi and the late Shri Narendra Singh Singhi who have been upholding the great traditions of their family. I feel sorry that Shri Narendra Singhaji did not live to see the publication of the *Kuvalayamālā*, Part II, in which he was keenly interested.

I cannot adequately express how happy I feel in seeing this work published in such a worthy form. The same Hṛidevī who inspired Uddyotanasūri to compose this work has perhaps stood by Professor Upadhye who completed this edition with arduous labour and great patience. This is my humble *pūrnāhuti* in the cause of Indian learning.

In conclusion, I should only quote a few lines from the *Kuvalayamālā* of Uddyotana himself:

उज्जुय-पय-ममणित्ता सरलुल्लावा य भूसण-विहूणा ।
 दुमाय-बाल व्व मए दिण्णा तुह सुयण णेहेण ॥
 णेहं देज्ज इमीए खलियं छाएज्ज वयणयं पुलए ।
 अहवा कुलस्स सरिसं करेज्ज हो तुज्जं जं सुयणा ॥
 दंसिय-कला-कलावा धम्म-कहा णेय-दिव्खिय-णरिदा ।
 इह लोए होइ बिरा एसा उसभत्त कित्ति व्व ॥

Anekanta Vihara
 Shreyas Colony, P. O.
 Navarangpura, Ahmedabad-9.
 28-8-1969

MUNI JINA VIJAYA

FOREWORD

It is for me a matter of satisfaction and joy to congratulate my friend *Dr. Upadhye* on the successful completion of an arduous task which has engaged his attention and absorbed a major portion of his working power for the last sixteen years. The history of the present critical edition of Uddyotana's *Kuvalayamālā* does indeed go back even much further: it was first planned by *Munimahārāja Jinavijayaji* shortly after the turn of the century, and actually started by him in 1931. When other activities and duties eventually compelled him to abandon this most exacting and difficult undertaking, he was fortunate indeed in being able to hand it over to the present editor, who succeeded in bringing out the first volume, containing the Prākṛit text, exactly ten years ago. Every friend of Prākṛit literature, and of Indian literature in general, is sure to welcome with gladness and gratitude the long-awaited second volume, with *Dr. Upadhye's* comprehensive introduction and the Sanskrit digest by *Ratnaprabhasūri*, which, after many unexpected vicissitudes and delays, is now being laid before us.

Of the numerous Prākṛit works which *Dr. Upadhye's* indefatigable zeal and critical scholarship have rescued from oblivion and made accessible to modern research, the *Kuvalayamālā* is in several respects the most important and interesting. The unusual linguistic inclinations of its author, presenting us with valuable specimens of a number of Prākṛit and Apabhraṁśa dialects and even of "the mysterious Paiśāci", were noticed long ago and have given rise to several investigations, all duly recorded by *Dr. Upadhye*; it is to be hoped that the full text now available in a critical restitution will provide the solid basis for further linguistic studies. If *Dr. Jacobi* in the preface to the edition of *Haribhadra's Samarāiccakahā* wrote that it gives "a picture of Indian Life in the 8th century which the antiquarian may study with profit", this might be said with even greater force of the work of *Haribhadra's* disciple *Uddyotana*; the wealth of cultural data to be gleaned from it is duly emphasized by the editor. From the purely literary point of view, we are presented with one of the great masterpieces of that voluminous *Kathā* literature which is perhaps the most famous contribution of Jainism to Indian literature in general.

The possible sources and literary connexions of the *Kuvalayamālā* have been fully and ably discussed in *Dr. Upadhye's* introduction. The nearest, and very natural, kinship seems to me to exist between it and the just mentioned *Samarāiccakahā*. The latter, as is well known, is centred round the motif of *karman* and transmigration, used as a literary device in a characteristically Jaina fashion: the story follows the fates of two *jīvas*, connected by a *nidāna*, through nine births. *Uddyotana* would seem to have deliberately outdone his *Guru* by increasing

the number of *jīvas*, whom we accompany through the vicissitudes of a number of *bhavas*, to five. As their histories are not connected to begin with but interlace only at a later stage; and as, moreover, they are not told in a tedious systematic or chronological order but—by a device common also in modern literatures—are often put into the mouths of different characters of the story who tell them in retrospect, the plot of the novel becomes involved to a degree and is so difficult to follow that the editor has deemed it expedient to have the detailed analysis of contents followed by a second survey (“The story retold broadly”) arranged systematically according to the five *jīvas*; I am sure every reader will find this as helpful as I did myself.

I wish and hope that Prākṛit studies, happily on the up-grade in India after long times of neglect, will receive a fresh impetus and derive rich benefit from this edition of the *Kuvalayamālā*, by which *Dr. Upadhye* has rendered one more signal service to the cause of Prākṛit literature and Indian Literature in general.

Seminar für Kultur
und Geschichte Indiens
University of Hamburg
Hamburg (West Germany).
May 18, 1969.

L. ALSDORF

PREFACE

The *Kuvalayamālā*, Part I, containing the Prākṛit Text accompanied by Various Readings, was published in 1959 as No. 45 of the Singhi Jaina Series. Subsequently the *Kuvalayamālā-Kathā-Saṃkṣepa* of Ratna-prabha-sūri was issued separately as well, in 1961, with a short Preface. In this Part II are now included an English Introduction, the late Dr. V. S. Agrawala's 'A Cultural Note on the *Kuvalayamālā*,' the *Kuvalayamālā-Kathā-Saṃkṣepa* noted above, the Index of Gāthās, Notes and other accompaniments at the end. By way of specimen, to illustrate the paleographic discussion in the Introduction, charts of letters from the two manuscripts and photographs of some palm-leaves are also given here.

None regrets more than the Editor himself the delay in issuing this Second Part for reasons beyond his control. In his weaker moments, the Editor even wondered, now and then, whether the Introduction would be published at all; and some portions of it were contributed by him as independent papers to some Journals. The patience of readers is more than tried for which the Editor expresses his apology. His only relief is that at last this Volume is being published in a manner matching the earlier volume.

It is some satisfaction for me that this work, so important from the point of view of the basic ethical values (with a view to removing individual imbalances and bettering human relations), linguistic material and cultural data, which occupied my major time for more than fifteen years, has seen the light of day. I am sure, those who are accustomed to the exacting work involved in editing Prākṛit texts from rare Mss, will certainly appreciate my humble labours on this important, classical religious romance of our country. In a self-imposed undertaking which extended over such a long time and on which I was working almost single handed all these years, there are bound to be shortcomings of which none can be more aware than myself. I shall be very happy to receive suggestions from my active colleagues in the field.

It is a pleasure for me to record my sense of gratitude to numerous scholars and friends who have obliged me in various ways in accomplishing this arduous duty. I cannot adequately express my sense of gratitude to *Muni Shri Jinavijayaji* who kindly entrusted this work to me which he himself had undertaken some years' back. He stood by me all these years and encouraged me in various ways to fulfil this difficult job. I am thankful to the authorities of the Bhāratīya Vidyā Bhavana for publishing this work in the Singhi Jaina Series. My thanks are due to *Prof. S. A. Upadhyaya* who is keenly interested in the progress of this Series. It has been extremely kind of *Prof. L. Alsdorf*, University

of Hamburg, Hamburg (W. Germany), to have contributed a Foreword to this volume for which both the General Editor and myself are very thankful to him. As the work lingered on for many years, now and then some of my post-graduate students helped me in checking the collations; and I should specially mention the name of *Prof. M. S. Ranadive*, Satara. My friend, the late lamented *Dr. V. S. Agrawala* contributed a Cultural Note on the *Kuvalayamālā* with his usual academic zeal. What pains me most is that he did not live to see the note printed. *Muni Shri Punyavijayaji* has been helpful and keenly interested in my studies all along. He read the whole of the *Kuvalayamālā*, along with his younger colleagues, and made a number of suggestions on the readings; and most of them are included by me in the Notes. I am so grateful to him. I also record my sincere thanks to the Manager, *Nirnaya Sagar Press*, Bombay, and to the Manager, *Sharada Press*, Mangalore, but for whose cooperation I would not have been able to present this volume in the present form.

The Singhi Jain Series has carved a name for itself in the records of Sanskrit and Prākṛit publications. My thanks are due to *Shri Rajendra Singh Singhi* and the late *Shri Narendra Singh Singhi* who have been very keenly interested in the publication of the *Kuvalayamālā*. What pains me is that *Shri Narendra Singhiji* did not live to see in print this Second Part.

Lastly, I would be failing in my duty, if I did not record my sincere gratitude to the University Grants Commission, New Delhi, for having so graciously made me the Grant intended for Retired Teachers. It is this timely aid that has enabled me, even after retirement from service, to pursue my researches in my specialised branches of Indology with the peace of mind all such work needs.

karmanṃ evādhikāras te |

Dhavalā,
VIII, Rajarampuri,
Kolhapur-1.
July 21, 1969

A. N. UPADHYE

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	उ o
ए e	क ka	क kka	क kkha	ख kṣa	ख kha	ग ga
घ ggho	घ gha	च ca	च cci	च ccha	च cha	ज ja
झ jja	झ jjha	झ jjhaḥ	झ jha	ट ṭa	ट ṭṭa	ट ṭṭha
ठ ṭho	ड ḍa	ड ḍḍa	ड ḍḍha	ड ḍha	ण ṇa	ण ṇḍa
त tu	त te	त ttu	त ttū	त ttha	थ tha	थ ḍḍa
द dda	द ddhaṃ	ध dha	न na	न nta	प pa	प ppa
फ pha	फ pha	बि bbhi	भ bha	म ma	म me	न nhe
र ra	र rū	रि rnpṭ	ल la	ल lla	व va	व śa
श śtaḥ	स sa	ह ha	ह ṇha	ह lha	॥७॥	७ 6
						७ 51

- S.N.Ghorpade

* Symbol at the close of a paragraph or section.

DRAWING OF THE SELECT AKṢARAS OF THE MS. J OF
the Prākṛit Kuvalayamālā

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	०	ए ē
क ka	कु ku	क्ष kṣa	ख kha	क्ख kkha	ग ga	ग्र gga	गं ggham
घ gha	च ca	च्च cca	छ ccha	ब cha	ज ja	जू ju	ज्ज jja
झ jjha	ञ jha	ट ṭa	ट्टि ṭṭi	डं ṭṭham	ठि ṭṭhi	ठ्ठ ṭṭho	ड्ड ḍa
ढ ḍe	ड्डी ḍḍi	ड्ड ḍḍha	ढ ḍha	ण ṇa	ण्ण ṇṇa	ण्णो ṇṇo	ण्ह ṇha
त ta	त्ति tti	त्थो ttho	त्थ ttho	थि thi	दी dī	दु du	दू dū
द्ध dde	द्ध ddha	ध dha	न na	न्ण nna	प pa	प्प ppa	प्फा pphā
फ pha	ब ba	ब्भ bbhe	भ bha	म ma	म्हा mhā	य ya	र ra
रु ru	रू rū	ल la	ल्ल lla	ल्ला lhā	व va	शि śi	शां śam
स sa	स्ते ste	ह ha	हु hu	॥०॥	॥५॥	॥५॥	क्क kka

- S.S. Dongarsane

* Symbol at the close of a paragraph or section.

** The symbol of bhale at the beginning of the work.

DRAWING OF THE SELECT AKSARAS OF THE MS. P OF
the Prākṛit Kuvalayamālā



Portions of the palm-leaf Ms. (No. 58 of 1880-81, Bhandarkar C. R. Institute, Poona),
folios Nos. 44a (half) and 43b (half), of the *Tīrteśāvar'akabhāṣā*, *avṛtti*, see the Intro. p. 6,
footnote 1.

INTRODUCTION

1. CRITICAL APPARATUS

The Prākṛit text of the *Kuvalayamālā*, critically edited here for the first time, is based on the material from the following Mss.

P - This paper Ms., written in Devanāgarī characters, belongs to the Deccan College Collection, and is now deposited at the Bhandarkar Oriental Research Institute, Poona, No. 154 of 1881-82. It has 133 folios, the first being written on only one side. It measures 32.5 by 12.5 cms. The mode of writing is uniform, but it changes on page 80a, line 8. There onwards, the letters are slender, the ink is more thick, and the writing point a little more broad. To begin with, there are 18 lines on each page for some 8 pages and then 17 lines on each page, and then again 18 lines from p. 81a onwards where, as noted above, the writing is more compact with smaller letters. In full lines there are some 72-77 letters in the earlier part, but they rise to 76-80 in some lines where the writing is more close.

This Ms. is well preserved on the whole. The paper is good, though turned brownish now. Some corner portions are exposed to moisture with the result that there is darker appearance, and the ink also is rubbed in some places. Here and there the white ants have eaten the edges of some folios and bored holes too in the middle. The edges of some folios are lately mended with paper pasted along the border. The first folio, which was damaged in the corner, has a back-sheet lately pasted; while the last folio is more thick originally. Folio 2 is torn but mended with transparent paper, and some of its letters are rubbed away. The written portion on a page measures about 9.5 by 27 cms. On the right and left sides there are two marginal lines (in black ink) sometimes single and sometimes double. There is a decorative blank space (sometimes written ornamentally with some letters from the running line as on folios 25-7, 115-6, 119-21, 125-27) in the centre of a page; and this space was necessary for the string-hole in the palm-leaf Mss. This Ms. is written in black ink. Here and there the numbers of Gāthās (wherever they are put), the double or single Daṇḍa, beginnings of fresh topics, terms like *ahavā*, *avi ya*, *tattha vi*, *cha*, *taṁ jahā*, *kiṁ* etc. are spotted with red chalk (*gairuka*). The top left-hand corner of the margin bears the name *Kuvalayamālā* (sometimes contracted as *kuvalayamā*, *kuva o mālā* etc.) in Devanāgarī and the right-hand corner of the page below has the page number, this being the back-side of the folio. Taking the folio No. 25, one side say 25a has no title and page-number which are put on 25b. The letters which the copyist could not read from his exemplar are left blank by him only with the head-lines or serifs. The traces of the use of modern black, red and green pencil and of red or blue ink are also seen here and there to mark some references of geographical, historical, cultural and literary interest. There are a few marginal additions and corrections: those on pp. 26a, 39b, and 51b are modern, while that on p. 80b is perhaps of the copyist himself.

The Ms. has the following beginning after the symbol of *bhale* (with two Daṇḍas on both the sides) which looks like Devanāgarī sixty (see the chart of its *aḥṣaras*):

ॐ नमो धीतरागाय ॥ पढमं नमह etc.

It ends thus:

समाप्त्यं कुवलयमाला नाम कथा ॥ छ ॥ ग्रंथसंख्या सहस्र ॥ १०००० ॥ कृति [ः] श्रीश्वेत-
पटनाथमुनेर्दाक्षिण्यलाञ्छनस्य उद्योतनसूरे [ः] ॥ छ ॥ छ ॥

The above number of the *granthāgra* is written after covering the original writing with yellow paste.

There is no record here of the age of the Ms., but according to expert opinion this Ms. may be assigned to the 15th century A.D. and is thus slightly more than four hundred years old. The copyist of this Ms. has often confused between *v* and *dh*, *η* and *l*: perhaps he or his predecessor has not carefully read the *ādarsa-prati*. He numbers serially only a few verses at the beginning. He consistently uses *paḍimātrā* or *pr̥ṣṭhamātrā*, though here and there *e* and *o* show the top-strokes. His *jja* looks like *dya* and is read by some as *jya*. The letters *ch* and *cch* are not duly distinguished by him. Though there are many scribal slips and usual lapses, the copyist has a neat hand throughout. He distinguishes his *u* and *o*, with a dot or stroke on the top of the latter.

In orthography, this Ms. is more inclined to the use of *ya-śruti*, though there are cases where it is not used (printed text p. 4, line 8: *raiā*, but in the next line *raiyā*). It has some cases of inorganic *t* as well. On the whole very often it uses *n* initially and in a conjunct group, though there are cases of initial *η* and of *ṃ*. It uses *anusvāra* almost as a rule and not *parasavarna*. In a few cases, *m* is used generally at the end of a line or so. Conjunct groups like *cch*, *jjh* and *tth* are written even after an *anusvāra*. In Sanskrit passages, in the conjunct groups with *r* as the second member, the other consonant is written double (the developing partner unaspirated with the aspirated remnant). In this volume are included the drawing of the select *akṣaras* of this Ms. as well as the block-prints of the photographs of its two pages Nos. 1 *b* and 133 *b*. The page 35 *a* is reproduced by F.B.J. KUIPER in his paper 'The Paisācī fragment of the Kuvalayamālā', *Indo-Iranian Journal*, vol. I-1957-NR 3.

J- This is a palm-leaf Ms. of the *Kuvalayamālā* belonging to the Big Bhaṇḍāra at Jaisalmer.¹ It contains 254 leaves, each leaf measuring 58.5 by 6.4 cms. The breadth noted is obviously at the centre of the widest leaf, because it decreases at some corner or the other and varies from leaf to leaf. Muni Śrī JINAVIJAYAJI placed at my disposal 54 photographs each measuring 29.3 by 24.2 cms. put on mounts 39.4 by 31.8 cms. and containing some ten pages (of one side of the leaf or the other) of the palm-leaves.² While arranging the leaves for photographing, a few pages are repeated in different plates. In this lot are included the photographs of the wooden boards of the *Candra-prajñapti* and *Bhagavatīvr̥ṭti* and of some of the leaves of the *Vilāsavatī-kathā*. The palm-leaves Nos. 1 and 254

¹ C. D. DALAL and L. B. GANDHI: *A Catalogue of Mss. in the Jain Bhandars at Jaisalmer*, p. 27, also Intro. p. 42, G. O. S. XXI, Baroda 1923.

² There is a set of photographs also in this Oriental Institute, Baroda.

are written on one side only. Muniji also gave me a transcript prepared from the palm-leaves directly; and a copy of this, got prepared by me, I repeatedly used while preparing my press-copy. Though I have not handled the palm-leaves directly, every reading recorded by me is checked in the light of the photographs in which the leaves are of reduced size, a little less than half. As it was difficult to read them with naked eyes, a few photographs I got enlarged to 51 by 40.7 cms.; and therein the letters were easily readable, though due to not-very-sharp focus some leaves gave a blurred appearance. The original Ms., I imagine, must be an admirable piece of calligraphic workmanship.

The number of lines varies from 4 to 7 on different pages depending on the breadth of suitable writing space available on each side of the leaf. Each full-length line contains letters (including *daṇḍas* etc.) ranging from 135 to 140. Excepting the first and the last, all the folios are written on both sides in black ink. The written portion on each page gets divided into three parts with space and a hole (for the string) in between them. There is margin left at both the ends. Some leaves are broken at the ends here and there; and as the photographs indicate, on a few pages the ink is rubbed. Perhaps the letters could be read easily in the original palm-leaves, because what is apparently blurred is duly copied in the transcript prepared directly from the palm-leaves.

The leaves bear page-numbers on one side only; on the left-side margin (generally at the centre) in symbolic syllables, standing vertically, i.e., one below the other, the lowest syllable forming the first place; and on the right-side margin (also at the centre) in numerals written horizontally. A careful study of these symbolic syllables discloses that they are practically covered by the excellent table drawn up by Muni Śrī PUNYAVIJAYAJI.¹ Some of the symbolic syllables in the photographs of J are covered by the strings. One or two deviations I could mark, but they may be looked upon as scribal slips. Some of the syllables have a wavy crest on the serif or a couple of dots on the head: all this may be either decorative or just a flourish of the pen. The zero is also given sometimes a decorative figuration: it is faced, on four sides, by four round brackets with inward or outward curve; or its place is taken by a cross, or the sign of multiplication, the angles being filled by round brackets of outward curve.

In this Ms. every letter is separate, or a unit by itself, and the serif or headline of one is not connected with that of the other. The *paḍi-mātrā* or *pr̥ṣṭha-mātrā* is used here and there; but it is less frequent, if not altogether absent, in the first line which has ample blank space for the top-strokes for the vowels *e* and *o*. Both *para-savarṇa* and *anusvāra* are used. There are instances of *ya-sruti*, but it is not uniformly used. Almost uniformly *ṇ* is used everywhere: the instances of initial *n* and conjunct *nn* are scarce. There is plenty of use of inorganic *t*, or what is often called *ta-sruti*.

The Ms. J perhaps makes no distinction between *v* and *h*; and it uses the same letter for both of them. There are certain letters which look very much alike in some places, for instance, *c* and *v*, *t̥ṭha* and *ḍḍha*, *y* and *v*, *bh* and *h* etc. Many

¹ *Jaina-citra-kalpa-druma* by S. M. NAWAB, p. 63 of the First Section, Ahmedabad 1935; also *Sanmati-prakarṇa* (Gujarati Intro.) by S. SANGHAVI and B. DOSHI, pp. 15-27, Ahmedabad 1932.

of the letters have such a peculiar and old style that a novice might confuse one for the other; some pairs may be noted here by way of illustration: *a* & *jh*, *u* & *o*, *ū* & *j*, *e* & *p*, *gh* & *pp*, *gh* & *vv* & *pp*, *tth* & *ddh*, *d* & *r*, *t* & *n*, *ṅ* & *l*, *th* & *vv*, *ph* (second variety) & *d*, *bh* & *ru*, *m* & *s*, *y* & *p* etc. With regard to *u* and *o*, one feels that there is a slight difference in their shape; but it is not always definitive. Very often *cch* is written for *ch*, and *cch*, *jjh* and *tth* follow an *anusvāra*, the first two even a long vowel. At times initial doubling as in *tthio* is seen. The sign of *avagraha* is used here and there, of course rarely; and a somewhat peculiar symbol (a round bracket with a stroke below) is used for *m*.

In this Ms. J, verses are not numbered; separation of words is sometimes indicated by very small strokes or dots on the head of a line; very often *danḍas* are helpful, but they are not put always at the required place, especially in prose. In verses, however, single or double *danḍa* is used regularly and correctly. At times some letters are rubbed out and stand faint: they are to be treated as cancelled. Sometimes dots are put on letters which are to be omitted; and a stroke below them means striking off of that portion. Portions within round brackets are also to be left out. There are some marginal additions and corrections, often in a different hand of the later style. Big sections in stories are concluded with a symbol which looks like *cha*,¹ put between single or double *danḍa*. The Ms. J opens thus:

६० ओं णमो वीतरागाय ॥ पदमं णमह जिणिदं etc.

and ends thus:

॥ इति कुचलयमाला नाम संकीर्णकथा परिसमाप्ता ॥ (ॐ) ॥ मंगलं महा धीः ॥ छ ॥ संवत् ११३९ फाल्गु वदि १ रविदिने लिखितमिदं पुस्तकमिति ॥

Thus this Ms. is written in Śamvat 1139, i.e., (-56), A.D. 1083; and so it is nearly 900 years old. The concluding sentence, mentioning the date, shows a slightly different hand; but I think, it is written by the same writer.

A paleographic study of this Ms. by duly handling the original palm-leaves would bring to light many interesting details. As already observed by Prof. F. B. J. KUIPER², 'J is written in a hand which closely resembles that of pl. VI, col. XV of BÜHLER (taken from a Ms. that is only two years older than J), except for the *akṣara ṇa*.' The serif or the head or top line of many letters in J is not just a short line above the *akṣara*, but often it looks like a wedge (with thick ink) and resembles the serif of certain letters in pl. V, col. iii and pl. VI, col. xiv of BÜHLER.³ What is seen as hollow triangle of the serif in the Banswara plates of Bhoja of Dhārā (11th century A.D.) is thickened with ink in J.

It is interesting to study the *akṣaras* in J in more details. *a* and *ā* structurally resemble those in BÜHLER VI. xv-xvii, but may also be compared with those in

¹ See the charts of *Akṣara-vaṅikās* at the beginning.

² *Indo-Iranian Journal* I. No. 3, p. 231.

³ These references to BÜHLER are to his *Indische Palaeographie* in the Grundriss, 1896, with plates; its English translation by J. F. FLEET in the *Indian Antiquary*, XXXIII, 1904; lately issued, along with plates, in *Indian Studies: Past and Present*, Calcutta 1959.

V. viii and VI. xiv: what deserves to be noted is the graded thickness of the vertical line with a pointed tip. For *i* cf. BÜHLER V. viii, ix & xxi; VI. vi; it is clearly different from that in VI. xv. This letter *l* in J is peculiar and unlike those noted by BÜHLER in plates V & VI, the nearest in shape being that at VI. vii. 4; but it resembles the Pratihāra (9th c. A.D.) type noted by C. SIVARAMAMURTI.¹ In its second variety (see the *akṣara-valikā* block at the beginning) the top mark is not the usual curvy or wavy line but a half-bracket-like hook resembling the upper roundish mark as in BÜHLER VI. xv. 4 or V. xxi. 4, very much like the present-day hook on the top of Devanāgarī *i* to show that it is *l*. For *u* of J, cf. BÜHLER V. iii & VI. xv-xvi, its lower hook being more sharp pointed. For *ū* cf. BÜHLER V. xv & VI. xv-xvi: its wedge-shaped serif is very striking, and it looks very much like *ja* of J. For *e*, cf. Ibidem V. vi & VI. xv-xvii: the sharp point at the bottom is striking. For *o* of J, cf. BÜHLER VI. xv-xvi. 13, the symbols in which are sufficiently similar to those for *u*. J writes *u* and *o* apparently alike. There seems to have been some difference, but it is not definitive. The forms of these *akṣaras* in our chart are taken from a context where the values are definite. The letters *u* and *o* in OJHA's, plate xix, the *varṇa-mālā* from the palm-leaf Ms. *Uṣṇīṣa-Vijayadhāriṇī*, deserve comparison.² In later corrections which are made in a squarish hand, *o* is represented by *u* with a top-stroke as in later Devanāgarī found in Mss. like our P.

For *k* of J, cf. BÜHLER VI. v. xiv & xv; the flourish of it agrees more with that in xiv than that in xv. For *kh*, cf. Ibidem V. xvi and VI. xiv. For *g*, cf. Ibid. VI. xv, but its shape in J is more curvy. For *gh*, cf. Ibid. VI. xv-xvi; at times it is similar to that in V. xi etc.

For *c* of J, cf. BÜHLER V. iii and also VI. xv; its shape is more acute angled in J; and when the interior space is covered by ink, it often looks like *r*. For *ch*, cf. Ibidem V. xvi and VI. xv; it is very much similar to *th* in the conjunct group; and often *ch* stands for *ch*. For *j*, cf. Ibid. V. xvi, and also VI. xiv-xvi. For *jh*, cf. Ibid. VI. xvi; it is often difficult to distinguish it from *jhh*: and it very much resembles the *akṣara* in paragraph 2, Plate XXVI of OJHA.

For *t* and *th* of J, cf. BÜHLER VI. xv. For *ḍ*, Ibid. VI. xvi; at times it looks like *r* when the ink column of the letter is less thick. For *ḍh* cf. V. xiv. For *ṇ*, cf. VI. xv; it has roundish arms, one of which has a fine point; and by later scribes it is sometimes misread as *l*.

For *t* of J, cf. BÜHLER VI. xvii-xvi; the top wedge of our *t* is very thick. For *th* cf. Ibidem V. xxi; but often it resembles *th*. For *d* cf. VI. xv, but its style is very much like that in V. iii-xi. For *dh* cf. VI. xv, but the style as in V. iii-x. The structure of *ddh* is somewhat ticklish. For *n*, cf. VI. xv, but for its style V. xi.

For *p* of J, cf. BÜHLER VI. xv. For *ph* cf. VI. xv, but in some places its shape is different (both the types being shown in the chart) and resembles that in V. viii. (c. 993 A.D. or the Sena type (p. 125) noted by C. SIVARAMAMURTI.³ For *b* cf. VI. xii; *b* and *v* are similar; and perhaps the same symbol served the pur-

¹ C. SIVARAMAMURTI *Indian Epigraphy and South Indian Scripts*, Fig. 87, p. 181, Madras 1952; also p. 64.

² G. H. OJHA: *The Palaeography of India* (2nd ed.), Ajmer 1918.

³ See C. SIVARAMAMURTI's book noted above, pp. 127 and 140.

pose of both in early days. The Nāgarī form of both of them was the same for a pretty long time; and the cross line in the belly of the letter, to mark out *b*, came much later, say by the 13th and 15th century A.D. For *bh* cf. VI. xv, but often it gets closed at the lower point. For *m* cf. VI. xv.

For *y* of J, cf. BÜHLER VI. xv, but note the parallel bend on both the sides. For *r*, cf. VI. xiv-xv, and also V. vi etc.; the thick line and dagger-like shape of our *r* are striking. For *l* cf. VI. xv, but the shape of its serif is somewhat different. For *v*, cf. VI. xv; its longish and angular shape deserves attention. For *s* cf. VI. xv; it occurs in J only in a few Sanskrit verses, and at times it is written like *s*. For *ṣ* cf. VI. xv; but the style is more similar to those at V. xvi, and VI. x-xi. For *ś* cf. VI. xv, but some difference in the shape; cf. also VI. xiii. For *h* cf. VI. xv, but for its style cf. V. iii and VI. xiii. For *kṣ* cf. VI. xv. For *ḥ* cf. V. x. 44; our symbol is more roundish.

From the above detailed observations it is seen that most of the *akṣaras* of the Ms. J have a close resemblance with those recorded by BÜHLER in plate VI, column xv. He has drawn them from a palm-leaf Ms. of the Sanskrit commentary of Koṭyācārya on the *Viśeṣāvāsyaka* of Jinabhadragaṇi (together with some supplements from the Royal Asiatic Society's *Gaṇaratnamahodadhi*, of A.D. 1229), now deposited in the Bhandarkar O. R. Institute, Poona.¹ I have personally inspected this Ms. with a view to have precise palaeographic comparison of it (V) with J. Both V and J contain Jaina works; they belong originally to Jaina Bhaṇḍāras; and possibly hail from nearly the same area. V is written in *saṃ*. 1138 Pauṣa and J in *Sam*. 1139 Phālguna; that is V is older than J by a year and two months. The writing of V is strikingly clear, though some of its leaves are damaged and even broken to pieces: possibly, for its age, it is adversely exposed to weather and repeatedly handled. J has its leaves, however, quite intact; and my impression is that it is not much handled. The *akṣaras* of J, in most cases have a close structural resemblance with those of V. Some letters in these have clearly different patterns, for instance, *i*, *ṛ*, *ṇ*, *ph* (second variety), and even *ḍ* and *dh*. Despite this structural resemblances between many letters in V and J, the appearance and impression of the written matter that one gets are different. Some of the apparent reasons are as below: In V letters are squarish but in J, longish, angular and slanting. In V serifs or headlines are flat, straight and mutually not very much detached; but in J, their shape, in most of the letters,

¹ See *A catalogue of the Govt. Collection of Mss. Deposited in the Deccan College*, XII, Collection of 1880-81, p. 169, No. 57. Luckily I could spot the concluding leaf. The Ms. ends thus:

समान्निर्दिष्टं विद्योपावश्यकम् ॥ छ ॥ कृतिजितमद्रगणितमाश्रमणपूज्यपादात् ॥ छ ॥ भाष्यं सामयिकस्य
स्फुटविकटपदाधीपगुडं यदेतन्क्रीमत्पूज्यैरकारि क्षनकलुषधियां भूरिस्कारकाणि ॥ तस्य व्याख्यानमात्रं किमपि
विषयता यन्मया पूष्यमानं । प्रेत्याहं द्राम्लमेयं परमपरिमितां प्रीतिमन्त्रेव तेन ॥ छ ॥ लिखितं पुस्तकं चेदं
नेमिकुमारसंज्ञिता । प्राग्वाटकुलजातेन बुद्धाक्षरविलेखिना ॥ सं ११३८ पांचवदि ॥ ० ॥ [Then in a different
hand:] कोट्याचार्यकृता टीका समान्तेति ॥ छ ॥ [Then in a different hand:] ब्रथाप्रसंख्या त्रयोदशसहस्राणि
सप्तशताधिकानि ॥ १३७०० ॥ पुस्तकं चेदं विद्युत्प्रीतिनेश्वरपुरिशिष्यस्य जितवल्लभमणेरेति ॥

Syllabic numbering of pages seems to be original; numeral pagination is perhaps put later. The first folio is pasted on paper by Prof. E. LEUMANN; and he has left a note on the sheet like this: 'pasted by Ernst Leumann of Strassburg Alsatia'.

is peculiar and different: they are wedge-shaped, often show a pool of ink at the head, stand mutually detached, and do not generally extend beyond the body of the letter, especially on the right side, as in V. In V lower point of the letters is often blunt, but in J generally slanting and as a rule pointed. The pool of ink at the top, slanting lines and pointed ends of *akṣaras* raise a suspicion whether J is written with a fine brush. This is not unlikely; but these, according to expert opinion, can develop even when written by a wooden quill, with a graded point.

Though V and J come from nearly the same locality and are of the same age, they illustrate two styles of writing though structurally majority of *akṣaras* is of the same pattern. The squarish handwriting in V can be favourably compared with that found in some old palm-leaf Mss. at Jaisalmer and other places in Western India.¹ The writing of J, as seen above, is a little angular and cursive, with wedge-shaped serif, the line of writing showing different thickness occasioned by the point of the quill (or brush?) and the quantity of the ink at different places. This style has close resemblance with the one found in the palm-leaf Mss. of Nepal and Eastern India, from which specimens are drawn by BÜHLER in plate VI, columns xiii-xiv. It is not unlikely that the copyist of J comes from Eastern India or is more accustomed to the style of writing seen in palm-leaf Mss. like the *Aṣṭasahasrikā prajñā-pāramitā* of the late 12th century A.D., belonging to the Prince of Wales Museum, Bombay;² or the *Ñī* palm-leaf Ms. of the *Rāmāyaṇa*, dated c. A.D. 1020, belonging to the Bir Library, Kathmandu, Nepal;³ or in the Ms. of the *Ārya-gaṇḍavyūha-mahāyāna-sūtra-ratna-rājah*.⁴ A palm-leaf Ms. of the *Upadeśamālā*, with the *Heyopādeyavṛtti*, was an interesting item for me in the exhibition of Mss. arranged at the time of the session of the All-India Oriental Conference, Ahmedabad 1953. Its writing very closely resembles that of the Ms. J of the *Kuvalayamālā*. On an inquiry, Muni Śrī PUNYAVIJAYAJI told me that the Ms. belongs to his collection and can be assigned to the 12th century (of the Vikrama era?). One can have a fairly correct idea of the script of J from the chart of select *akṣaras* carefully traced and given in this volume and also from the photograph of a few leaves reproduced here and elsewhere.

2. COMPARISON AND MUTUAL RELATION OF P & J

To compare and contrast and thereby to ascertain the relation between the

¹ See the photographs (Nos. 2 and 3) of the Mss. *Upadeśapadaśikā*, dated *saṃvat* 1212 and *Bhagavadgītā śāṅkara-bhāṣya*, dated *saṃvat*. 1300, in the *Bhāratīya Vidyā*, part 3, pp. 240-41, ed. by Śrī JINA VIJAYA MUNI, Bombay 1945. See also Citra Nos. 11-15, in the *Jaina-citra-kalpa-druma*, at the close of Muni PUNYAVIJAYAJI'S essay, *Bhāratīya Jaina Śramaṇa-saṃskṛti and lekhaṇa-kāṣā*, Ahmedabad 1936.

² P. CHANDRA: *Indian Illustrated Mss.*, *The Times of India Annual*, Bombay 1960, pp. 42 ff.

³ Reproduced in the *Vālmiki-Rāmāyaṇa*, Critical Edition, Vol. I, Fascicule I, Oriental Institute, Baroda 1958.

⁴ Two folios of this in photographic print were shown to me by my Professor, Dr. P. L. VAIDYA, POONA. This Ms. of *Gaṇḍavyūha* belongs to the Library of Oriental Institute, Baroda and bears No. 13208. The size is 61.5 cm. by 27.2 cm. with 9 lines to a page and about 98 letters to a line. It is a paper Ms. white on one side and yellow on the other in the fashion of Nepalese Mss. It was procured by the Institute from Vajracārya monastery in Kathmandu. The folios are 218.

two available Mss., P. and J, on the basis of which the critical text of the *Kuvalayamālā* is presented in this edition, constitute an interesting study by themselves.

J is written on palm-leaves and is dated *saṃvat* 1139, i.e., A.D. 1083, while P is written on paper and may be assigned to the 15th century A.D. Some of the readings of P confusing *v* and *dh*, *ṅ* and *l*, *c* and *v* etc. clearly indicate that it is a descendant of a palm-leaf Ms. of sufficient antiquity. J is preserved in Jaisalmer (Rajasthan); and P, though now in Poona, also hails from Gujarat. The text of P gives 13,000 *granthas* as the extent of the work, but the copyist puts it at 10,000 only. On the whole the copyist of J is more efficient, apart from his calligraphic superiority; while that of P has committed many a lapse in copying from his exemplar; often he has wrongly read some of the syllables from his *ādarśa*, and some of his haplographical omissions are quite obvious. These copyists wrote in terms of words with which alone, more than the sense of a sentence in a particular context, they were conversant; naturally they preferred *maṅgala* to *maṅḍala*, *puṅṅa* to *paṅṅa* etc. Both the Mss. show this tendency.

The text of the *Kuvalayamālā* found in the two available Mss. is not exactly identical, and there are differences of various types between them: they are all recorded in the first forme (pp. 1-8) as exhaustively as possible. There is a large number of variations in syllables in these Mss. Some of them belong to the category of orthographical conventions. For instance, J presents a larger number of cases of inorganic *t* (or what has come to be called *ta-śruti*); and it is more partial for *ṅ* initial, medial and conjunct. It also retains Sanskrit *t* in some words. It has plenty of instances of *ya-śruti*, but its general tendency is to leave the *udvṛtta* vowel as it is. There are in it a few cases of changing *k* to *g* and *t* to *d* and of retaining *d*: some of these are Śauraseni tendencies. P, on the other hand, has a very few inorganic *t*, is more partial towards initial *n* and conjunct *nn* and prefers more consistent use of *ya-śruti* (with the constituent vowel *a* or *ā*), and also *ya* for *ca* after a vowel. Then there are syllabic variations arising out of incorrect auditory or visual reception on the part of the copyist. He may not have heard a syllable correctly, if the text is dictated to him from an exemplar by some one else; or he may not have read correctly the script from his *ādarśa*. To this category belong the variations between *i*, *o* and *ya* and between *u* and *o* as case termination, and also between *i* and *e* and *u* and *o* before a conjunct group (J *ṅevvāna* P *ṅivvāna* 5. 14). Grammatical rules are optional, and the Devanāgarī script has no symbol for short *e* and *o*, for which *i* and *u* are often used. In the early medieval Devanāgarī script, there are some symbols which are likely to be misread by one who is not skilled in the earlier form of the script but tries to read it as if it is the modern form to which he is more accustomed: for instance, J *via* P *cia* 5. 23, J *mokkhaḥi* P *sokkahaḥi* 2. 28, J *tu* P *nu* 5. 4, J *Daḍhavammo* P *Daḍhadhammo* 9. 13 etc. Then some words are apparently mis-understood and some closely resembling forms of them are written instead; for instance: J *pavittiya* P *pavattiya* 1. 8, J *ṅarae* P *ṅrae* 2. 7, J *ruddhammi* P *rumḍhammi* 2. 12, J *viviha* P *vihava* 3. 5, J *pāyayaṃ* P *pāiyam* 3. 27, J *tasai* P *hasai*, J *gavviya* P *gaddiya* etc. The initial consonant of a non-initial word in a compound expression may remain unchanged, get elided leaving behind the constituent vowel, or be softened; or may stand single or double, if it is a conjunct: this option also gives rise to many

a syllabic variation. This holds good in the case of enclitics and some of them like *puṇa*, *kiṃci* etc. give alternative forms (so *puṇa* or *so uṇa*, *ṇa kiṃci* or *ṇa-iṃci*). Besides these, certain variations arise out of optional grammatical forms, such as *aṇṇā* or *aṇṇāo*, *ṇavari* or *ṇavaraṇ*, *taha* or *tahā*, *buddhiṃ* or *buddhi*; and there are others due to scribal lapses arising out of confusions and attempts to improve on them.

Then J and P show a pretty large number of variations in vocables; and a study of all such cases shows that they are voluntary substitutions for which one cannot hold mechanical copyists responsible. Some instances are of synonyms, sometimes with identical or closely approximate meaning; for illustration:

1.18	P भक्ती	J भावेण
2.18	P वृत्त	J पावर
10.28	P क्वद ति	J क्णयं ति
12.1	P चेडिया	J विलासिणी
40.7	P भक्तिभयं	J वंकिभयं
42.5	P द्वियणं	J भावेण
54.9	P गम्भवरयाओ	J वासधरयाओ
73.13	P रायउत्तेण	J रायतणपणं
95.11	P पूनिऊण	J पेच्छिऊण
102.3	P सहस्साउयाणं	J लक्ख्साउयाणं
107.5	P लोयणाई	J अक्खियाई
152.17	P वेयपायमुद्वुद्धीणं	J अणाहवट्टियाणं
152.21	P विवाहो ति	J किं पि कउजं ति
164.24	P समुद्काउ व्व	J माणसहंसो व्व
195.13	P एक्केण	J अण्णेण
224.31	P नयणाण	J लोयणाण
238.5	P लोणियांपिड	J देवि किलाड
242.19	P सय्य	J सयल
254.3	P कालंमि	J समयम्मि
274.4	P विरालि	J विहाल

Some cases are of grammatical options or of alternative forms; for illustration:

7.7	P वहु	J प्रभूत [वहुत्त]
9.18	P दिवहे	J दिवसे
21.1	P दिवसो	J दिवहो
19.17	P विध [= विधं]	J विण्हं
46.20	P भाउणो	J भाउअस्स

53.1	P मम	J मह
67.16	P होहिइ	J भविस् [=स्स] ति
108.14	P अंबं	J अम्मयं
120.2	P उत्तिमंग	J उत्तमंग
140.5	P गणेज्जासु	J गणेज्जेज्जा
147.1	P तुब्भं	J तुब्भे
147.10	P दा तिणिण	J दाणिण तिणिण
147.31	P परिमे	J परिस्सिमि
186.22	P दाही	J दाहिइ
192.9	P म्ब्व [= च्व] म्	J म्ब्वाम्
199.2	P परिफंन	J परिमास्स
237.6	P कुणइ	J करेइ
269.2	P सिंधे	J सीहि

These variants cannot go back to a common focus. There is, obviously, a conscious improvement or substitution in one or the other Ms.

These two Mss. show some different lines, or portions of lines, or sentences and even verses here and there; for instance:

- 2.9 P दुल्लहं चिय सुकुलजम्मं ति ।
J दुल्लहं चैव आगियत्थेत्तं ति ।
- 8.9 P संकंतविकरम्मोहि ।
J संकंतस्सकंतेहि ।
- 32.30 P द्वावेसु इमस्स सु(=सु) कफखस्स । केअरणं (= राण) अद्धलफ्फं ।
J द्वावेसु इमस्स चम्मकफखस्स दाणाराण अद्धलफ्फं ।
- 38.7 P तहं मि ते खउजंता अच्छियिअच्छफ्फखरं च विरसंता ।
कहकह वि किन्निसेसा वउजकुडंगेसु पइसंति ॥
वउजकुडंगपविट्ठा खणमेत्तं तत्थ किंचि चितंति ।
J तेहि वि ते खउजंता अंछवियंछं खरं च विरसंता ।
कहकह वि किन्निसेसा वउजकुडंगं अह पवट्ठा ॥
अह ते वियणपरइदा खणमेत्तं ते वि तत्थ चितंति ।
- 43.28 P जल्लरेहासारिच्छा कीलंतपणहुकांधसग्ग्भावो ।
मरिउण तेउलेसा पुरिसा देवत्तणे जंति ॥
J जल्लरेहासरिस्सो उण पुरिसा कोहेण तउ तेउलेस्साण ।
मरिउण पक्खमेत्ते अह ते देवत्तणमुवेत्ति ।
- 67.17 P विगणो [=णे] मो आयवयं केनियं अज्जियं ति ।
J विगणिमो आयव्वयं केनियं ति ।
- 115.6 P भयवं पणमामि तुह चरणे ।
J भयवं क्खपेत्थ रणणम्मि ।

- 148.2 P अणवरय दधंतीए बाहजलोरल्लिधोवनयणाए ।
J अणुसमयकयंतीए बाहजलोयालिमहलवयणाए ।
- 159.22 P जं जं सुब्बइ लोए पयडं आहाणयं णरवरिदं ।
J एअं तं जं सुब्बइ पयडं आहाणयं जणे सयले ।
- 203.14 P अण्फालिया वि दफका जिणधम्मो सुंवरो न्ति लोणम्मि ।
अण्णे उण जे धम्मो दं दं दं दं ति वाहरइ ॥
J अण्फालिया वि दफका लउज्जीवणिकायरफक्खणं धम्मो ।
जीयद्यादमरहिओ दं दं दं दं ति वाहरइ ॥
- 204.33 P जलणं जलं च जीए तस्स वढो अण्णघाहओ पुरिसो ।
J वेयसुईसु विदओ अण्णवहो णिदिओ य विबुहेहिं ।
- 205.5 P पुहईजलजलणानिलघणस्सई तह य जंगमे जीवे ।
मारंतस्स वि धम्मो हरेज्ज जइ सीयलो जलणो ॥
J दुधिहो त्थ होइ धम्मो भोगफलो होइ मोक्खधम्मो य ।
दाणं ता मोक्खफलं ता भोगफलं जइ जिजाणं ण पीडयरो ॥
- 205.9 P भाणीग्घिजलविच्छालियस्स परिस्सडउ कह य कम्मं मे ।
वाहिरमलावणयणं तं पि हु णितउणं ण जाणज्जा ॥
J जइ होइ सुज्जभावो आराहइ इहदेवयं पयं ।
गंगाजलतल्लयाणं को णु विसेमो भवे तस्स ॥

In some places J seems to add more matter (see for instance 26.10, 91.1, 147.2 etc.), but at times it could even be said that P omits it. In certain contexts J seems to add something and P something (see 24.12, 230.19, etc.). There are some places in which the alternative portions of P and J cannot go together (for instance, 151.20-25; see also, 204.19 and 204.23 etc.). The concluding *maṅgala* passages (§ 431) also belong to this last category.

Judged by themselves J is more efficiently copied than P. P is full of lapses by way of omissions of portions here and there: in many cases these omissions are haplographical. The eyes of the copyist have wandered to a common word little later wherefrom he goes on copying omitting a portion in the middle (for instance, 96.21, 105.2, 139.1, 179.31, 182.14, 197.6, 210.9, etc.). J also has missed some portions haplographically (for instance 61.17, 72.26, 156.15, etc.), but such instances are comparatively a few on the whole. There are some two significant contexts in which innocent references to flesh etc. appear to have been skipped over in P at 248.14 and 254.7; in the latter case P looks like improving on J. Then in another context, *āṣṭisīyā* in J stands as *dhammalā(b)hiyā* etc. in P (99.25,31).

Then one is attracted by some longer and significant passages in J which are not present in P. Sometimes they are amplificatory or add fresh matter. The colloquial passage in J (151.20-26) is special to it, and the corresponding passage in P (reproduced in the footnotes: 151.24) is different. Then a pretty long passage, covering a page and a half (172.4 to 173.17) is found only in J. It is a

romantic situation very well depicted, but somehow it is absent in P. Further the author's *prasasti* (§ 430) stands differently in J and P; as far as I understand it, there is no contradiction in the two drafts, but what J gives is more than what is found in P. As already noted above, the concluding *maṅgala* (§ 431) is as good as different in the two Mss., though some contents are common. Paragraph 432 is special to P only.

Even this sample study of the variations in the text of the *Kuvalayamāla*, as found in the only two available Mss., raises a number of questions: Why are there so many variations? Who is responsible for them? Which Ms. is more authentic or earlier, P or J? And what is the relation between them? etc.

Our answers to the above questions can be only tentative, because we have only two Mss. at our disposal. If and when a third independent Ms. is discovered, the above questions can be answered more satisfactorily. Uddyotanasūri, as he himself tells us, went on composing about one hundred *granthas*, say roughly eighty *gāthās*, in a *prahara* or a period of three hours (281.27.) He hints that he went on writing. To me, however, it appears highly probable that, to begin with, some two copyists might have taken down the dictation and thus prepared two drafts; and these must have been subjected to revision by the author himself in due course. Presuming, in the light of the available evidence, that two copies were prepared in this manner, and revised independently, J represents a successor of one draft and P the successor, a bit more remote, of another. As noted above, there are such differences in syllables, words, lines and paragraphs that one cannot be a copy of the other: such variations cannot emerge from a common focus. Some of the various readings might be called scribal lapses due to various reasons, usual in the transmission of texts through copying or dictation, such as, confusion of syllables due to similar sound or shape (in writing); omission or transposition of syllables and words; substitution of familiar words for the unfamiliar ones; improving on the spelling or orthography; trying to mould a prose line into metrical form or vice versa; slips and haplographic omissions; repetitions and conflated readings; additions from marginal glosses; etc.

The Prākṛit dialects were not fully standardised (in the sense in which we understand them to-day); and copyists' imperfect knowledge of them might have added certain irregularities in the Mss. Hemacandra's Prākṛit grammar supplied a standard as it were for the regularisation of dialectal features of Prākṛit texts composed or copied after him in Gujarat and the roundabout area. Though the Ms. P is based on some old palm-leaf Ms., its version of the text of *Kuvalayamāla* has, no doubt, come under the influence of Hemacandra's grammar. This explains the scarce use of inorganic *t*, more regular elision or softening of intervocalic consonants, abundant use of *n* initially or as a double consonant and more regularised use of *ya-śruti*. The Ms. J (1083 A.D.), however, is older than the Prākṛit grammar of Hemacandra (1088-1172 A.D.) and is not consequently subjected, like P, to its influence. The copyists have not always been successful in detecting metrical lines in the body of prose; and as they were conversant more with words only, it did not make material difference for them whether they wrote *navara* or *navari*, *jaha* or *jahā*, and so on. In the Paśācī and Apabhraṃśa passages and in colloquial conversations, the syllabic variations are too many,

partly because the grammatical standards were nebulous and the copyists took liberty with the readings sometimes due to their ignorance, preconceived notions or their understanding of a particular word.

Studying the variations in words and changes in lines, verses or prose passages, in most of the cases J presents a better version than P; and it is quite likely that the author himself improved on the first draft at a second thought. The basic exemplars of J and P have been independently revised: that alone can explain certain alternative passages and what look like additions in one or omissions in the other. Some longer additions must have been made when the basic exemplar of J was revised, and these revisions did not find place in the basic exemplar of P. In the context of philosophical discussion (pp. 230 f.) the author seems to have revised his earlier draft possibly to improve on or supplement the text. It would not be very wrong to presume that many Mss. of the *Kuvalayamālā* were not prepared and circulated, and the text also does not seem to have been as widely studied as the *Samarācchakahā* of Haribhadra.

The Ms. P is not an efficient copy. It is full of scribal omissions. But even there some omissions have significance, for instance, the omission of references to flesh etc., revision of a general term *āśāsā* into a conventional phrase *dharmalābha*. Possibility of a revisionist's hand, even other than that of the author himself, is not altogether ruled out in such contexts, because the text in P has passed through more transcriptions at the hands of copyists than J. And, as shown below, it is the text of P that lies at the basis of its stylistic Sanskrit digest by Ratnaprabha-sūri.

As to the *praśasti* of the author, the one in P is the first draft and that in J is a revised draft, because the latter gives supplementary details. The concluding Maṅgala is something conventional or just a ritual; and it might have been added at the time of the consecration of a Ms. when it was completed.

3. BROAD PRINCIPLES OF TEXT CONSTITUTION

In view of the variations in the readings of J and P and the possible authenticity of the basic exemplars of J and P, one has to be very cautious in adopting a particular reading and relegating the other to the footnotes. There are only two Mss. available, and their authority (going back perhaps to the author himself) is often very well balanced. Under such a peculiar circumstance an eclectic method had to be adopted to present a readable text. It may often be felt that the readings of both J and P are equally good, authentic and acceptable; but practical necessity demands that one has to go to the footnotes. Then there is a dialectal aspect of the readings; and if they differ chaotically, between the two Mss. as well as in the same Ms., some standard orthography had to be adopted, as a part of editorial discipline, in presenting the text uniformly throughout the work.

As already noted above, the inorganic *t* (or *ta-śrutī*, as it has come to be called) is profusely used in this Ms. J and sparingly in P. It is quite possible that in the earlier stages when the Prākritis gradually evolved into standardised literary speeches, the *t* in Sanskrit words might have been retained here and there; but the abundant use of inorganic *t* in place of elided consonants, almost to the

extent of obscuring the sense, is a strange phenomenon. It has no linguistic justification; it is not sanctioned by any early Prākṛit grammarian; it is understood on reliable authority that it finds no place in the canonical and other passages which constitute the daily recitation of Jaina monks; and the modern critical editors, to begin with hesitatingly and later on even without any explanation, have ignored it. A small minority of scholars¹ has looked upon it as a characteristic of the Ārṣa Prākṛta or Ardhamāgadhī; and the authority for its usage is sought from the following verse of the *Nālyasāstra* of Bharata (xxii):

चर्मण्यतीनदीपारे ये चार्बुदसमाश्रिताः ।
तकारबहुलां निम्यं तेषु भाषां प्रयोजयन्त् ॥

And implicitly they defend its retention while editing the early Jaina works in Prākṛit. This approach is not quite sound. Hemacandra, who has noted a number of peculiarities of the Ārṣa Prākṛta, makes no mention of *ta-śruti*. As to Bharata's sanction, it is very much weakened by the fact that *o-kāra-bahulān* is an alternative reading for *ta-kāra-bahulān*; the former reading is not only preferred to but the total description also is taken to cover the Saurasenī by critical scholars.² Ultimately this minority has the support of Mss. where too the usage is anything but consistent.

What then is the source of this *ta-śruti* and how can we explain its usage in Mss. on such a large scale? It is profusely used in the Mss. of Chedasūtras and Cūrṇīs; and it is from them possibly, it affected the Jaina Mss. especially in Gujarat and round about for a pretty long time. My humble surmise in the matter is that it is an orthographical convention, perhaps intentionally popularised to keep the contents of the Chedasūtras guarded from common readers, who were not entitled to their study.³ There is not the least doubt that these texts have been obscured by this *ta-śruti*; it takes some moments for one to realize that *nātamātā=nāyamātā*. Due to favourable factors like common authorship, study in groups of monks and the same set of copyists, this convention of *ta-śruti* spread to canonical texts, post-canonical works of various categories and even other works in Prākṛit. Though the text of the *Samarāiccakahā* edited by H. JACOB (who has not discussed anything about it in his introduction, possibly due to his original notes having been lost in the war) is quite clean of this *ta-śruti*, it is seen from the observations of Śrī RAMANIK VIJAYAJI MAHARAJ⁴ that a palm-leaf Ms. of the *Samarāiccakahā* (from the Jaisalmer Bhaṇḍāra) dated *saṃvat* 1250, i.e., A.D. 1193, contains plenty of *ta-śruti*.

¹ H. DASA: *Pūasadda-mahāvṃavo*, Intro. p. 28, Calcutta 1928. B. J. SANDESARA: *Vasudeva-hiṇḍī*, Gujarati Translation, Intro. p. 27, Bhavanagar 1946.

² L. NITTI-DOLCI: *Les Grammariens Prakrits*, p. 70, Paris 1938; P. L. VAIDYA: *Prākṛit Grammar of Trivikrama*, pp. 473, 475, Sholapur 1954.

³ D. MALAVANIA: *Niśitha eka adhyayana*, Intro. to the *Niśithasūtra-bhāṣya*, p. 6, Agra 1959.

⁴ He gave me a copy of his Gujarati article *Samarāiccakahānu maulika bhāṣāsvarūpa* published in the *Buddhiprakāśa* when I had an occasion to discuss this topic with Śrī PUNYAVIJAYAJI in Ahmedabad.

In the critical text of the *Kuvalayamālā*, presented here, the inorganic *r* is not admitted; the actual readings of both the Mss. are fully noted in the first forme but sparingly in the subsequent formes. The presence of *ta-sruti* is more conspicuous in dogmatical passages: may be that it is inherited from some canonical texts and their commentaries like the *Cūrṇī*. As isolated cases, the retention of *r* is admitted in stray words like *citī*, *chūtaṃ*, *rutam* etc. written alike in both the Mss. Difference of opinion is possible about these cases.

About the use of *n* or *ṇ*, the earlier discussions need not be repeated here.¹ It has been noted that earlier palm-leaf Mss. are inclined more towards *ṇ* (everywhere, initially, medially and in a conjunct group). The basis of pronunciation about *n* or *ṇ* is uncertain in Prākṛit dialects; the Mss., obviously, wavered erratically, according to the prejudice, aptitude and whim of the copyist; the early Prākṛit grammarians, like Vararuci, preferred *n*; but Hemacandra, possibly in view of the vagaries of Mss. in his part of the country, made the use of *n* initially optional with the result that the orthographical conventions of Jaina Mss. in Gujarat and round about inclined to use *n* initially, *ṇ* medially and *nn* or *ṇṇ* in a conjunct group. This explains, to a very large extent, the difference seen in this respect between the pre-Hemacandra and post-Hemacandra Mss. from Pattan and round about. This is borne out, in general, by the variants about *n* or *ṇ* (fully recorded in the first eight pages) in the Mss. J and P.

As to the usage in Prākṛit Inscriptions Dr. MEHENDALE'S observations may be taken into account.² A scrutiny of the Ghaṭayāla Inscription³ of the Pratihāra Kakkuka for the usage of *n* or *ṇ* has a special relevancy for our purpose. It belongs to a place near Jodhpur in Rajasthan: its object is to record that a chief named Kakkuka founded a Jaina temple and made it over to a Jaina community which belonged to the *gaccha* of Dhaneśvara; it is dated samvat 918, i.e., roughly middle of the 9th century A.D.; and some twenty lines of it are in Prākṛit, the rest being in Sanskrit. Even though the Sanskrit influence is legitimate in this record, it is found that it uses throughout *ṇ* only, initially, medially and in a conjunct group. This is a valuable pointer to the convention about the use of *ṇ* in Prākṛit writing in Rajasthan in the middle of the ninth century A.D., not in any way far distant from the place and age of Uddyotana, the author of the *Kuvalayamālā*.

As a healthy rule, *ṇ* is used uniformly in this edition, the readings of *n* or *nn* (in subsequent formes) being noted only if both the Mss. write *n*. Of course in the Paisācī passages and in certain words for which grammarians have special rules, *n* is allowed to remain according to the agreement of Mss.

The back-ground of *ya-sruti* is already discussed by me.⁴ It is found in some early Prākṛit inscriptions as well.⁵ To begin with, its use appears to have been sporadic, but gradually it became a question of orthographic standardi-

¹ A. N. UPADHYE: *Lilāvāt*, Intro. pp. 8 f., Bombay 1949.

² M. A. MEHENDALE: *Historical Grammar for Inscription Prākṛits*, p. 276. Poona 1948.

³ *Journal of the R. A. S.*, 1895, pp. 513-521.

⁴ A. N. UPADHYE: *Lilāvāt*, Intro. pp. 10 f.

⁵ Dr. D. C. SIRCAR has contributed a paper of the Būrhikhār (Dist. Bilaspur, M. P.) Brāhmī Inscription, *Quarterly J. of the Mythic Society*, Culture and Heritage number, pp.

sation in Jaina Mss. Hemacandra's rule is more rigorous: *ya-śruti* can stand with *a* or *ā* and when preceded by *a* or *ā*. The Ms. P uses *ya-śruti* more regularly, but J rather sparingly. In this edition *ya-śruti* is uniformly used with the constituent vowel *a* or *ā*, irrespective of the preceding vowel. All the readings, in this respect, from both the Mss. are recorded in the first form and in the context of the Paisāci dialect; but elsewhere only some significant readings are noted.

When the Mss. P and J waver between *e* or *i* and *o* or *u*¹ I have written *ᷣ* and *ᷤ* with a consonant and elsewhere *ᷥ* and *ᷦ*. But if both the Mss. write *e* and *o* and if they are metrically short, a curve is put on them to indicate their short metrical value. Very often P writes *-ya* for *-e²* as the termination of the Inst. sing. of the Fem. type. In J it is very difficult to distinguish between *u* and *o*, and it is interpreted in the light of the reading of P. But much uncertainty remains especially in Apabhraṃśa passages which are scattered all over the text in the midst of other Prākṛit passages. Whenever the author passes from one dialect to the other, there results a good deal of uncertainty of readings.

About the elision (more regular in Māhārāṣṭrī) of intervocalic consonants like *k*, *g*, *c*, *j*, *t* and *d*, or of softening *k*, *t* and *th* or of retaining *g*, *d*, *dh* and *bh*; and of changing *th*, *dh* and *bh* to *h*—there is a large number of variants between the two Mss. As a rule, the reading of J is adopted, noting duly that of P in almost all cases. The Ms. J makes no distinction between *v* and *b*; but, in this edition, it is spelt in the light of its Sanskrit counterpart current in Western India.

Both the Mss. use *anusvāra* almost as a rule, but there are some instances of *parasavarṇa* here and there: in this edition only *anusvāra* is used. In terminations where *anusvāra* is optionally used J is followed; but, if both the Mss. use *anusvāra* and the accompanying vowel is metrically short, the sign of nasalisation or the *candrabindu* is used instead. The locative singular termination is necessarily written as *mmi* and not *ṇmi*. J often writes *kiṇṇa*, but here it is written *kiṇṇa*. In the Sanskrit passages, however, *parasavarṇa* is used; and the consonant, in the conjunct group with *r* as the first number, is written single (i.e., *varga*, and not *vargga*) irrespective of the spelling in the Mss.

Grammatical standard of Hemacandra is always kept in view, but nowhere is it forced against the readings agreed upon by both the Mss.

Once it was realized that it is highly probable that the revisionist is the author himself in most of the cases, it was felt that the readings from both

221-24, Bangalore 1956. He observes thus: 'The epigraph may be palaeographically assigned to a date about the close of the First Century B.C.' 'The language of the inscription is Prākṛit. Interesting from the orthographical point of view is the *ya-śruti* in the names Payāvati for Prajāvati and Bhāradāyī for Bhāradāvājī. But there is no case in which a surd has been modified into a sonant.'

¹ 'As a corollary of the rule that a long vowel before a conjunct is necessarily shortened, it is found that often *e* and *o* become *i* and *u* before a conjunct. In the absence of orthographic symbols in Devanāgarī for *ᷣ* and *ᷤ*, which being their phonetic value before a conjunct, *i* and *u* (respectively) are used instead. Pāṇini (I. 1. 48) has recognised the symbols *i* and *u* for *ᷣ* and *ᷤ*.'—Vide my intro. to the *Kārtīkeyānupreksā*, p. 73, Bombay 1960.

² This may be even - *a* with the glide *y*.

J and P should be recorded as exhaustively as it is necessary and possible. In the first forme (pp. 1-8) all syllabic variations are noted meticulously; but in subsequent formes variants arising out of *va-śruti*, inorganic *t, u* or *o, i* or *e, n* or *ṅ* and others of this type are not fully recorded, excepting in crucial contexts. In some cases obvious corruptions are noted, because they go to confirm what the basic reading might have been. If the readings given are felt to be more than necessary, it is pleaded that the editor has erred on the safer side. And there are valid reasons for this erring as well: we have only two Mss. of the *Kuvalayamālā*, and they show such variations as need preservation. Obvious scribal errors, of course, are skipped over. The Prākṛit phonology has such potent possibilities that what is a wrong form to us, and according to our grammatical standards, may show its counter-part in some dialect or the other of the New-Indo-Aryan, which is being so zealously studied now-a-days. This meticulous recording of variants has a special value in the *Paiśācī* and *Apabhraṃśa* passages and in the contexts of the colloquial conversations and illustrations of regional dialects which are a speciality of this work. Lastly, almost single handed as I have worked, I am quite conscious of my limitations as well as possible lapses in handling the material of this great Prākṛit Campū which is being edited and published for the first time; and hence, I must leave the maximum evidence for a subsequent rigorous and searching connoisseur who would like to improve on my text. In a few places, where the readings are improved upon or emended, the requisite data are given in the foot-notes. All the additions, in one or the other Ms., are included in the critical text. If the passages in P and J are obviously alternatives, one is adopted in the text and the other is relegated to the foot-notes.

Further both the Mss., J and P, are so closely and compactly written that it is hard to distinguish prose and verse. In the prose matter, the placing of *danḍas* is not uniform in both: in short, it is highly irregular in P. I have adjusted them to suit the meaning and context. Wherever a shorter pause was needed, enumeration was to be indicated, a vocative was to be separated (after the last vocative, if there are many words in that case), I have put a comma. The object is to help a clearer understanding and bring better force in conversation. Single or double inverted commas are used to mark out direct statements or thoughts. Hyphens are used to separate words in a compound expression, but if there is uncertainty or *śleṣa* in any expression, they are not introduced. If the initial consonant of the following word is phonetically changed, the hyphen is hesitatingly used in such cases. The verses are not numbered, but for referential purposes the lines are numbered (1, 3, 6 etc.) on each page; and the foot-notes have a reference to these lines. Going from line to line, one can easily detect for what portion there is a variant reading. Whenever both the Mss. put numbers for enumerated topics, they are retained in the constituted text. The whole text is continuous, and there are no chapters or *prakaraṇas*. For referential convenience and for neat presentation (rather than necessarily at appropriate contexts), the matter is divided into paragraphs in somewhat an arbitrary manner.

4. THE KUALAYAMĀLĀ AND MODERN SCHOLARSHIP

It is necessary and interesting to review the studies of modern scholars in connection with the *Kuvalayamālā* mainly with reference to some of its significant passages. The attention of modern scholars was attracted towards this work only after the Ms. P (No. 154 of 1881-82) was secured for the collection of Mss. of the Government of Bombay, then belonging to the Deccan College, Poona, and now in the Bhandarkar Oriental Research Institute, Poona.¹

In the *Jaina Granthāvalī*² there are references to the Prākṛit *Kuvalayamālā* of Uddyotanasūri and Sanskrit *Kuvalayamālā* of Ratnaprabha, the sources being the *Bṛhaṭṭippanikā* and the Deccan College lists. The Ms. of the former in the Deccan College (KANITVIJAYAJI?) and of the latter in Cambay and Ahmedabad are mentioned. The attribution of the *Kuvalayamālā* to Indrasūri is based on a wrong reading in an extract given by P. PETERSON from the *Śāntināthacarita* of Devacandra.³

The *Kuvalayamālā-kathā*, a stylistic Sanskrit digest of the Prākṛit work of Uddyotana by Ratnaprabhasūri (c. middle of the 13th century A. D.), was edited by Muni CHATURVIJAYA from three Mss. and was published in 1916.⁴ The *prastāvanā* (in Sanskrit) of this volume introduces most exhaustively, for the first time, the earlier Prākṛit work of Uddyotana quoting its significant extracts from the Poona Ms. which correspond to the following passages in this edition; p. 282, l. 6 to the end of § 432 omitting a few verses *vandāmi savva-siddhe* to [*paṇi*] *vayāmi*; p. 173, l. 31 to p. 174, l. 6; p. 1, ll. 2 to 8; and p. 3, l. 14 to p. 4, l. 14. A bare outline of the story is indicated; and significantly enough it is stated that Haribhadra, who is styled as *bhava-viraha*, is earlier than Uddyotana and not at all a contemporary of Siddharṣi, the author of the *Upamitibhava-prapañcā-kathā*. The extracts given in this Introduction attracted the attention of various scholars who used some of these references in their studies.

It was in 1916, the *Kāvya-nīlmānsā* of Rājasēkhara,⁵ edited by C. D. DALAL and R. A. SHASTRY was published; and in its notes were given some extracts from the *Kuvalayamālā*, based on the Ms. P and corresponding to our text, p. 3, l. 18 to p. 4, l. 2, which attracted the attention of some other scholars,⁶ towards the *Kuvalayamālā*.

¹ H. D. VELANKAR: *Jinaratnakosa* p. 94, (Poona 1944) gives reference to KIELHORN III, A list of the third collection of Dr. KIELHORN known as *Collection of 1881-1882*. Dr. P. K. GOPE kindly informs me that the entry regarding Ms. No. 154 of 1881-82 stands thus (p. 207): "[Name] *Kuvalayamālā* (in Prākṛit) [Author] Uddyotanasūri, leaves 183, śloka 10,000, No. 154 of 1881-82."

² Published by Śrī Jaina Śvetāmbara Conference, Bombay 1909, pp. 222.

³ *A Fifth Report of operations in search of Sanskrit Mss. in the Bombay Circle*, Bombay 1896, p. 73.

⁴ Śrī-Jaina Ātmānanda Sabhā, Bhavanagar 1916, No. 54. A revised and critical edition of this text is included in this volume.

⁵ Gaekwad's Oriental Series, No. 1. Baroda, 1916; p. 124 of the Re-issue, Baroda 1924; pp. 204-5, 3rd edition, Baroda 1934.

⁶ N. PREMI: *Padmacaritam* (Bombay 1928), Intro. p. 2; A. N. UPADHYE: *Annals of the B. O. R. I.*, XIV, i-ii, p. 62, also the *Varāṅgacarita* (Bombay 1938), Intro. pp. 9-10.

MUNIRAJ SHRI JINAVIJAYA read a paper (in Sanskrit) at the First [All-India] Oriental Conference (Poona 1919) on 'The Date of Haribhadrasūri'.¹ It is an exhaustive paper which scrutinises the views of earlier scholars, lists the works attributed to Haribhadra, enumerates the traditional sources for his biography, and takes up for discussion the traditional date, A.D. 529, assigned to him, Siddharṣi's (A.D. 906) reference to him as *me dharmā-prabodha-karo guruḥ* and consequent conclusion of H. JACOBI that Haribhadra was a senior contemporary and *guru* of Siddharṣi. JINAVIJAYA shows that Gargarṣi was the *guru* of Siddharṣi and correctly interprets the latter's reference to Haribhadra. It is in this context that he quotes the *Kuvalayamālā* (p. 4, l. 2) and reaches the conclusion that Haribhadra, the author of *Samarūditya-kathā* could not be later than A. D. 778. Then he studies the various references from Haribhadra's works, quotes an extract from the *Kuvalayamālā* (corresponding to p. 282, l. 6 to l. 20) from the Ms. P, and assigns Haribhadra to A. D. 700-770. In the appendix, the chronological relation of Haribhadra with Śāntarakṣita, Dharmottara, Mallavādi and Śaṅkara are indicated.

The *Bṛhaṭṭippanikā* is an old valuable list of Jaina works prepared in Sañ. 1440 (-57), i.e., A. D. 1383 by some Jaina monk acquainted with the Mss.-collections at Pattan, Cambay and Broach etc. (but not Jaisalmer). It was used by the compilers of the *Jaina Granthāvali*, noted above. It is published (based on the Ms., three to four hundred years old, belonging to the collection of Śrī Kāntivijayajī Jaina Jñānamandira, Baroda) by MUNI JINAVIJAYA.² Therein the references to the *Kuvalayamālā* (p. 10) stand thus:

320. कुवलयमाला प्र. सु. [सं (?)] ८३५ वषे उद्द्योतनसूरिया १३००० ।
321. कुवलयमाला सं. रत्नप्रभसूरिया ३८५४ ।

A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere, compiled by C. D. DALAL and edited with Introduction, Indexes and notes on Unpublished Works and their Authors by L. B. GANDHI was published in 1923.³ It presents the entry of the Ms. of the *Kuvalayamālā* in this manner (p. 27):

229. कुवलयमाला of दक्षिणप्रभ (उज्जयिन) सूरि 254 leaves. 23 x 2½.

Col:—इति कुवलयमाला नाम संकीर्णकथा . संबत् ११३९ दातु (आसु) वदि १ रविदिन लिखितमिदं पुस्तकम् ।

In his Sanskrit Intro. and its notes (pp. 42-43) Pt. GANDHI gives some bits of information about this work (possibly based on the extracts from the Poona Ms. quoted by the Editor in the Introduction to the edition of its Sanskrit digest by Ratnaprabha published from Bhavanagar and noted above), especially quoting references to Uddyotana by Ratnaprabha and Devacandra.⁴

¹ Separately issued, pp. 1-23, in the *Jaina Sāhitya Samśodhaka Granthamālā*, Poona.

² *Jaina Sāhitya Samśodhaka* I, 2, Supplement pp. 1-16, Poona (1920?); see also *Ibidem* I, 4, pp. 157-58.

³ G. O. S., No. XXI, Central Library, Baroda 1923.

⁴ PETERSON, in his *Fifth Report*, already noted above, gave an extract from the *Śāntināthacarita* of Devacandra (Sañ. 1160, i.e., A.D. 1103) दक्षिणप्रभसूरि नामि बरवणमाप्तिया सयुषा ।

H. JACOB completed his edition of Haribhadra's *Samarāiccakahā*, Vol. I, Text and Introduction, in 1926;¹ and in his Introduction (pp. ii & iii), while reviewing the earlier discussion and accepting the revised date of Haribhadra (c. 750 A.D.) as proposed by MUNI JINAVIJAYA in his paper presented to the First Oriental Conference, Poona (1919), he discusses the exact date of the completion of the *Kuvalayamālā* as specified by its author, ascertaining it as 21st March, 779 A.D.

There is an exhaustive essay in Gujarati on the *Kuvalayamālā* by JINAVIJAYA.² Giving an outline of the Jaina narrative literature with pointed reference to certain works of which the *Taraṅgavaṅī* of Pādalipta and *Samarāiccakahā* of Haribhadra are introduced in details. The controversy about the date of Haribhadra and the latest conclusion are reviewed. Then follows an account of the *Kuvalayamālā* based on the study of relevant sections from the Mss. from Jaisalmer³ and Poona, especially the Praśasti portion (§ 430, with variants of P noted in the foot-notes) which is translated into Gujarati with valuable explanatory comments on some of its references to Toramāṇa, Pavvaiyā, Jābālipura, Gupta etc.⁴

Pt. L. B. GANDHI edited three Apabhraṁśa works of Jinadattasūri,⁵ a senior contemporary of Hemacandra, in the G. O. S. in 1927. As an appendage to his Introduction (in Sanskrit), he has added a well-documented essay (in Sanskrit) on the Apabhraṁśa language. He explains incidentally the background of Prakṛit, its relation with Sanskrit and the nature of Ardhmāgadhī. In the context of the discussion about Deśībhāṣās, he has introduced in details the Prakṛit *Kuvalayamālā* and has quoted a number of passages from it, from the Jaisalmer Ms.⁶ (giving reference to its palm-leaves) corresponding in the order they are quoted to our text: [p. 89, f. n.]: p. 282, l. 19 to p. 283, l. 6; [p. 90,

कुबलयमालं च महा कुबलयमाला कर्ता जम्स ॥ Pt. GANDHI reads *imḍha* for *imda* and suggests *suḥā* for *mahā*. Prabhācandra (A. D. 1277) refers to the *Kuvalayamālā* thus: सुन्दरिश्चय-बन्दाख्यो गुरुभ्रातास्ति तस्य सः । कथं कुबलयमालां चक्रे शुक्लारविर्भराम् ॥, XIV 89. That only shows how the original reading *dakḥhiṅga-imḍha* was not correctly understood.

¹ Bibliotheca Indica, Work No. 169, Calcutta 1926.

² See *Jaina Sāhitya Samśodhaka* III, 2 pp. 169-94, Poona Sam. 1983, i.e., A. D. 1927; also *Vusantarajata Smārakagrantha*, Ahmedabad 1927; its English summary by A. S. GOPANI in *Bhāratīya Vidyā* II, 1, Bombay 1940.

³ The photographs of the Jaisalmer palm-leaf Mss., which are described above, were used for the present edition. There appears to be another set of these photographs in the Oriental Institute, Baroda, about which my friend Dr. B. J. SANDESARA, Director, O. I., Baroda, writes to me thus (21-2-1961): 'A photo-copy of *Kuvalayamālā* (O. I. No. 13163) is available in our Mss. collections. There are 54 photographs 15" x 12" size each. Eight leaves are included in the first photograph and 10 in the last one. The photographs were taken in 1927 at Ahmedabad. The colophon of the photo-copy agrees with that of the Jaisalmer Ms. of your printed edition.'

⁴ A. M. GHATGE: Narrative Literature in Jaina Mahārāṣṭri, *Annals of the B. O. R. I.*, XVI, i-11, p. 34; N. C. MEHTA; Jaina Record on Toramāna, *J. of the Bihar & O. R. S.* XIX, 1928; Toramāna viśayaka Jaina ullekha, *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

⁵ L. B. GANDHI: *Apabhraṁśa-kāvya-trayā*, G. O. S. XXXVII, Baroda 1927.

⁶ As noted above, a photo-copy of it is already there in the Oriental Institute, Baroda.

f. n.]: p. 282, l. 4 to l. 18; [pp. 91-94]; p. 152, l. 21 to p. 153, l. 12; [p. 91, f. n.]: p. 4, ll. 11-14; p. 281, ll. 22-25; p. 281, l. 26 to p. 282, l. 3; [pp. 97-98]: p. 71, ll. 1-8; [pp. 104-7]: p. 151, l. 18 to p. 152, l. 17; [pp. 108-9]: p. 55, ll. 10-21; [p. 109]: p. 63, ll. 18-25; [p. 110]: p. 47, l. 6: [p. Ibid.]; p. 59, l. 5. He has added his Sanskrit *chāyā* and minor comments here and there. It is he who published, beside the *praśasti* verses (already published by MUNI CHATURAVIJAYA and MUNI JINAVIJAYA) a number of extracts from the Jaisalmer Ms. of the *Kuvalayamālā*. Some of these passages are really important, and as such they have attracted the attention of some scholars.

The Paisācī dialect has been of great interest for scholars;¹ and A. MASTER, who wrote a paper 'The Mysterious Paisācī'² was obviously attracted by the Paisācī passages in the *Kuvalayamālā* a detailed acquaintance with which he came to have from Pt. GANDHI'S Introduction noted above. In his paper 'An Unpublished Fragment of Paisācī'³ he gives not only a critical text (based on J and P) of the Paisācī passage (along with the photo-prints of the relevant leaves of J) corresponding to our text, p. 71, ll. 7-26, but also presents a tentative translation accompanied by grammatical and other notes. He continued his studies on the *Kuvalayamālā*, in two more papers 'Gleanings from the Kuvalayamālā Kahā',⁴ Nos. I and II. In the first he has presented his critical observations on three fragments (corresponding to the printed text, p. 63, ll. 16-26; p. 47, l. 6; p. 59, l. 5.) and specimens of Eighteen Deśa-bhāṣās. His linguistic notes are interesting. In the second he has critically studied (adding grammatical notes) the specimens of prose Apabhraṃśa and contemporary Middle Indian mixed with Sanskrit, especially the passages corresponding to the printed text, p. 55, ll. 10-21: p. 151, l. 18 to p. 152, l. 17. This is prefaced with a few general remarks on the author etc. and concluded with an excursus on the Jaina Kathā.

Lately, F. B. J. KUIPER, Leiden, in his paper 'The Paisācī Fragment of the Kuvalayamālā',⁵ has re-edited and published at A. MASTER'S instance the Paisācī passage from the *Kuvalayamālā* (corresponding to the printed text, p. 71, ll. 10-26). It is prefaced with a thorough grammatical analysis of the dialect and followed by English translation and notes, both explanatory and textual, which are very helpful to understand certain knotty points in the text. He has given a block-print of the page from the Ms. P containing that passage.

¹ A. N. UPADHYE: Paisācī Language and Literature, *Annals* of the B. O. R. I., XXI, i-ii, pp. 1-37.

² *Journal of the R.A.S.* 1943, 217 f.

³ *Bulletin* of the S. O. A. S. XII, 3-4, London 1948.

⁴ *Bulletin* of the S. O. A. S., xiii, 2 and xiii, 4, London 1950.

⁵ *Indo-Iranian Journal* I, 3, pp. 229-40, The Hague 1957.

5. THE KUALAYAMĀLĀ: A CRITICAL STUDY

1. CONTENTS OF THE KUALAYAMĀLĀ

[i. Author's Introduction]

INTRODUCTORY MAṄGALA; HUMAN LIFE AND ITS OBJECTIVES: In the opening *maṅgala*, to begin with, the author directs salutations to Rṣabha, the first Tīrthakara, with poetic references to some events in his career; secondly, to Mahāvīra who could not be shaken in his meditation even by the tempting appeals of the charming seasons prompted by (god) Saṃgama; thirdly, to the rest of the Jinas; and lastly, to the Tīrtha which enlightens the souls, which enables some of them to attain Liberation, and which is sacred even to the Jinas. The souls, under the pressure of passions and previous Karmas, plunge into hells; thence they pass through various species of sub-human beings; and then, through some *punya*, they are born as men with a perfect body and in a good family. With the acquisition of this rare human birth, one should pursue the human ends which are three: *dharma*, *artha* and *kāma*, and to these is added *mokṣa* as well by some. They could be graded thus: *Kāma* is *adhama*. *Artha* is *madhyama* and *Dharma* is *uttama*; and it is through *dharma* that all others, including *mokṣa*, are achieved. A wise person, therefore, should persist in the practice of *dharma* which is variously presented with different deities and by different teachers, but the one preached by Jinendra is the best *Dharma* which is constituted of *dāna*, *sīla*, *tapas* and *bhāvanā*. The first Tīrthakara himself practised these precepts, and is thus an example for others. Due to want of necessary wealth, moral rectitude and physical strength, the first three are not practicable for all; therefore, the words of Jina should be understood and *bhāvanā* should be cultivated. Even in the midst of the wicked, who are out for scandalising the meritorious and merits, we should make our life fruitful by glorifying the merits of Jina, Śramaṇa and *supuruṣa*: with this object in view, a narrative is being presented (Pages 1.1-3.15; *1.2-*2.15).

EARLIER AUTHORS; TYPES OF KATHĀS: The earlier great poets have presented many a narrative (for details, see below); but the range of subject-matter being infinite, this one also is being presented. There are five varieties of the Kathā: *sakala*-, *khaṇḍa*-, *ullāpa*-, *parihāsa*- and *vara-kathā*; and besides, there could be *saṃkīrṇa-kathā* as well which combines the characteristics of all these: this is being presented here. It is miscellaneous with varied poetic embellishments, metrical forms and compositional patterns. It is composed in Prākṛit, with *marahaṭṭhayadesi* descriptive pattern, almost a pure *sakala-kathā*, in which are introduced *tāpasa*-, *jina* and *sārthavāha*; but just out of curiosity, in the mouth of various characters Sanskrit, Apabhraṃśa and Paiśācī passages are introduced. Being endowed with the merits of various narratives, with amorous sentiment, with well-arranged sub-plots and with the exposition of various arts and branches of knowledge, it has become a *saṃkīrṇa-kathā*. Kathā is again of three types: *dharma*-, *artha*- and *kāma-kathā*. Though this is primarily a *dharma-kathā*, it has become *saṃkīrṇa* in-as-much as it has all the characteristics and has embraced the topics of *artha* and *kāma*. Here are narrated activities

of worthy men; and here one can learn what is *dharma* and *adharmā*, what is *kārya* and *akārya*, and what is *hita* and *ahita*. This *dharma-kathā* is of four facets: *ākṣepiṇī*, pleasant or catching; *vikṣepiṇī*, unpleasant or distracting; *samveda-janani*, leading to knowledge or enlightening; and *nirveda-janani*, leading to detachment or renunciation. Minds of men should first be captivated by catching topics; secondly, they should be disillusioned; thirdly, they should be enlightened or made to know the real nature of things; and lastly, they should be made to renounce the world: that is the way how five hundred robbers were induced by that self-enlightened [Kapila] to accept the life of self-control and renunciation. Topics connected with love-matters are welcome to the extent to which they are conducive to the adoption of religious life (Pages 3.18-5.13; * 2.16-* 2.26).

AN OUTLINE OF THE STORY: Dākṣiṇyaciḥna composed this Narrative Structure (*kathā-sarīra*) which is great on account of the acquisition of *Samyaktva* and in which friends carry out their mutual obligations and attain *Nirvāṇa*. How Kuvalayacandra was born and was carried away by a god, his former associate; how he met the lion, the monk and the god in a lonely forest; how he heard the past lives of all the five from Kevalin; how they acquired *samyaktva*, practised austerities, and were consequently born in heaven; how, after enjoying heavenly pleasures, they were born in the *Bhārata-varṣa*; how they did not know one another but were enlightened by the omniscient Teacher; and lastly, how they adopted renunciation, practised penances and attained Liberation, being free from *Karmas*: all these topics are covered in this composition, which has been elaborated thus by the author through the grace of [Hri-] *devatā* who supplied its clues to him (Pages 5.14-5.24; * 2.26-34).

DISCOURSE ON DURJANA and SAJJANA: The author starts his narrative in a grandiose style, but halts to present a discourse on *durjana* and *sajjana*. The former's weaknesses are effectively sketched with various similies often with double meaning. A poet should go on with the work on hand despite the wicked and their scandals, like a lofty elephant ignoring the barking dogs. As contrasted with him the various merits of a *sajjana* are depicted; and it is the *sajjana* who is the hope and support of worthy poets (Pages 5.25-7.3; * 2.36-39).

[ii. Prince Kuvalayacandra: his Horse Flies]

KING DR̥DHAVARMAN and QUEEN PRIYAṄGUŚYĀMĀ of VINĪTĀ: In *Jambūdvīpa*, in *Bharatavarṣa*, to the south of *Vaitāḍhya* and in between *Gaṅgā* and *Sindhū*, there is the *Madhya-deśa* (described 7.7-12) at the centre of which stands the town *Vinītā* (described in details, §§ 14-7). There ruled a king, *Dr̥dhavarman* by name (described, § 18); he had a loving queen (described, § 19) *Priyaṅguśyāmā*; and he spent in her company many happy years (Pages 7.4-9.17; * 3.1-32).

THE MĀLAVA PRINCE MAHENDRA BROUGHT AS A CAPTIVE: One day, when the king was seated in the inner assembly along with the queen and a few chosen ministers etc., *Suśeṇa*, the *Śabara* prince, just returned from a successful military operation against the *Mālava* king. Though wounded, he narrated in a triumphant mood how the army of the enemy was routed, how the war-spoils were

captured, and how a gallant prince of five years was arrested and brought there. The king and queen affectionately welcomed that prince, Mahendrakumāra, who entered the hall with remarkable self-confidence; but soon he was overpowered with feelings, making all the dignitaries shed tears at the moment. Not satisfied with the various explanations of the ministers why the prince, though seated on the king's lap, started shedding tears, the king asked Mahendra himself the reason of his deep sorrow. The prince explained his sad plight that he should have been seated on the lap of an enemy. The king at once expressed to him that there was no more enmity and that the prince was his veritable son. He gave the prince his necklace and formal presents; and he also told the ministers to look after the prince in such a way that he would not remember his parents and that he would become a son to himself who had no issue. (Pages 9.18-11.14; *3.33-5.3).

THE QUEEN PINING FOR AN ISSUE: On getting a confidential report that the queen Priyaṅguśyāmā—apparently there being none of the five reasons (11.25-6) on account of which ladies get angry—was out of her mood and was not attending to her daily routine, the king went to her apartment and found her in the Anger-chamber (*kopa-grha*), quite out of temper. He inquired why she was angry; and he wanted to know from her the specific reason of her anger which even added a little charm to her face. The queen told him that the cause of her remorse was that, unlike the mother of Mahendrakumāra, she had no son; and consequently, she was angry with the king. She was told by the king that she was indiscreet and that the fulfilment of her desire was beyond human power. Then she appealed to him to solicit a boon from some deity. Quite lovingly he pacified her with the assurance that he would secure divine favour at any cost, by offering the oblation of his own flesh to Īvara, by sacrificing his head to Kātyāyanī etc.; and she felt quite happy. In this context, he took into confidence his ministers who greeted his decision, stressed the need of a son in every respect, dissuaded him from taking any risk for his life, and advised him to solicit the favour of the Kula-devatā, Rājyalakṣmī, seeking her boon for a son, which idea the king approved (Pages 11.15-14.3; *5.4-6.14).

THE KING PROPITIATES AND GETS A BOON FROM KULA-DEVATĀ: Then on an auspicious day, the king offered oblations to the town-deities, gave gifts to mendicants, fulfilled the desires of the poor, and entered the *devagrha*, in a proper form. He offered worship to gods and goddesses, spread a layer of flowers on the pavement, took his seat (now all alone), offered (with folded hands) lavish prayers to Rājyalakṣmī referring to the various aspects of her personality, and urged her either to give audience to him within three days or accept his head. He sat there for two days recounting her merits. On the third day, when he was about to sever his head for an offering, his hand (with the sword) was miraculously held back, and the goddess appeared before him in full womanly bloom and glory. He saluted her. She smiled at his rash impatience. When he appealed to her effectively and with self-respect, she blessed him with a boon that he would have an outstanding son and disappeared (Pages 14.4-15.14; *6.15-38).

ALL-ROUND SATISFACTION AND QUEEN'S DREAM INTERPRETED: Returning from the temple, the king took his meals in a happy atmosphere; and then he conveyed to his ministers the details of the boon received by him, to their great satisfaction. He went thereafter to the apartment of the queen who, on hearing about the boon, received it as a great blessing. The happy day passed, and there followed the evening and moonlit night (graphically described 15.26-16.5). Early in the morning, the queen woke up after seeing in her dream the Moon clung to by a garland of highly fragrant lilies (*kuvalaya-mālā*); and when she modestly conveyed the same to the king, he assured her that this was quite in consonance with the boon of the Deity and that she has conceived a son. She considered herself highly blessed. The king entered the assembly attended by many: *mantrin, mahānarendra, mahāvīra, mahāvaidya, mahābrāhmaṇa, mahākavi, mahāsenāpati* and *mahāpurohita*. There were courtezans, some reciting in Prākṛit, some in Sanskrit, some knowing Apabhraṃśa and many others skilled in different branches of knowledge (the list is interesting 16.23 f.): in that assembly all the *kalā, kautuka* and *vijñāna* were represented. The expert decision on the interpretation of the dream was that the queen, as blessed by the divine boon, will have a great son and that the *kuvalayamālā* represents his beloved attached to him from an earlier life (Pages 15.15-17.7; *6.39- *7.25).

A PRINCE BORN AND DULY NAMED KUVALAYACANDRA: Carrying the child and living in a happy atmosphere, the queen grew in her grace more and more; and her longings of pregnancy were more than fulfilled to her satisfaction. The effects of the growing child were apparent on her body (17.16 f.); and at a highly auspicious moment, she delivered a fine male child. The palace was flushed with manifold festive talks (described § 44). A blooming maiden broke the happy news to the king and received rich presents from him. There was a royal directive for the celebration of birth-festivities which were duly carried out with great eclat and entertainments (described 18.11-31). Ordered by the king, the Astrologer interpreted the planetary influence etc. at the moment of the prince's birth and prophesied (from the astronomical data) that the prince would become either an Emperor or an Emperor-like king. On a specific enquiry from the king, the astrologer enumerates the *rāśis* (zodiac signs) and gives their *guṇas* (fruits, consequences) in the context of the birth (details given, 19.12 f.) on the authority of *Vaṃgāla-jāyaga* of Vaṃgāla-risi. The king duly honoured the astrologer, and enjoyed drinks (described 20.28 f.) and meals. So the days passed. On the 12th day he decided, in consultation with *mahā-brāhmaṇas*, that the prince should be significantly called Kuvalayacandra, and also by a second name Śrīdatta (Pages 17.8-21.6; *7.25- *8.28).

PRINCE'S EDUCATION: Fondled by five maids, the prince gradually grew making all happy by his activities of childhood. When he was eight years old, he was duly entrusted to a *lekhācārya* under whom he lived in a lonely place, not visited even by his parents, and mastered various arts till he was twelve. After finishing the course, the teacher led him to the king who heartily welcomed him, with all the more joy, on learning that the prince was so gifted by nature that hardly any instruction was necessary for him. The teacher enumerated the seventy-two *kalās* (22.1-10) already mastered by the prince and also those in

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which he had special proficiency. The prince had developed well, both in body and expression. Then he went to the apartment of his mother who heartily embraced him and kissed on the head; he called on other queens as well who all greeted him with good wishes (Pages 21.7-23.3; * 8.29- * 9.6).

PRINCE ON THE HORSEBACK CHARMING TO ALL: As directed by the king, the prince, then, accompanied him to the horse-ground or race-course where horses were to be tested for different purposes; and there, the horse-keeper gave for riding different horses to different persons: Pavanāvarta to the king, Garuḍavāhana to Mahendrakumāra, Udadhikallola (described in details 23.12-19) to Kuvalayacandra, and so on. Inquired of by the king, the prince explained to him that there were eighteen breeds (23.22-4) of horses of which he would describe the colour, marks etc. of a few only (23.25 to 24.9). Saying that he would hear further details at leisure, the king rode his Pavanāvarta, the prince his Udadhikallola, and their feudatories started on their respective conveyances all of which crowded the palace-ground by their march (described 24.19 f.) and then gradually proceeded along the royal road. When the prince reached the heart of the town, ladies, in a disturbed state (described 24.30 f.) took their positions here and there (25.8-10), making various remarks (25.12-15) to have a glimpse of the prince whom they gazed at with eyes full of passionate affection (25.21-32) and about whom they discussed with complimentary references that he was superior even to Nārāyaṇa, the full moon, Purāṇḍara, Īśvara, the sun and Kumāra (26.1-14). They were captivated by the personality of the prince, and all their activities and demeanour (described 26.15-27) showed that their minds were out of gear. The prince passed through the bazaar and reached the race-course where stood the entire troop. The king drove his Pavanāvarta and the prince his Samudrakallola; well, the latter overtook the former to the jubilation of the entire gathering (Pages 23.4-27.1; = 9.7-31).

PRINCE (WHO ATTRACTED THE EYES OF MANY), FLOWN BY THE HORSE, MEETS A SIGNIFICANT TRIO, THE SAINT FROM WHICH PROMISES TO EXPLAIN THE MYSTERY OF THE HORSE AS WELL AS THEIR CAREER: As the prince was being greeted with victory, the horse flashed towards the south and flew up in the sky (description of the ground below etc. 27.7-9). Struck with wonder by its behaviour, he decided to test whether it was some god by striking it with a knife, before it reached the ocean. When he gave a heavy stroke on its belly, it fell dead; the prince too came down; and, while he stood still puzzled over the riddle whether it was a horse or a god, he heard an anonymous voice greeting him with his name and directing him to go towards the south to find something unprecedented. As he proceeded, he reached the great Vindhya forest presenting manifold scenes and situations (described 27.28 to 28.19), one of which, which most surprised him, was that birds and beasts, well-known for their natural antipathy, played together (28.22-27). With a little thinking, he realized that in the vicinity there must be some great saint of benign influence. A little ahead, under a Vaṭa tree he saw a monk, emaciated with penances but ablaze with lustre, an embodiment of *dharmā* and an incarnation of *upāsama* (described 29.7-9). To the left of the monk, he saw a great person of divine appearance (*divyākāraṃ mahāpuruṣaṃ*), an embodiment of all that could be handsome

(described 29.11-20); and to the right, he saw a Lion, terrific in appearance but quiet in temper (described 29.21-24). These three seemed to the prince as the veritable quintessence of *dharma*, *artha* and *kāma*. As great saints are gifted with divine knowledge, the prince wanted to know from this great saint who the horse was and why he was carried away etc. The great monk welcomed him with *dharmalābha*; the *divya-puruṣa* stretched his right hand decked with jewelled braclet to greet him; and the lion too received him suitably. The prince responded with all modesty. The great saint assured him to enlighten him on his questions. The prince sat there before the saint in a receptive mood, when the latter started his religious sermon: In this *Samsāra* the souls wander in a chaos of relations and reactions (details given § 66). The gale of sin whirls round this leaf of soul in this mountain-thicket of worldly existence. The souls alone are responsible for all that they have done; and all others are really *others*. Like children playing with sand-structures on the shore, the ignoramuses are deluded by various attachments in life: it is all hollow. Whatever is experienced by us on account of i) *krodha*, anger; ii) *māna*, vanity; iii) *māyā*, deceit; iv) *lobha*, greed; and v) *moha*, infatuation will be narrated ending with the episode of the prince being carried away by the horse (Pages 27.2-31.2; *9.31-*11.6).

[iii. Dharmanandana : Biographies of Five Souls]

MINISTER VĀSAVA TAKES KING PURANDARADATTA TO THE PARK, FULL OF VERNAL GLORY; THEY PAY RESPECTS TO DHARMANANDANA WHO DISCOURSES ON SAMSĀRA etc.: In the Vatsa country (described 31.3-18), in the town of Kauśāmbī (described § 68), there ruled a king Purandaradatta by name (described 31.33-32.8); and he had an able minister in Vāsava who was endowed with *Samyaktva* (described 32.9-15). One day, on his way to the temple of Arhat for worship, the minister Vāsava was presented with a bunch of mango-blossoms by the gardener Sthāvāra who reported to him, first, the advent of spring, and secondly, the arrival of the preceptor Dharmanandana (with his disciples) in the garden; but received in return, firstly rebuke from his master for his unjustified sequence in reporting the events, and secondly, a good reward. Afterwards, Vāsava called on Purandaradatta, presented him with the same bunch of mango-blossoms, and requested him that they might personally witness the vernal glory of the park in the forest (described 33.5-13). In the park, they enjoyed the charming sight of trees, creepers and flowers attended by swarms of bees—all bathed in vernal beauty. Intending to pay respects to Dharmanandana, who was halting on a dry spot in the garden, the minister led the king there under the pretext of seeing the *Aśoka* tree planted by the latter as a prince. There they saw a multitude of monks some of whom were studying different *Āṅgas* (enumerated by names), logic with five or ten limbed syllogism (34.20) *nimitta*, *Joṇi-pāhuḍa* etc., and some were very much emaciated on account of penances. In the midst sat the preceptor Dharmanandana gifted with fourfold knowledge (§ 73). On being inquired of, the minister duly introduced the monks and the Preceptor to the king, and as proposed by the minister, who offers a prayer (35.9.12), the king joined him in offering obeisance to them: both of them were

blessed with *dharmalābha*. The Preceptor welcomed them along with others who arrived there and saluted him. The king wondered why the preceptor, so gifted as he was, had taken to renunciation. The preceptor started his discourse on the nature of *saṃsāra* which itself is an enough cause for renunciation. He continued how *himsā* of various types committed through passions and different pretexts leads to hells where the doer himself has to suffer (35.24 to 36.6). The hells are full of tortures (described §§ 75-78) as preached by the omniscient; even in the various subhuman species there are many miseries (described §§ 79-80); the human birth, with its advantages, is not without its pitfalls and pangs (described §§ 81-82); and the birth in heavens too has its limitations (described §§ 83-84). This was in reply to the thoughts in the mind of Purandaradatta who received some instructions on virtues and their cultivation (43.23 f.) and was taught how the words of Jina would rescue one from the misery of *Saṃsāra* and lead to eternal bliss. The minister *Vāsava* was told that the cause of wanderings in this miserable *Saṃsāra* consists of *krodha*, *māna*, *māyā* and *lobha* (and also *moha*) which are defined (44.17-21) and the four grades (*anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṃjvalana*) of which (44.22 to 45.37) are illustrated (Pages 31.3-45.5; * 11.6-13.4).

I. ANGER-- BIOGRAPHY OF CAṄḌASOMA: Anger leads to mental unbalance whereby one kills even one's brother and sister, as seen from the career of this angry-looking man seated here, *Dharmanandana* continued, which deserves to be heard.

In the settlement *Ragaḍā* by name (described 45.17-20), close to *Kāñcī*, the capital of the country of *Kāñcī* of *Draviḍas*, there lived a poor twice-born *Suśarmadeva*. His eldest son was *Bhadraśarmā*, who, due to his naughtiness in childhood and illtreatment of other boys, came to be called significantly *Caṅḍasoma*, the one seated here. The parents married him to a suitable girl and, leaving to him the responsibility of the house, went on a pilgrimage to the *Ganges*. His beloved *Nandinī* reached the bloom of youth and thus attracted the eyes of the village youths. *Caṅḍasoma* grew jealous of her, though she was chaste of character; with the advent of the autumn (described 46.5-8), a party of actors reached that village; and *Haradatta*, the leading *mayahara*, arranged a show for which the whole village was invited. When people started going thither, *Caṅḍasoma*, equally eager to attend the show (to which his brother too had already gone), started worrying about the safety of his blooming beloved, whom he entrusted to his sister *Śrīsomā*, and went to the show. Despite *Nandinī*'s warning, *Śrīsomā* also went to the show. There in the audience (*raṅga*), *Caṅḍasoma* heard amorous whisperings of a couple; and from an indirect mention of the word *caṅḍa*, he suspected that his beloved had come with her lover to the show. He got a timely hint from a song; and, burning with anger, he went home and waited hidden behind the door with a stick to strike his wife on her return. As the show was over by this time, both his brother and sister returned home; and mistaking them for the suspected couple, he hit them both who fell dead. Hearing the noise, *Nandinī* came from inside and pointed out to him what havoc he had made. He was full of remorse, started lamenting over the past, and decided to immolate himself on their funeral pyre (§ 93).

Next morning he took their bodies to the cremation ground. When he was about to jump into the flames, people held him back. The learned Brāhmaṇas assured him with inconsistent diagnosis and prescriptions that there was *prāyaścitta* for purification from such sins. He was asked, at last, to quit the house, distribute the property among Brāhmaṇas, and go clean-shaved and abegging to various *tirthas*. He was thus being misguided. He came here full of Vairāgya and wanted to know further how he could be free from sin. Dharmanandana told him that one must reap the fruits of one's Karmas: any way, he was advised to practise penance and adopt the code of virtues (49.15-18). When Caṇḍasoma's Karmas were sufficiently quieted, he was duly given *dīkṣā* by the preceptor (Pages 45.6-49.21; *13.5-*15.2).

2. VANITY—BIOGRAPHY OF MĀNABHAṬA: Dharmanandana continued that *māna* (pride or vanity) brings mental torture and leads to all sorts of ruin. A vain person loses all sense of discrimination, and cannot save his parents and beloved from dying. This is seen from the career of this vain-looking person, seated here, which deserves to be heard.

To the north-east of the beautiful town of Ujjainī (described, 50.10-19), right in the heart of Mālava-deśa, in the Avanti-*janapada* (described 50.3-7), there is a rich village Kūpavandra by name. There lived an old royal Ṭhākura Kṣetra-bhaṭa by name, who had fallen on evil days; and his son was Vīrabhaṭa whom he loved more than his life. For their service, the king of Ujjainī, gave them the above village. Due to old age and exacting active war service Kṣetra-bhaṭa remained at home; Vīrabhaṭa attended the king; and in due course Śaktibhaṭa (the son of Vīrabhaṭa) continued the service. Śaktibhaṭa was highly vain, haughty and given to luxuries; so he came to be known as Mānabhaṭa in the princely order. One day, Mānabhaṭa found that his seat in the Durbar of king Avantivardhana was occupied by a Pulinda prince, who apologetically explained that this would not be repeated. He took offence, gave wrecklessly a fatal stroke of his sword on the prince's chest, and ran from the Durbar to his village. His father advised him to quit the country for safety. He sent his father bag and baggage to the bank of Narmadā; and staying behind with vanity, he faced the Pulinda forces which he defeated. Though heavily wounded in the battle, he joined his father, camped in a fortified village and spent his time comfortably (described 51.29-34). One day, as a part of the spring sports, the village youths agreed among themselves to sing about one's beloved while playing on the swing. Mānabhaṭa happened to praise a darkish beloved (52.13-15) wherefore his fair wife, who was present there, felt offended; and she was so much humiliated and irritated by her friends that she dashed homewards in the dark evening (described 52.27-30) with a decision to die. She entered her bed-room, prepared a noose for her neck, appealed to the Lokapālas (53.6-9) that her husband behaved like this despite her faithfulness to him, and hanged herself. In the meanwhile, Mānabhaṭa came there and could rescue her before the breath was gone. After a little conversation with her, he realized that he was misunderstood by her. He tried to convince her about his innocence and, holding his vanity in abeyance, even fell at her feet, but without any effect on her who remained quite silent. His vanity surged up; and in sheer disgust of her frailty, he left home to see

how she reacts. Then she felt repentant, and, telling her mother-in-law about it, she rushed after him. His mother, and after her, his father followed them. Seeing his beloved behind him, he decided to test her attachment for him. Reaching the village well, he dropped a big stone in it and hid himself behind a tree. The noise of the falling stone gave her the impression that he had jumped into the well, and she followed suit as a true wife should do; the mother-in-law also followed her; and even the warrior, Vīrabhaṭa, saw no other alternative than to jump into the well. Mānabhaṭa saw the whole episode; but repentance came on him too late, and he started lamenting (§ 106) over his cruelty and ungratefulness. Finishing their obsequial ceremonies, he started on a tour with a view to meeting by chance some preceptor who would purify him of that sin. At Mathurā he heard a colloquial conversation in the camp of disabled and diseased destitutes, and got the clue that a dip in the confluence of the Ganges would wash him of his specific sins. He has arrived in Kauśāmbī with that idea. The purity of mind accompanied by penance and rules of good behaviour would wash the sins and not a dip into the Ganges etc. Hearing this, Mānabhaṭa sought further light and guidance from Dharmanandana who preached to him the fourfold steps (*samyaktva*, *jñāna*, *tapas* and *samyama*) and finally initiated him duly in the order (Pages 49.22-56.10; *15.4- *18-3).

3. DECEIT—BIOGRAPHY OF MĀYĀDITYA: Dharmanandana continued that *māyā* (deceit) is abominable, and a deceitful person behaves crookedly to the ruin of his reputation, wealth and friends. This is illustrated by the career of this treacherous looking person, seated here, which is worth hearing.

There is a village, Sāligrāma, to the south-west of Vārāṇasī (described 56.26-30) in the territory of Kāśī (described 56.21-25). In it lived a Vaiśya, Gaṅgāditya, who was poor, ugly, socially abominable, morally heinous and full of treachery wherefore he was unanimously nicknamed and addressed by all as Māyāditya (: here he is). He developed friendship once with a rich local businessman Sthāṇu who, being essentially of good nature, and despite warnings from others, responded affectionately. Somehow their contacts grew, though hypocritical on the one side and sincere on the other. Though they basically differed on the ways of earning wealth (57.16-17 and 24-26), they decided to go to Dakṣiṇāpatha for suitable business, and duly reached the town of Pratiṣṭhāna. By trying their hands at various trades, each one could earn, to his satisfaction, five thousand; and they decided to convert each one's cash into five precious stones for the safety of a distant journey. They packed those ten pieces in a dirty rag, dressed themselves as friars (58.2-3) on a pilgrimage, and travelled on abegging. One day Sthāṇu, when he went to the market for provisions, entrusted the package of ten precious stones to Māyāditya, who, however, prepared a similar package of ordinary stones with a view to running away with the former. Later, when Māyāditya ran away, giving one package to Sthāṇu, he found, after covering a long distance, that he had duped himself by bringing with him the package of ordinary stones. He decided to meet his friend and mend matters to his advantage. Sthāṇu with all his innocence and goodness started searching for his friend in sorrow. One day, being quite tired, he halted for the night in a temple where the song of a Gūrjara (59.3) way-farer gave him

some consolation and courage. He proceeded homewards deciding to give half of the jewels to his friend's successors in the family. Just then, to his joy, there arrived Māyāditya who, in all hypocrisy, narrated a fictitious tale of his lonely adventures how he was arrested as a thief and detained there, how, under the guidance of a maid servant, he escaped the fatal ordeal of being offered as *bali* to a goddess, and how he came over here, ever yearning to meet him. Both of them crossed the river Narmadā, but missed the way and entered a thick forest (described 60.15-24). In the terrific heat of summer (described 60.26 to 61.1) this straying through that awful jungle was a torture for them. As the package of jewels was slipping down from the loins, Sthāṇu requested Māyāditya, to the latter's satisfaction, to take it. They reached an ancient Vaṭa tree, and close by there was a deep well with no means in the vicinity to take out water. Māyāditya thought that there was an opportunity for his wicked plans. He requested Sthāṇu to see at what depth the water was there in the well that he might prepare a suitable creeper-rope. While he was doing it, Māyāditya pushed him into the well: luckily he fell into the water, with little hurt to his body. On account of his innate goodness, he could not convince himself that his friend Māyāditya had pushed him into the well. While Māyāditya was, on the other hand, feeling joyful at the prospect of having all the ten jewels for himself, a party of robbers headed by Śabaraseṇa overpowered him, took the jewels, and threw him bound-alive in a thicket. On their way, one of the robbers wanting to take out water from that well saw Sthāṇu inside, and, under orders from his master, took him out safely. They all wondered at his goodness, credulity and respect for his treacherous friend, and handed over to him the five jewels of his share, warning him, however, to be at a distance from a friend like that. Sthāṇu searched out his friend, bandaged his wounds, and shared equally those five jewels. Māyāditya felt remorse now, and decided to enter fire to expiate his sin of treachery towards a friend. The village elders in their colloquial language (63.18-26) analysed his sin; and the chief among them asked him to dip in the Ganges and die there fasting for washing the stain of his sin. On his way he has come here. When he sought further light and guidance, Dharmānandana advised him to seek shelter in the words of Jina, and finally gave him *dīkṣā* seeing that his Karmas were sufficiently quieted (Pages 56.10-64.13; * 18.5- *21.15).

4. GREED—BIOGRAPHY OF LOBHADEVA: In the village Uccasthala (described 65.1-2), situated to the south-west of Takṣaśilā (described 64.28-35) in Uttarāpatha (in the Madhyama-khaṇḍa to the south of Vaitāḍhya, in Bhārata Varṣa, in Jambūdvīpa), there lived a *sārthavāha*'s son, Dhanadeva, *śūdra* by birth, who spent his time with other *sārthavāha* youths. As he was highly greedy, deceitful and avaricious of other's wealth, he was nicknamed Lobhadeva by which he became well-known. Lobhadeva told his father that after all the family wealth was there, but he wanted to increase it by trading in Dakṣiṇāpatha. The horses, conveyances etc. of the caravan were ready. His father indicated to him the possible dangers and instructed him in tactful behaviour to suit an emergency (65.15-19). He reached Dakṣiṇāpatha and camped at Sopāraka with an old Śreṣṭhin (guild-head, banker). In due course, he sold horses and earned

enormous wealth. As it was the custom in the Native Traders' Club (*deśiya-vāṇija-melī*), he went there with his host to narrate his experience and receive the formal presents (*gandha*, *mālya* and *tāmbūla*). Local traders started talking about their respective adventures: how different commodities brought them great profits. It was disclosed that neem-leaves could secure precious stones in the Ratnadvīpa, but the journey to it was full of risks; of course, risks and gains go together. The gains of Ratnadvīpa captivated the mind of Lobhadeva who proposed to Bhadraśreṣṭhin that they might sail thither for trade. The latter advised contentment to him, but he was firm in his adventure with which alone goes Lakṣmī (66.18-24). Bhadraśreṣṭhin narrated to him his past experiences, but at last agreed just to accompany him who alone would be the *bhāṇḍapati*, the master of the merchandise. They arranged their fleet, and duly started on an auspicious day (described 67.1-7). After a rough sea journey, they reached the Ratnadvīpa. After trading profitably there, on their return journey, when their ship, full of exchange-commodities, reached the mid-sea, that avaricious Lobhadeva, fearing that Bhadraśreṣṭhin would be his partner on reaching the shore, took him to the ante-room under some pretext, cruelly pushed him into the sea, and raised a cry of accident, rather too late. He pretended to jump into the sea to meet his friend; but the sailors dissuaded him, and that suited him well. Dying there under the waves, Bhadraśreṣṭhin was reborn as a Rākṣasa in the Vyantara region; and, when he reviewed his death, he realized how wicked it was on the part of Lobhadeva to have pushed him into the sea like that. His anger flared up, and he decided to ruin the fortunes of Lobhadeva: there he developed a fatal gale which made all the inmates of the ship nervous, and they began to seek divine grace. The Rākṣasa reminded Lobhadeva of his wickedness and tossed that ship up and down (described 69.1-7) till it was smashed to pieces. Lobhadeva, however, floating precariously with a plank touched Tāradvīpa almost unconscious. The cool breeze refreshed him. But he found himself in the hands of some fierce-looking persons whose apparent hospitality he could not understand. They fed him fat, chopped his flesh and took his blood; and then they healed his wounds with special medicine. This was repeated every six months; and his blood and flesh were used for alchemical experiment (69.24-28). After twelve years like this what remained of him was a skeleton. One day while he was yearning for death with his body chopped like that, he was picked up by a giant *bhāraṇḍa* bird which was attacked in the sky by another for this prey, with the result that he slipped down from its beak, fell in the ocean, and, suffering a good deal, reached eventually the shore covered with forest (described 70.16-18). When he was comfortable in that forest, a lovely spot reminded him of gods and their previous merits, of hell and sins leading thereto, and of his ingratitude to Bhadraśreṣṭhin. He was overcome by remorse for his sin of having killed his friend, and wanted to purify himself: with these thoughts, he fell asleep. When he woke up, he heard a catching conversation which was neither in Sanskrit (described 71.1-3), nor in Prākṛit (described 71.3-5), nor in Apabhraṃśa (described 73.5-7) but in Paisācī in which the Piśācas were discussing as to what was a fine spot. Their decision was that the stream of the river Ganges was attractive; and the sin of a friend's murder could be washed off there.

He proceeded towards the Ganges. On his way he has come here, and is now eager to know what to do further. It is only the practice of austerities and the cultivation of religious virtues that can remove the sin. In due course, with the pressure of his passions subsiding, he was given *dīkṣā* by Dharmanandana (Pages 64.14-72.17; *21.17-*24.30).

5. INFATUATION—BIOGRAPHY OF MOHADATTA: Dharmanandana continued that *moha* (infatuation) unbalances the mind, dislodges the sense of discrimination, and leads to all-round ruin. This is obvious from the career of this handsome person, seated here, who never understood what is right or wrong; and it is worth hearing.

A stern king Kośala by name ruled in Kośala (described 72.34-73.2) the capital of Kośala (described 73.30-34). Prince Tosala was his worthy son who moved freely in the town. One day he saw a beautiful girl behind the latticed window of the Banker's palace; he gazed at her with passionate affection; and she responded favourably. When it grew dark (described 73.16-18), he equipped himself properly and managed to get into her private apartment where she was all alone (73.22-24). With stealthy steps he closed her eyes from behind; his touch thrilled her; and she could identify who he was. The gallant prince was about to leave her, respecting her fidelity to chastity; but she detained him on account of her surging passion. She was, she disclosed, Suvarṇadevā (-devī), beloved daughter of the local banker Nanda and his wife Ratnarekhā. She was married to Haridatta, son of Viṣṇudatta. Her husband went to Laṅkāpurī for trade, some twelve years back, and nothing was heard of him. This unfortunate separation had made her restless, and the passion of youth was surging up beyond restraint. In a despondent mood, when she wanted to commit suicide, she saw the prince from the window; and their eyes responded favourably. She wanted him to behave in such a way that she suffered no humiliation in the family for her immorality. Either he should be her *nātha* (whom she would follow), or she would die; saying this, she embraced him. They spent many happy nights together thus, and she became pregnant. The scandal was whispered all round and reached the ears of Nandaśreṣṭhin who reported the matter to king Kośala for investigation that his daughter, though guarded, was being molested by somebody. The king ordered his minister to behead prince Tosala who was found guilty of this crime. The minister, accordingly, led the prince to the cremation ground; but, hesitating to kill him, asked him to disappear anonymously to an unknown place. The prince ran for safety and began to serve as a common man under king Jayavarman at Pāṭaliputra. Suvarṇadevā came to know, while she was spending her time in humiliation and anxiety, that the prince was beheaded by the minister on account of her. She managed to leave home and flew from the town, and could join a caravan bound for Pāṭaliputra. Due to her physical disability, she lagged behind, missed the track, and started treading her way, full of suffering and fear. She wept and wailed; and she fell unconscious, when it was night-fall (described 75.21-28). Coming back to her senses, she was at the end of her wits in that dead of night. The period of pregnancy was full; and in that hopeless and helpless condition, she gave birth to twins, a girl and a boy on whom now she looked for support and

shelter (76.7-10). She decided to live looking after these children somewhere. Round the boy's neck she tied a coin with prince Tosali's name, and round the girl's neck another with her own name. She wrapped up the babies with the two ends of her upper garment, left them there, and went to a nearby stream for a wash. In the meanwhile, a hungry tigress, just delivered, came in search of prey and picked up that garment with packings of children dangling at both the ends. As it crossed the road, Ujjainī to Pāṭaliputra, the girl dropped down on the road unnoticed by it. She was picked up by a messenger of Jayavarman who entrusted her to his issueless wife to her joy; and she was named Vanadattā and grew at Pāṭaliputra. The tigress, carrying the boy on the way to its den, was hit dead with an arrow by prince Śabarasiṃha (attached to king Jayavarman) who had come for hunting. He picked up the lovely-looking boy, and his wife consecrated him as her regular son naming him significantly Vyāghradatta. They came to Pāṭaliputra where the boy, as he grew, was nicknamed by his companions as Mohadatta. The disappearance of the babies shocked the mother who burst into lamentation. The steps of the tigress gave her a little clue; following them she reached the house of an *ābhīrī* (a cowherd's wife) who sheltered her like a daughter; and then, going from village to village, she soon reached Pāṭaliputra, where, as luck would have it, she was employed in that messenger's house, as a maid servant, to nurse Vanadattā, her own daughter whom she did not recognise. Vanadattā grew into a lovely maiden easily captivating with her glances the youths of the town. During spring, on the day of Madana-trayodaśī, when she had gone for the festival in the park with her mother etc., she was seen by Mohadatta who significantly hinted his passion for her; and she also responded quite favourably (77.22-26). Suvarṇadevā also grasped the situation, but asked her to come there again to meet him after the festival. Vanadattā went home, and remained plunged in the pangs of separation. One day, on her way to the park, Vanadattā was seen by Prince Tosala whom Suvarṇadevā (who was escorting Vanadattā) could not recognise, nor did he recognise her, for obvious reasons. Tosala fell in passionate love with Vanadattā, and resolved to win her hand at any cost. He followed her to the park, and, finding an opportunity, asked her, with naked sword in hand, either to accept him or be a prey to his sword. Suvarṇadevā and others on the spot were terrified, and raised a hue and cry. Hearing that, Vyāghradatta (i.e., Mohadatta) rushed on the scene and encountered Tosala. There was a duel between the two in which Tosala met his end. When Mohadatta took nervous Vanadattā aside for love-sports, some unseen voice announced to him that it was unworthy of him to enjoy his own sister, in the presence of his mother, and that, too, after killing his father. He could find out that a monk of divine knowledge, who was there in the vicinity, had announced this. On inquiry, the monk explained to Mohadatta that Tosala was his father, Suvarṇadevā his mother, and Vanadattā, his sister. Mohadatta felt remorse for his *ajñāna*, ignorance, and consequent sin for which he wanted expiation. The monk preached to him religious virtues and austerities which would duly lead him to liberation. Mohadatta wanted to accept *dikṣā*; but the monk, being a *cāraṇa-śramaṇa*, could not give it to him. As directed by him Mohadatta came to

Dharmanandana, and with his Moha quieted now, received *dīkṣā* from him (Pages 72.17-80.32; *24.32- *29.40: in this context the Sk.text glorifies the mount Satruñjaya).

A DISCOURSE ON FIVE PASSIONS: Dharmanandana continued his discourse to minister Vāsava that these five passions (*krodha* etc.) delude the soul which, then, is driven round in *samsāra*: they should be kept under control, or, if in operation, made ineffective (a detailed discourse 81.4 to 82.7). Purandaradatta and Vāsava took leave of the monks and entered the town (Pages 81.1-82.7; *30.1-3).

PURANDARADATTA'S EXPERIENCES ON THE ROYAL ROAD AND HIS CURIOSITY ABOUT MONKS' ROUTINE AT NIGHT: It was sun-set (described § 156) followed by the usual movements and activities in different places (described, especially the talks and behaviour of courtezans in their apartments, §§ 157-58). After covering the evening routine, King Purandaradatta, whose mind was already affected by Vairāgya, was curious to see anonymously what really the monks did at this time. He changed his dress suitably (84.8-25), and started at a time when the activities of monks and courtezans were diametrically opposite (§ 160). As he proceeded he learnt on the way how an irritated beloved was tricked by her companions into heightened love towards her husband whereby his passion was tickled (85.3 to 86.2). He came across a monk on the road practising penance and standing undisturbed like a statue, and he felt great respect for his hidden glory (86.3-21). He escorted a daring and devoted woman rushing in the dead of night to her lover whom she meets on the way, to the joy of both (86.21 to 87.10). He crossed the city-wall with a miraculous flight (*vidyut-kṣiptam karaṇam*) and reached the spot in the park occupied by Dharmanandana whose ascetic pupils were occupied, as professed, with a variety of religious routine, especially study and meditation (87.20-27). He heard Dharmanandana discoursing to the newly ordained five monks (Caṇḍasoma etc.) on the rarity of human birth and of the adoption of the religion of Jina therein (§ 165); and it occurred to him to practise this religion after enjoying worldly benefits which are equally rare. Reading his mind, Dharmanandana denounced the worldly benefits as worthless, by narrating the parable of Kāuṃbarī fruits. (Pages 82.8-88.29; *30.7-33).

THE PARABLE OF KĀUṂBARĪ FRUITS: Three ship-wrecked persons (corresponding to three kinds of souls (*abhavya*, *kāla-bhavya* and *tat-kṣaṇa-bhavya*) reached by chance a lonely island (= human birth) where they could find three thickets (=houses) with *kāuṃbarī* plants (= women, wives) to the fruits of which they were very much attached. When some sailors (=religious preceptors) came to their rescue, one would not leave the place at all, the second said that he would go later, and the third immediately accompanied them. The first was irrevocably entangled in the worldly temptations; the second lingered a little as a householder; and the third immediately renounced the world for attaining eternal bliss (Pages 88.30-90.20; *30.34- *31-39).

[Here the Sanskrit text adds the Vrata-dṛṣṭānta (*31.40- *33.30): A merchant wants to test the ability of his four daughters-in-law in managing the household. Publicly he gives them each five grains of rice with instructions to return them

when he wants them. The first daughter-in-law throws them away thinking that the granary is full and five grains can be picked up and given any day. The second one thinks alike but eats them. The third one preserves them in her ornament-casket. The fourth one plants and reaps the harvest over and over again for five years. The Merchant gives the meanest task to the first two in the house; the third one is made a treasurer, and the fourth, the Manager of the family affairs. The best disciple is he who not only preserves the Five Mahāvratas (which correspond to five rice-particles) but also propagates them for the benefit of others.]

[The Sanskrit text adds further the story of Vinīta (*33.40-*39.3) along with a discourse on Vinaya (*33.32-9): Vinīta, lying as a child in a field, was found by Viṣavākya, of bad speech; he grew up worthily; and he was recognised as a Śreṣṭhin by king Harṣa. Once, during the famine, an old man, an old woman and a youth became his dependants. In a battle against Jitāri of Campā, he had to run for life. On the way, he saved a deer being hunted to death by king Pṛthvīcandra of Kṣmātilaka who was pleased to appoint him as a minister. His earlier dependants also joined him. Viṣavākya, who had accepted *dīkṣā*, went to Vinīta's place, but could not accept food there. Vinīta was advised by Teachers that he should be above attachment and was thus enlightened on the path of religion by a detailed discourse (*36.1-*38.7). When he wanted his father to stay on, the Teachers enlightened him that Viṣavākya was only his guardian; and his father, mother and brother were working as attendants in his house. He went home and duly respected them: he became famous for his *vinaya*. Once he wanted to give some specific medicine to a monk, but as his wedding was at hand, it was forgotten. He remembered it at the moment of wedding. He felt sorry and repentant for it. He left the bride to be wedded and rushed to the monk to give the medicine. By virtue of this superior *bhāvanā*, he attained omniscience.]

REPENTANCE AND RENUNCIATION PANACEA AGAINST SINS: Caṇḍasoma and others were ready to practise all that, but their sin was pricking in their heart, against which the sovereign remedy was, they were advised, repentance with renunciation. The king was much impressed by the integrity of the monks; his mind became very much inclined to religious life; and, quietly offering salutations to Dharmanandana from a distance, he returned to his palace by midnight for rest (Pages 90.21-91.8; *39.4-9).

PURANDARADATTA BECAME A ŚRĀVAKA: With the dawn (described 91.9-13) announced by bards, the king woke up, finished his morning duties, came, along with his minister, to the park, and paid respects to Dharmanandana, who, he could realize, was aware of his arrival earlier night and of his thoughts. He accepted, as he was not able to renounce worldly attachment, the *śrāvaka-dharma* consisting of twelve vows founded on *samyaktva* (91.21-22). The king and the minister learnt that the monks were to go away that day; they paid respects to and hoped to meet them again; and they returned to the town (Pages 91.8-30; *39.9-20).

MUTUAL AGREEMENT BETWEEN THE FIVE: The five monks (Caṇḍasoma etc.) were very much attached to each other; and they started leading a rigorous

religious life. Once Caṇḍasoma, the eldest of them, was requested by others to bestow *samyaktva* on the rest, if circumstances were favourable, in the next birth; and they agreed to enlighten one another subsequently (Pages 91.30-92.9; *39.21-27).

LOBHADEVA'S CAREER IN SAUDHARMAKALPA: Lobhadeva died a pious death, and was born in the Saudharmakalpa (described § 171) in the Padma-vimāna (described, the details of birth etc. § 172) where he was looked after by heavenly attendants (described 93.14-8) and possessed celestial prosperity. He is called Padmaprabha there; and on reflection, he recollected his past and how he was born as a god. He saluted Jina and the religion preached by him. As a part of the routine, he reached the bathing pool (described 94.15-24); and enjoyed water-sports with nymphs there (described 94.24-32); he wore a pair of celestial garments and reached the temple of Padmaprabha; there were many images of precious stones (described 95.6-10). He offered worship there and solicited for *samyaktva*. He opened the book and read therein prayers to the Pañca-parameṣṭhin and the religious duties prescribed for laymen and monks (§ 177). Thus he lived happily there (Pages 92.9-96.3; *39.27-30).

FOUR OTHERS TOO REACH SAUDHARMAKALPA: Likewise, after some time, Mānabhaṭa also was born as Padmasāra, Māyāditya as Padmavara, Caṇḍasoma as Padmacandra, and Mohadatta as Padmakesara in the same Vimāna. They were friendly to each other and recollected their earlier agreement (Pages 96.3-10; *39.30-36).

DHARMANĀTHA'S SAMAVASARAṆA: Consequent on Dharmajinendra developing omniscience, there was a gay rustle (96.10-15) in the heaven; and the seats of gods suffered a tremor. Along with Indra, all the gods reached with respect and joy and in a great pomp (96.21-25) his *samavasaraṇa* in the town of Campā. With the assent of Indra, Padmasāra constructed the Samavasaraṇa, the audience-hall of Dharmanātha, with its walls, gates, wells, *prātilāryas* etc. (§ 178). Various beings, with no antipathy between them and in a peaceful order, took their seats; and Dharmanātha, from his prominent position, began to preach to all of them, who clearly understood him in their respective medium of expression (*sva-bhāṣayā*): the seven Tattvas, the nature of Jīva, its relation with the body and Karmic matter, its liberation from them, the *saṁsāra* and the causes of it, *mokṣa* and the means of it, etc. (§ 179). On an inquiry from the Gaṇadhara, Dharmanātha disclosed that the tiny wild Mouse (which attracted the attention of all on a reference being made to it), seated there, would be the first in the audience to reach Liberation. He narrated its biography to satisfy the curiosity of the gathering (Pages 96.10-99.13; *39.37-41.40).

THE BIOGRAPHY OF THE WILD MOUSE: King Kosala attacked the encampment, Vindhyavāsa; its ruler Mahendra being killed in the fray, the queen Tārā ran for life taking with her the eight-year boy, Tārācandra, and reached the town of Bhṛgukaccha where she knew nobody. She met on the road two nuns who kindly led her to the *pravartini* in the monastery who, struck by her dignified demeanour and knowing her tale, sheltered her as a daughter, and, in due course, as a remedy against her plight, advised her to submit the boy to the Ācārya, Śunanda, and accept renunciation in their midst, whereby the misery of *samsāra*

would be terminated. Tārācandra, who was duly initiated in the order, could not reconcile his mood with the intensely rigorous discipline of the monastery (§ 182) but envied the free life of the wild rats: he was born as a god after an accidental death; and then he was reborn as a wild rat on account of the earlier *nidāna* for which there was no due atonement. As a rat, he enjoyed various pleasures in the company of his mates, has now arrived in this *samavasaraṇa* and recollected his past, and, therefore, is all remorse about his earlier behaviour. A soul with right faith never incurs fresh bondage of *tiryag-āyus*, but just experiences the earlier one. In due course, the rat will die a pious death with mental resignation, be born as prince Mitrakumāra (son of Mihilla = Maithila and his queen Citrā), be enlightened by a clairvoyant monk, and then soon be liberated as *anta-kṛt* Kevalin. All of them fondled the rat in appreciation of its happy prospects (Pages 99.14-102.12; *41.40- *44.24).

FIVE CONFLER AND SET UP MEMORY-CLUE: At this stage, on an inquiry from [Lobhadēva >] Padmaprabha, the revered one explained that they all (five) were *bhavya*, would easily attain enlightenment, and get liberated in the fourth birth (their next births being duly indicated). They consulted together, realized the difficulty of mutual enlightenment, requested [Mohadatta >] Padmakesara (who was the last to leave heaven) to enlighten them: by way of memory-clue, they all prepared their counter-parts (i. e., images resembling them) in precious stone, buried them at the spot where the [Caṇḍasoma > Padmacandra >] Lion was to be born in the forest, and put a stone on it to mark out the spot. They all returned to heaven (Pages 102.13-103.2; *44.25- *45.5).

SĀGARADATTA AND HIS ADVENTURE: [Lobhadēva >] Padmaprabha was reborn at Campā as Sāgaradatta, son of the banker Dhanadatta and Lakṣmī, and, in due course, was wedded to Śrī. One day, on the autumnal full-moon night, Sāgaradatta gave a gift of one lakh to an actor for his *subhāṣita*. He took a hint from the taunt that his munificence was based on ancestral wealth; he determined to earn seven crores within a year, and failing this to enter fire; he left on the door of his house a record to that effect; and he started from home towards the prosperous South. He reached the town Jayaśrī, on the southern shore (described 104.8-12). When, tired with long journey, he sat brooding under a tree on the various alternatives of earning wealth, he observed a *mālūra* tree, having secondary *pāda* or trunks (spread round) which indicated, as studied by him in the lore of mining (*khanya-vāda*, details given), that there was wealth below. By digging, as advised by the voice of deities prayed to, he took a handful of silver pieces (and the rest of the treasure disappeared) which would bring seven crores for him. He entered the town. An old merchant was very much pleased with his efficient salesmanship, welcomed him at his place, and offered his lovely daughter to him in marriage. Sāgaradatta explained to him his objective, and taking necessary merchandise, started to a distant port in Yavana-dvīpa, where he earned more than seven crores. While returning, on account of a mighty gale, the ship went to the bottom of the sea. Somehow he reached Candradvīpa (described 106.21); and he satisfied his hunger with various fruits. As he moved about, he heard a voice which he ascertained to be that of a lovely girl who was about to hang herself to death. He loosened the creeper-noose

on her neck; she came back to consciousness; and, on an earnest inquiry by him, she started narrating her tale to him (Pages 103.3-107.15; *45.5- *47.11).

THE GIRL IN DESPAIR INTRODUCES HERSELF TO SĀGARADATTA: 'I am the daughter, freely grown up, of a wealthy banker, Mahādhana, from Śrītuṅga, situated on the southern shore. While sleeping on the terrace, I was kidnapped by a Vidyādhara to find myself awake in the forest. Captivated by his form, I offered myself to him. Even before he accepted me, another Vidyādhara, with sword in hand, appeared on the scene; both of them attacked each other and fell dead in the encounter. I was aghast and plunged in sorrow; and in that helpless mood, I attempted suicide' (Pages 107.16-108.14; *47.12-38).

SĀGARADATTA REBUKED, REMINDED OF HIS DUTY AND REACHES HOME: Sāgaradatta told her about his ship-wreck and the consequent breach of his solemn resolution. Both of them decided to seek grave in fire and duly jumped into the flames of a burning bamboo-thicket. Lo! the flames were turned into lotus-flowers, and there came a god in his Vimāna. The god (Padmakesara) rebuked Sāgaradatta for his cowardly act, reminded him of his glories in heaven, and requested him to possess seven crores (in the form of *jñāna*, *samyaktva* and five *mahāvratas*), enjoy pleasures (as the Karmas would have it) and then accept renunciation. He took Sāgaradatta and the girl into the Vimāna, put twentyone crores there, led him to the town of Jayatuṅga where he married both the girls, and then finally took them all to Campā (Pages 108.15-109.28; *47.38- *48.19).

SAINT SĀGARADATTA REVIEWS THE CAREER OF THE REST; KUALAYACANDRA ENLIGHTENED, AND THE LION BORN AS GOD: The god reminded Sāgaradatta of the rest of his duties and returned to heaven. Then I (= Lōbhadeva > Padmaprabha > Sāgaradatta > now Saint), in due course, accepted renunciation under Dhanadatta. I developed clairvoyance. I could visualize the career of my four colleagues: Caṇḍasoma > Padmacandra is born as a Lion in the Vindhyas; Mānabhaṭa > Padmasāra is born as prince Kuvalayacandra, son of king Dṛḍhavarman in Ayodhyā; Māyāditya > Padmavara is born as Princess Kuvalayamālā, the daughter of king Mahāsena of Vijayā in the South. Our mutual promise to bestow *samyaktva* was recollected. God Padmakesara conferred with me, and we planned to enlighten the rest. It is adversity that makes one receptive of Religious enlightenment. So I reached the spot where Caṇḍasoma > Lion dwelt. God Padmakesara possessed your horse and brought and left you here in a mood of frustration. That is how you (= Kuvalayacandra) happened to be here; and you can see here the counterparts of the four in precious stones which should serve as mementos. Hearing all this, Kuvalayacandra developed right faith and was prescribed the duties of a householder, as his Karmas would have it: he resolved to respect only the Jina and the Sādhu, and not to kill even an enemy who is unarmed, running away and meek in words. Attending to all this, the Lion too was enlightened. It accepted fasting and remained intent on religious virtues. You (= Kuvalayacandra) will marry Kuvalayamālā by completing the verse hung publicly, and (Mohadatta > Padmakesara) will be born as your son. As it was a fit moment, Kuvalayacandra whispered sacred syllables into the ear of the dying Lion, which, after death, became a god (Pages 109.29-112.1; *48.19- *50.12).

[iv. Kuvalayacandra's Journey to the South]

KUALAYACANDRA WORSHIPS JINA IN THE VINDHYA FOREST: Then Kuvalayacandra proceeded to the South crossing the Vindhyan peaks, spotted with camps of wild tribes and presenting various scenes (described 112.3-25). By the time he reached the Vindhyan forest, the summer set in, and its effects on the forest, on the animals, on the town ladies were obvious (described § 197). The mid-day heat was oppressing to one and all. He was very thirsty, and from the appearance of elephants arriving there he could infer the presence of a lake which he soon reached to his great joy. Being aware of dietetic rules (reference to *Āyuhśāstra*, 114.22-8), he did not drink water at once. He rested for a while, and then enjoyed a hearty bath there. Thereafter, he had his thirst and hunger quenched with water and lotus fibres and stalks. While in search of fruits and flowers, he saw in a bower an image of Yakṣa crested with a pearl-statue of Arhat or Jina, to his great dismay and heightened reverence. He bathed, worshipped the Jina, offered prayers, and prostrated himself in salutation (Pages 112.2-115.15; *50.12-40),

KUALAYACANDRA MEETS KANAKAPRABHĀ IN THE TEMPLE: At this juncture there was an upheaval in the lake, and there emerged from it a lovely maiden, attended by a little girl. To save them from embarrassment, Kuvalayacandra hid behind the statue. They were surprised to see the Jina lately worshipped by somebody; and it was inferred with justification that the worshipper must be a great man. They duly offered their worship, and started singing *dvipadī* lines, attracted by which Kuvalayacandra disclosed himself complimenting them for the fine recitation. The prince and the Yakṣa-kanyā greeted each other as co-religionists, and were very much eager to know mutually. The prince introduced himself; and then she narrated her biography to satisfy her curiosity (Pages 115.16-116.33; *50.41- *51-18).

RATNA- OR JINA-ŚEKIHARA'S BIOGRAPHY AND KANAKAPRABHĀ'S GIFT OF MEDICAL COIL TO KUALAYACANDRA: In the town of Mākandī (described 117.1-5), there lived a Brāhmaṇa couple, Yajñadatta and his wife Sāvitrī, quite ugly in appearance. They had thirteen issues of which the last was (Yajña-) Soma, on whose birth there occurred a terrific famine extending over twelve years and with devastating results (described 117.13-21). The town of Mākandī was in utter desolation. The Brāhmaṇa family became extinct; but Soma, however, survived as a destitute, in utter misery. He was a Brāhmaṇa in name only and was about sixteen, when the famine was over. Remorseful about his fruitless life and miserable plight, Soma decided to leave Mākandī and migrate to some other territory. He reached the Vindhyan forest by summer (described 118.16-24). Losing the track, and wandering nervously all alone, oppressed by thirst and hunger, he reached a lake (118.28-30). There he took bath, drank water, and chewed lotus-stalks. While in search of fruits, he saw in a bower the pearl-image of Ādinātha, the like of which, he remembered, he had seen in Mākand, and felt great respect for it. Full of devotion, he surrendered himself to Jina and resolved to remain there ever worshipping Ādinātha's feet. In course of time, he died of colic; and, as he breathed his last with his eyes devotedly intent on the face Ṛṣabha-jina, he was born in the region of

Ratnaprabhā as a glorious Yakṣa, Ratnaśekhara by name, among the Vyantaras who are of eight classes: Yakṣa, Rākṣasa, Bhūta, Piśāca, Kinnara, Kimpuruṣa, Mahoraga and Gandharva. He recollected his past and the way he died. He developed all the more reverence for Rṣabha; he offered eloquent prayers; and he prostrated himself before Jina. He explained to his people how he got the fruit of *namaskāra* to Jina. He miraculously projected a pearl-image of himself with Jina on his crest; and the Yakṣas called him Jinaśekhara. He directed me, Kanakaprabhā, to worship this image daily; and I have been doing it.' Though the prince was content with all that he had seen and experienced, Kanakaprabhā insisted on his receiving something from her, and gave him a specific coil of medical herb (*auśadhī-valaya-viśeṣa*), an antidote against all adversities in the journey. He thanked her for the gift (Pages 117.1-120.31; *51.19- *52.35).

KUVALAYACANDRA MEETS EṆIKĀ AND ROYAL PARROT IN THE HERMITAGE: The prince Kuvalayacandra travelled on in the Vindhyan ranges and reached the river Narmadā or Revā (described § 206). He crossed it and reached a hermitage, rich in fruit and flower trees. As he inferred, it was the residence of a female ascetic, Eṇikā by name, who, with her dignified appearance, arrived on the scene followed by her retinue of domesticated beasts and birds, among which was prominent a Rāja-kīra (Royal-Parrot). She ran with dismay at the presence of this biped (i.e., prince Kuvalayacandra) into the hermitage; but on receiving some explanation from the Parrot, she duly welcomed him. He introduced himself to her; and, as she was a bit bashful, the Parrot started narrating their biography to him to satisfy his curiosity (Pages 120.31-122.30; *52-36- *53.18).

THE ROYAL PARROT INTRODUCES ITSELF: 'On the bank of Narmadā, in the forest Mahātavī, there lived a couple of Royal Parrots, Maṇimān and his beloved, in the hollow of a banyan tree. They gave birth to a Royal Parrot (i.e., myself) which, during childhood, fell into the hands of a young hunter who gave it to the Pallīpati from whom it passed on to Bhṛḡu, the ruler of Bhṛḡukaccha, who entrusted it to Madanamañjarī directing her to train it in all the fine arts. Soon I, i. e., the Royal Parrot, mastered everything (including conviction in the words of Jina) and became a Paṇḍita. During summer, a saint (formerly the father of Bhṛḡu), plunged in religious meditation, came touring to Bhṛḡukaccha and attained Kevala-jñāna. On getting the information, Bhṛḡu and his harem etc. attended on the Kevalin and offered respects. I, the parrot, too went there along with the princess and offered prayers. At that time, there arrived two Vidyādharas, one dressed in blue and the other in yellow. Once they went from Vaitāḍhya to Sammeta-sikhara, and thence to Śatruñjaya. On the way, they saw a lovely and dignified maiden, in the forest. She did not reply to them, but ran away, almost scared, with the pack of deer. And now they wanted to know from the Kevalin all about her. King Bhṛḡu, too, was equally curious, and so the Kevalin started narrating her biography (Pages 122.31-124.26; *53.19- *54.9).

EṆIKĀ'S BIOGRAPHY: Śrīvatsa ruled at Ujjayinī (described 124.28-31). He had a son, Śrīvardhana, and a daughter, Śrīmatī. Śrīmatī was given in marriage to Simha, the son of king Vijaya of Vijayapura. Simha was turbulent

by temper; so, being banished by his father, he resided with his wife in a village on the frontier. Once Śrīvardhana, who entered the order under Dharmaruci's instructions, came to that village, touring all alone, to receive food and terminate his one month's fast. He happened to reach his sister's house. She had heard about his renunciation. She recognised him; and, overflowing with affection for the brother, she embraced him with tears in her eyes. Just then Śiṃha came there; and suspecting something foul in all this, he hit that monk to death on the spot. In anger she hit Śiṃha fatally with a stick; and before he died, he cut her into two with his sword. Śiṃha and his wife were reborn in the first hell. The monk, however, went to Saudharma-vimāna, and thence, was reborn as a king in Bhṛgukaccha, the same as this (myself) Kevalin. Śiṃha was reborn as a Brāhmaṇa in Nandipura; later, he accepted Eka-daṇḍin vow; and he was consequently born as a Jyotiṣka god. Knowing his earlier life from a Kevalin, he decided to take revenge on his wife who, he saw, was just born as a daughter to king Padma and his queen Śrīkāntā at Padmanagara. He picked up that female child, rushed to the South, and dropped the child from the sky. Luckily, the child fell in soft thicket and was thus saved from death. Just on that spot, by that time, a wild deer had delivered and seeing its young one and this female child, it felt convinced that these were its twins. It suckled and nourished both of them. The female child grew into a fine girl under this sylvan atmosphere and in the company of forest birds and beasts; but she ran away scared at the sight of human beings. She is my (i. e., Kevalin's) sister of the previous life. She is a *bhavya*, and would get *samyaktya* in this very life being instructed by this Rājakīra. The princess released me (i. e., the Rājakīra), as advised by the Kevalin. I paid respects to the Kevalin, and came to her in the forest. I gradually trained her in the various arts, in worthy acts and in the words of Jina. I gave her an idea of her past life, and requested her to come to human society; but she abhorred it and preferred to lead a life of self-restraint and austerities, as she is seen doing now, (Pages 124.27-127.26; *54.10- *55.14).

HAPPY TIME IN THE HERMITAGE AND MEETING WITH VIDYĀDHARAS: Hearing this, prince Kūvalayacandra greeted Eṇikā as a co-religionist. As it was mid-day, they had their bath in a stream in the vicinity and changed their clothes. Then they came to a spot with a crystal image of Ṛṣabha which they duly worshipped and to which they offered devotional prayers individually. They returned to the Āśrama. The prince had his meals, and thereafter Eṇikā and Rājakīra too. While Kūvalayacandra and Eṇikā spent their time discussing topics of learning and piety, there arrived one day a Śābara-couple (described 128.19-25). The prince, who knew Samudra-śāstra or Sāmudrika (and gave an exposition of it to Eṇikā in one verse in Sanskrit and in details in Prākṛit verses, 129.8-131.23) could see that in the guise of Śābara there was some great man. The Śābara also understood this, and went away immediately lest he might be found out. Eṇikā appreciated the prince's intelligence and disclosed that they were Vidyā-dharas who were practising Śābarī-vidyā, one of the many Vidyās (enumerated 132.2-3), which Dharaṇendra bestowed on Nami and Vinami pleased by their *sevā* of Ṛṣabha. The Rājakīra had seen them how they performed a detailed

worship of the image of Ṛṣabha with great pomp, how they gave up their original dress, put on the appearance of Śābaras, and how they pursued the cultivation of Śābarī-vidyā under the auspices of the image of Ṛṣabha. That is how both Enikā and Kuvalayacandra came to know those Vidyāharas (Pages 127.27-133.28; *55.14- *57.9).

KUVALAYACANDRA DISCLOSES HIS OBJECT AND ANTECEDENTS: After some days Kuvalayacandra disclosed to them that he had to fulfil a sacred and solemn mission in the South where he must go now. As he left the place, on an inquiry by them, he narrated his antecedents thus: 'During boyhood, Ṛṣabha wished for the sugar-cane seen in the hands of Indra; and consequent on that his race came to be called Ikṣvāku-vaṁśa. Thus became famous Ikṣvāku Kṣatriyas, of whom Bharata was a Cakravartin. Ṛṣabha's other son was Bāhubali. Bharata's son was Ādityayaśas and Bāhubali's Somayaśas: from them started Ādityayaśas and Śaśi-vaṁśa. It is in the latter, in the long run, that king Dṛḍhavarman of Ayodhyā was born; and I, Kuvalayacandra, am his son. I have to go to Vijayapurī on some mission. Enikā could see that this separation must have been unbearable for his parents; so she arranged to send the message of his well-being to Ayodhyā through the Royal Parrot (Pages 133.28-134.23; *57.9-15).

KUVALAYACANDRA JOINS A CARAVAN AND HIS ENCOUNTER WITH THE PIOUS BHILLA CHIEF: Prince Kuvalayacandra travelled on posthaste and reached the Sahya mountain (described 134.25-30). Further, he came across a caravan of traders (134.32-135.3). Knowing that the caravan was bound for Kāñcīpurī, he joined it, to cover some distant, with the consent of its leader Vaiśramaṇadatta who welcomed him marking his dignified demeanour. The caravan reached a spot with Bhilla camps in the vicinity; it was well guarded (described 135.10); it was sunset (described 135.12-17); and next morning when it started there was a lot of bustle of instructions etc. (135.21-24). At that time, there was an attack from the Bhillas who robbed the caravan of all that was valuable. When the caravan was routed, the merchant's daughter, Dhanavatī, ran about helplessly and sought shelter of the prince who routed the Bhilla party by an incessant shower of arrows. The Bhilla leader appreciated his bravery, and challenged him to a duel. Both of them fought in various ways, with different weapons and missiles (136.15-27). When the Bhilla chief realized that the prince was more than a match for him and that his death was certain, somehow there was an awakening in him to follow the words of Jina; and he drew himself sufficiently aside, threw the weapons, took the *kāyotsarga* position, and engrossed himself in meditation uttering the *pañca-namaskāra*. Seeing him like that, the prince rushed to him non-plussed, and embraced him as a co-religionist, requesting him not to take such a step and to forgive him. He expressed *micchāmi dukkaḍam*. They understood mutually so well that they felt great affection for each other. The Bhilla chief explained how right conduct was rather impossible for him. First, he withdrew the attack against the caravan, and secondly, assured the leader all safety and full restoration of his possessions (Pages 134.25-138.9; *57.17- *58.12).

KUVALAYACANDRA, THE GUEST OF BHILLA-PATI: Both of them proceeded towards the Pallī (described 138.11-14) situated in the valley of the Sahya

mountain, and approached the palace situated on a lofty peak. The Bhilla chief tried to divert the prince with jocular talks lest he should feel tired in climbing. With a question containing the answer, the chief disclosed to the prince that his Pallī was called Cintāmaṇi. After they visited the palace-temple, their physical comforts were attended to. After a luxurious bath, they worshipped Arhat; they had their meals: and then they rested comfortably. One day, when they were seated together, there arrived a person, clad in white and with an iron club in hand, and gave a good blow on the head of the Bhilla chief reminding him specifically that he was not following *cāritra*. On second thoughts, the Bhilla chief welcomed this and felt remorse that he was not behaving worthily. On an enquiry by the prince, he explained the episode as below (Pages 138.10-139.33; *58.13-31).

DARPAARIGHA'S AUTOBIOGRAPHY AND KINSHIP WITH KUALAYACANDRA:
 'In the town of Ratnapurī there ruled a king Ratnamukuṭa; and he had two sons: Darpaparigha and Bāhu- or Bhuja-parigha. One night, when the king was alone in his private apartment, he happened to see a butterfly jumping at the flame of the lamp; with innate kindness, he tried more than once to ward it off, but it again came to the lamp. He had a desire to save its life: but if that was not possible, he himself would attend to his benefit in the next world. He put that butterfly in a casket, closed its mouth, and kept it near his pillow. When he opened it later, he realized that possibly it was swallowed by a domestic lizard. He felt convinced that there is no rescue from Death, and one's Karmas are all-powerful. He was disgusted with worldly life, and mentally accepted renunciation. A deity in the vicinity presented him *rajo-haraṇa*, *mukha-potrikā* etc.; and he became a Pratyekabuddha. When it was daybreak, the king came out of his apartment as a monk; and this was a matter of surprise and sorrow to one and all including his queens. Followed by many, he reached the park where gathered his ministers, queens and his two sons; and to all of them he gave a discourse on the nature of *samsāra* and its ties. He explained the episode of the butterfly which was the immediate cause of his renunciation: he added how there was *asāraṇatā*, how he recollected his previous births (a monk in the Aparā-vidēha, a Saudharma-deva, and thence a king here), how he pulled five handfuls of hair, how a deity gave him the equipment, and how he became a *nirgrantha* monk. Inquired of by the minister Vimala, the Royal Saint gave a detailed exposition on Dharma, its practice and its object. Dharma, Adharma, Ākāśa, Jīva and Pudgala are the fundamentals; and the interaction of the last two gives rise to Nine Padārthas. Being in the company of Karma, the Jīva, through Pramāda, fourfold passions and threefold activities, wanders through high and low grades of births; it is in human life that one has the sense of discrimination whereby one adopts right conduct; and one practises *dhyāna* etc. to attain omniscience and finally the bliss of Liberation (§§ 233-34). The Royal sage urged them to practise it for their spiritual benefit, and left the place to pursue his *vihāra*. Since then we are Śrāvakas having only the *samyaktva*. On the advice of our uncle, kind Dṛḍhavarman of Ayodhyā, I, Darpaparigha, the eldest son, was to be installed on the throne; but there was intrigue in the palace to back my younger brother; and I was

administered some medical preparation which made me physically, mentally and morally unfit. I was unbalanced, and behaving like a mad man, I reached the Vindhya valley. Oppressed by hunger and thirst, I drank the water from a pond in which various fruits were naturally decocted; I suffered terribly from vomiting and motions; and I was completely cured of all my ailments. It was a second birth as it were, and all my faculties functioned as before. While in search of fruits and flowers, I met a dignified person followed by Bhillas. He took me to his Mahāpallī. We paid respects to Arahanta there, and spent our time in comfort. He inquired about me; and, finding that both of us belonged to the Soma race, he put me as his successor on the throne and ordered all the chiefs to obey me. He told me that though these people were Mlecchas, they had a code of behaviour (146.13-17): I was free to stay with them or go away. In course of time, as Karmas would have it, I too stooped to this profession of robbery. Just to remind me of the words of the Royal sage, I have asked this man to strike me with a *loha-damḍa*, because I had become a victim of *loha* (= *lobha*, greed). Prince Kuvalayacandra was much overpowered by this episode; and consequently, by stressing on the rarity of Jina's instructions, he urged Darparigha to leave this profession and adopt the career of self-restraint and penances as preached by Jina. Lately, Darparigha had no news from Dṛḍhavarman; and when he learnt now that the prince was Kuvalayacandra, the latter's son got through divine favour, he embraced him as his brother. The prince narrated all about his journey and how he has to enlighten Kuvalayamālā at Vijayānagarī for which he wanted to start soon. Darparigha detained him for some time, because the sky was overcast with clouds, there were strong winds, and there were showers which brought about many changes on the earth and in the hearts of separated ladies (all described 147.13 to 148.15). When the prince decided to start on his mission, Darparigha wanted to leave the place and also to escort him with his army, but was dissuaded by the former. The prince paid respects to him and proceeded towards the South; and soon Darparigha, too, left home with a view to taking to renunciation (Page 140.1-149.3; *58.32- *61.1).

[v. Kuvalayacandra in Vijayāpurī]

KUVALAYACANDRA REACHES VIJAYĀPURĪ AND LEARNS ABOUT KUVALAYAMĀLĀ'S RESOLVE: Travelling through thick and thin and meeting various kinds of people, Kuvalayacandra reached the country of Vijayāpurī (described 149.6-17) on the southern coast. Passing through the country, he captivated many fair eyes and, in due course, came to the capital, Vijayā (described 149.20-26). As he was wondering how to meet Kuvalayamālā, he gathered from the talk of town ladies out on the streets to fetch water that Kuvalayamālā, though dark in complexion, was very beautiful (described 150.6-9), that she had hung an incomplete verse in public, and that, as prophesied, she would marry him who would complete it. Then he visited a residential school in which pupils from all parts of India (150.20) were studying different branches of learning such as, grammar, Darśanas (Bauddha, Sāṃkhya, Vaiśeṣika, Mīmāṃsā, Naiyāyika, Anekānta and Lokāyata), different lores, arts and crafts (described

150.21 to 151.10). The teachers there were well-versed in seventy-two *kalās* or arts and sixty-four *viññānas* or lore. There he heard the naughty lads irresponsibly gossiping in contemporary Middle Indo-Aryan spoken dialect about various topics, personal and urban, and had a confirmation that the princess had exhibited an incomplete verse in the Palace Yard. On the way to it, there was a festivity at a merchant's place; in the market, he came across traders (from different parts of the country) who could be distinguished from their traits and who were speaking in their own language (described 152.23 to 153.18): and he heard various conversations in the bazar (153.13-18). In the palace yard, he came across many rulers who seemed dejected at the idea that the princess would marry him who completed the verse of which she exhibited only one foot: '*paṃca vi pañme vimāṇanuni*'; and, for verification, the entire verse was kept under lock and seal in the royal treasury. He could at once guess and hit on the complete Gāthā (154.5), seeing how trickily that princess [Māyāditya > Kūvalayamālā] had drafted it (Pages 149.4-154.6: *61.1-31).

KUALAYACANDRA WINS KUALAYAMĀLĀ'S HEART AND MEETS MAHENDRAKUMĀRA: Just then, there was great commotion among the people, because the invincible elephant was running amuck after breaking its chains and killing its keeper (described 154.11-13). The king with his harem rushed to the terrace. He was warning the prince to get away from the elephant. The prince, seeing the infuriated elephant rushing at him, tricked it with a garment, and, as he got on its back, recited the full verse, hearing which Kūvalayamālā declared that the verse was duly completed and put a garland of fragrant flowers round his neck. The king (Vijayasena) felicitated his daughter on her worthy choice; there was a shower of flowers from heaven: and shouts of 'Victory' resounded the sky. At that moment Mahendrakumāra came on the scene, and greeted the prince on his triumph with significant reference to the parents of the latter. Recognising Mahendrakumāra, the prince made the elephant sit and took him on its back: both of them embraced each other, and inquired about mutual welfare. King Vijaya was happy at the fine coincidence (155.7-9), to the good fortune of his daughter. The prince was duly welcomed in the palace, and Kūvalayamālā could have an affectionate glance at him (Pages 154.7-155.13; *61.31- *62.24).

MAHENDRAKUMĀRA NARRATES WHAT HAPPENED AT VINĪTĀ: King Vijayasena was curious to know how both of them were there. Mahendrakumāra narrated what happened at the capital after Kūvalayacandra was carried away by the horse. The parents were in a miserable plight at the loss of the prince; the ministers tried to console them by reminding them of the privation suffered by Sagara; and all possible attempts (155-31 ff.) were made to get some news about the prince. The maidens suffered a sense of separation; and when the metropolis was thus plunged into frustration caused by this privation, the Royal Parrot got the audience of the King and narrated to him, to his joy and satisfaction, how prince Kūvalayacandra came to the hermitage of Eṇikā, how on his important mission of enlightening Kūvalayamālā, he proceeded to Vijayāpurī, and how the duty of conveying his welfare to the parents was entrusted to it. On getting this information, king Dṛḍhavarman was ready to

proceed to Vijayāpurī, but at last allowed Mahendrakumāra and his party to go there. That is how Kuvalayacandra and Mahendrakumāra could luckily meet here. King Vijaya was extremely happy at these developments which were almost miraculous. Both the princes rested there quite comfortably (Pages 155.14-158.2; *62.27- *63.30).

DELAY FOR MARRIAGE AND KUALAYACANDRA'S PASSIONATE ANXIETY: It was gathered that it would take some time to fix up a date for the wedding: this caused some anxiety to Kuvalayacandra who was impatient for the hand of Kuvalayamālā. He was passionately yearning for her, and started brooding over her beauty (158.13-24). He planned desperately various alternatives of meeting her (158.25-159.5). Mahendrakumāra came and mentioned to him how a letter conveying their well-being was despatched to Ayodhyā. He could easily see that the prince was restless on account of separation and was losing faith in the promises of the king, because of his own impatience. Mahendra reminded him of the prophecy, of his being chosen by Kuvalayamālā with a garland and of her deep affection and passionate love for him; and requested him not to suspect the good intentions of king Vijaya (Pages 158.3-160.8; *63.30- *64.3).

KUALAYAMĀLĀ SENDS A LOVE PRESENT TO KUALAYACANDRA: At this stage, there arrived a girl who brought to Kuvalayacandra personal presents consisting of a garland and a flower-ornament; within the stalk of the latter, there was the figure of Rājahamsikā, cut on a *bhūrja*-leaf; and its expression was indicated by a verse inscribed below it. Mahendra warned him not to misunderstand the situation: the symbolic swan was eager for him. The bard announced the evening, indirectly reminding the prince that the Dharma was quite important and one should not be carried away by worldly attachments. The prince took leave of the girl-messenger just with a remark complimenting Kuvalayamālā on her skill (Pages 160.9-32; *64.34-38).

BHOGAVATĪ INTRODUCES KUALAYAMĀLĀ AND ARRANGES A MEETING OF KUALAYACANDRA WITH HER: Both Kuvalayacandra and Mahendra offered evening worship to Rṣabhanātha. Mahendra found fault with Kuvalayacandra for not sending any message to Kuvalayamālā who would be fatally restless on account of separation. Next morning, they woke up, hearing the bard's recitation (161.16-22). An elderly lady (Bhogavatī) who was a motherly attendant of Kuvalayamālā came to them, and narrated to them the following details: 'King Vijayasena and his queen Bhānumatī of Vijayāpurī had no issue, so they worshipped many a deity etc. for a child; and at last, as indicated by a dream, they had a daughter, Kuvalayamālā, who was duly brought up almost like a son. On her reaching youth, as she had developed aversion for man, her parents inquired about her marriage of a Vidyādhara-śramaṇa (who knows the past, present and future). The Śramaṇa gave them a discourse on *heya*, *ādeya* and *upekṣaṇīya* both in this and the other world. Further, on an inquiry by the king, the Śramaṇa narrated all about Māyāditya > Padmavara > Kuvalayamālā till her welcoming the triumphant prince Kuvalayacandra (i.e., yourself). On seeing you on the back of the elephant, many doubts and expectations crowded her heart (163.24-32); then, on your completing the verse, she garlanded you; and to her thrill, you looked at her affectionately. Though she went away from

the palace at her father's direction, her heart was left behind as it were. She reached her apartment, but was awfully restless whether you would accept her at all. We all assured her, but her doubts could not be dissipated. Just to test your bonafides, we requested her to send you the garland etc. She learnt that the day of the marriage also was not immediately fixed; and that made her unhappy. Further, as she did not receive any message from you, she is on the verge of break-down; and her condition is critical, almost beyond all normal remedies. Mahendra consulted her as to what should be done to save the situation. She requested them to go to the garden where she would arrange to bring Kunalayamālā. Kunalayacandra and Mahendra reached the garden (described 166.16-19) discussing half-serious and half-jocular topics (156.1-15); and while they were enjoying various scenes etc. in it, there arrived Kunalayamālā of striking beauty (described 166.32 f.), still in a suspicious mood. Her attendants including Bhogavatī left her in a bower, and went out to trace the prince from his conspicuous foot-prints: she had almost decided to hang herself to death, if she were not to meet the prince. They met, however, in that bower; and the prince welcomed her and received her in his arms to her pleasant embarrassment. She reminded him that he did not send any message; but he assured her that he came all the distance to enlighten her, as it was agreed between them in the past. Bhogavatī came there under the king's direction, and Kunalayamālā returned to her apartment with a consoled heart, leaving the prince in a mood of assurance. He narrated his experience with her to Mahendra. Both of them spent their time happily as if in their own country; and Kunalayacandra was receiving a number of love presents from the princess. Now the cold season arrived (described 169.12-170.4) with all its characteristics (Pages 161.1-170.4; *64.9- *65.35).

WEDDING CEREMONY; PLEASURE SPORTS AND DIVERSIONS; AND KUALAYAMĀLĀ DULY ENLIGHTENED: The astrologer informed the king how the most auspicious *lagna-yoga* was now available for the marriage of Kunalayacandra and Kunalayamālā who felt very happy on hearing this. The whole town was busy with various preparations of the marriage (170.20-28). On the appointed day, at that auspicious moment, the marriage ceremony was celebrated with due eclat and rituals (described 170.31-171.26). Then followed their bed-ceremony to which, to begin with, her companions added a good deal of mirth and fun. When they left the room, Kunalayamālā also wanted to go out, but Kunalayacandra charged her with 'stealing' his heart; she also made a similar charge; the companions were called back and accepted for arbitration; and their decision required the couple to embrace each other heartily. Thus passed the first, the second and the third night which ended in their amorous satisfaction. One day, the couple enjoyed from the terrace the scene of the ocean (described 173.33 f.) the waves of which were washing the southern rampart of the metropolis; and they saw therein each other's characteristics in a symbolic way. Then they decided to divert themselves with learned pastimes such as *prahelikā*, *antimākṣara vādā* etc. (174.21-24) of which *bindumati*, *atthāviḍaya*, *praśnotara*, *prṣṭārtha*, *akṣara-cyutaka*, *mātrā-cyutaka*, *bindu-cyutaka*, *gūḍha-caturtha-pāda*, *bhāṇiyavviyā*, *hr̥daya*, *padma-gāthā*, *gāthārdha*, *saṁvidhānaka*, *gāthā-rākṣasa*,

prathamākṣara-racita are duly illustrated. She changed her mind and expressed her desire rather to know how he came to this far-off country and completed the verse than to spend time on these diversions. Kuvalayacandra narrated his tale right from his birth to his marriage with her, and incidentally the career of the Five (§ 281): he reminded her that it was his duty to enlighten her and that, therefore, she should accept *samyaktva*, which is rare and unique (illustrated with apt similes, § 282). He further urged her to follow Jinadharmā which is the shelter and rescue for souls wandering in Samsāra, and have the highest respect for the Tīrthakara. He requested her to recollect their mutual agreement in the past life, and follow the words of Jina. She accepted all that he said and felt enlightened in the religion of Jina (Pages 170.4-180.12; *65.36- *66.31).

[vi. Kuvalayacandra Starts Back for Ayodhyā]

KUVALAYACANDRA ETC. START FOR AYODHYĀ WITH AUSPICIOUS OMENS AND MEET A MONK: Kuvalayacandra received a letter from king Dṛḍhavarman asking him to return to Ayodhyā at the earliest along with Mahendra. He consulted his beloved who agreed to his decision; and king Vijaya also felt that they should return home early. The necessary preparations for the journey were made, and the date of departure was fixed by the astrologer. Kuvalayamālā took leave of the trees etc. in the garden (180.31-181.13) and of the domestic birds and beasts (181.16-24) with a touch of sentiment. The rituals of the departure for the couple were gone through (181.25-27); and at the auspicious moment, they started. As the couple mounted, the triumphant elephant and proceeded along the road, the onlooking town girls entertained various thoughts and gave expressions to different views about them both (details given, 182.4-183.3). After leaving the metropolis, they camped at a distance. The prince offered worship to Jina; and, in response to his appeal, the Pravacanadevatā presented an auspicious *śakuna* simultaneously with which king Jayanta of Jayantī presented him with a prominent umbrella: the prince felt that all his desires would be fulfilled. Incidentally, he gave her an exposition on the *śakunas*, good and bad (183.24-184.20), and explained to her that they are after all consequences of one's own Karmas: the worship of Jina, in the *samavasaraṇa*, leads to the fruit of Puṇya. From the next halt, the king, queen and the citizens (who were accompanying them for a distance) returned, at the prince's request, to the metropolis. The prince, in his onward travel, camped in the vicinity of the Sahya mountain. It was reported to him that there had arrived a Saint of charming personality, the hair on whose head was pulled out, who was wearing a white garment, and who had a *picchu* in his hand (to be distinguished from a *tāpasa* or *tridaṇḍin*). The prince could see that he had recently entered the order and that there was something superhuman about him. On being saluted by the prince and his beloved, the saint blessed them with *dharma-lābha*, and, on being inquired of, started narrating his biography (Pages 180.13-185.6; *66.36- *67.34).

SAINT BHĀNU'S AUTOBIOGRAPHY AND ENLIGHTENMENT THROUGH THE PAINTINGS OF SAMSĀRA-CAKRA: "In the country of Lāṭa, known for its dresses and

deśa-bhāṣās, there ruled a mighty king, *Simha* by name, of whom I, *Bhānu*, have been the eldest son, addicted rather too much to painting. One day a teacher showed me a painted scroll presenting what he called the *Samsāra-cakra* and depicting all that was there on the earth. He explained pointing out with a stick that the various regions were hell, human world and heaven. With excessive sin one gets misery in hell; with excessive merit one gets pleasures in heaven; with a little merit and plenty of sin one is born as a sub-human being, and with plenty of merit and a little sin one is born as a man: everywhere, however, there is misery. A king with great sin to his credit goes to hell. A king with hunting paraphernalia only earns sin. Here was a thief suffering awfully for his deeds. The cultivators were illtreating the beasts of burden and causing injury to one-sensed beings; and they alone had to suffer for their sins. One carried only *punya* and *pāpa* with him, and left everything behind, on the eve of death. Young men enjoyed various pleasures, and they were painted on the scroll. Similarly, men in various professions and positions, proud of this and that, were depicted, with the consequences of their acts etc. In the sub-human world there were the various beasts and birds, killing each other. Then there were painted the scenes in hells, and also those in heavens. Lastly, there was the picture of Liberation which is characterised by eternal bliss. When he unfolded the scenes of this *Samsāra-cakra*, I could realize the despicable character of the worldly life; and I told him that he must be a god or so coming from heaven, with this scroll, having some definite purpose in mind. Then there was another picture the details of which he explained thus: 'Here in the town of *Campā* ruled the king, *Mahāratha*. *Dhanadatta* was a rich merchant; from his wife *Devī* he had two sons: *Kulamitra* and *Dhanamitra*. Soon after their birth, the father died; and the mother urged them to do some business and earn their living. They practised varied professions and tried their hands at different arts and crafts; but they proved failures everywhere, with no earnings to their credit. They decided, at last, to commit suicide; and when they were about to jump down a mountain peak, a divine voice prevented them from being rash. It was the admonition of a great saint in the vicinity who knew their plight and who advised them sympathetically to take to renunciation, so that they would never be born poor again but would get heavenly happiness and liberation. Both of them entered the order, practised austerities, and were born in heaven. Thence one was born as *Bhānu*, the son of *Simha*, i. e., yourself; and I, the teacher or painter, am the second. I have come here to enlighten you.' Hearing this, I, *Bhānukumāra*, fell into a swoon, and on coming to my senses, found in that teacher a brilliant god who reminded me of our earlier births and urged me to accept renunciation with a view to attaining eternal bliss. On hearing this, I pulled out five handfuls of hair, received the ascetic's equipment (*rayaharaṇa*, *muhapottiya* and *paḍiggaha*), and left the park to the great consternation of my friends etc. who rushed to the king. The god brought me here." The prince appreciated his autobiography and his obliging brother. *Mahendrakumāra* accepted *Samyaktva* which grew more and more firm (Pages 185.7-194.33; *67.35- *69.4).

KUVALAYACANDRA OBLIGES ALCHEMISTS: In their onward march, one night prince Kunalayacandra saw some fire burning bright in a Vindhya valley and some people hovering about it. He left his beloved on the bed, and, duly equipped, went nearer the fire. After hearing their conversation (about the colour of the flames and about the metal that was being melted), he could realize that they were alchemists (*dhātu-vādins*), busy in preparing gold. Lest they should be scared, the prince remained hidden watching their movements. Despite all their precautions and preparations, their experiment failed; and the metal that turned out was just copper and not gold. Defeated in their purpose and in a mood of despair, they were about to go back to their place, when the prince greeted them with success; and they, in their turn, welcomed him. He introduced himself to them in a half serious and half jocular manner. He got the details from them as to what they were doing, and he requested them to repeat the experiment, so that he might put things right. He saluted the Jinas and Siddhas, and added the *cūrṇa* as prescribed in the *Joṅṅpāhuḍa*: to the satisfaction of all, the gold was ready. They all submitted to him to learn the Vidyā from him. He told them that Sarvajña was the presiding deity who had given out the *Joṅṅpāhuḍa*; and at their request, he bestowed the Vidyā on them. He asked them to call on Kunalayacandra (i. e., himself) when he is proclaimed as king. He returned to his camp to find Kunalayamālā awfully worried at his disappearance, and narrated to her his experience about those alchemists. Further, at her request, he explained to her the technique of alchemy (197.28 to 198.5) as prescribed in the *Joṅṅpāhuḍa* (Pages 195.1-198.5; *69.4-26).

[vii. Kunalayacandra in Ayodhyā]

KUVALAYACANDRA JUBILANTLY WELCOMED IN AYODHYĀ AND DRḌHAVARMAN'S SELECTION OF TRUE RELIGION: Next morning (described 198.7 f.), they fulfilled their religious duties; and their camp marched on in its usual bustle (described 198.23 f.). With continuous march, he reached the frontiers of his home territory, and sent the message of his arrival to King DrḌhavarman through prince Mahendra. The king gave an ovation to him. The prince got down from the horse and greeted his father by falling at his feet. Both the mother and father received him with great feelings, and learnt from him all about his career since he was carried away by the horse. An auspicious day for his reception and coronation as an heir-apparent was duly calculated by astrologers; and on that day, Ayodhyā was live with manifold activities (described 199.27-30). To the joy and appreciation of the citizens, the prince came into the town, was crowned as Prince, and was, along with his wife, duly blessed by the king. After some time, the king expressed his desire to practise Dharma. He had some discussion with the prince as to which Dharma was worthy and fit to be practised. The Kuladevatā was propitiated and appealed to in the matter, and, as announced by a divine voice, the king received a costly Ms. in Brāhmī characters, the contents (described 201.33-202.30 or § 320) of which were respectfully read by the prince. The king, however, wondered how to find out the religious teachers who preached such a religion, especially when every teacher claimed his religion to be the best. The prince planned that all

the religious teachers might be invited by a declaration; and the religion, which agreed with the one described in the Ms. would be accepted by the king (Pages 198.6-203.21; *69.26- *70.42).

DR̥HAVARMAN HEARS VARIOUS RELIGIOUS TEACHERS, ADOPTS TRUE RELIGION AND ACCEPTS PRAVRAJYĀ: Accordingly, there arrived various religious teachers and propounded what they considered to be the Dharma; and every time the king saw whether and how far a particular view agreed with what was laid down in the Ms. They (such as Tridaṇḍī, Advaita, Sadvaita etc.) gave their views about Jīva, Elements, Liberation, Sacrifice, Living, Dying, Purification, Meditation, Begging, God etc. Finally, one Teacher preached abstention from five sins and Arhat as the divinity: this, the king found, agreed with what was prescribed in the Ms. The king took leave of all the other teachers; and from the teacher, whose religion he accepted, he got further enlightenment about *āgama*, *āpta* and *mokṣa*. The prince conveyed to the king how he was carried away by the horse to enlighten him in this religion, how he met his colleagues of the earlier birth, and how he had many other occasions to realize the greatness of this religion. The king was convinced of the urgency of adopting this religion. Next morning, he duly greeted his relatives etc., gave rich gifts to various people, called, along with the princes, on the teacher of his religion, and requested him for being initiated into the order of monks. The teacher gave him *pravrajyā* according to due formalities (Pages 203.22-209.14; *71.1-31).

TEACHER'S RELIGIOUS DISCOURSE AND DR̥HAVARMAN'S SPIRITUAL PROGRESS: Then, to that gathering, the teacher gave a discourse on the rarity of human birth, of religious instruction, of faith in religion and of the practice of self-control (illustrating them with *jugasamīlā dr̥ṣṭānta*. § 326, and other similes). The royal saint Dr̥havarmaṇ started following the course of his duties in their positive and negative aspects for a pretty long time till very little of his Karman remained to be destroyed (Pages 209.15-211.31; *71.31- *72.4).

GOD PADMAKESARA DULY REBORN AS PRINCE PRTHVĪSĀRA AND SOON MADE THE KING: Kūvalayacandra ruled for many many years. The heavenly period of life of Padmakēśara came to termination. Quite sensibly he reconsidered his past, came to Ayodhyā, conveyed to Kūvalayacandra and Kūvalayamālā that he would be born as their son, and presented them some ornament which would make him remember his past and take to renunciation. In due course, he was duly born as a son to them and was named Prthvīśāra. After seeing those ornaments he remembered his past and developed a detachment for worldly pleasure and royal pomp. Much against his instincts, he was crowned as *yūvarāja* and requested by Kūvalayacandra to look after the kingdom. When the prince desired to relinquish the world, Kūvalayacandra dissuaded him in view of his young age; but he himself remained awaiting some teacher with a view to looking after his benefit in the next world. The king, after discussing religious topics with Kūvalayamālā, retired one night, and, early in the morning, occupied himself with pious thoughts yearning for ascetic life in the near future. When it was morning, Kūvalayamālā reminded him of his earlier resolve that in case he met his parents alive and got himself crowned, he would put his son on the throne and enter the order. Thus she indicated and confirmed whatever

thoughts he had in mind. Now that Pṛthvīśāra was put on the throne both of them decided to take to religious life at the earliest (Pages 212.1-214.33; *72.4- *73.9).

KUVALAYACANDRA, MAHENDRA AND KUVALAYAMĀLĀ TAKE TO PRAVRAJYĀ AFTER MEETING DARPAPARIḠHA, SO ALSO PṚTHAVĪŚĀRA IN DUE COURSE; AND IN A SUBSEQUENT BIRTH THE FIVE MET IN HEAVEN AND RECOLLECTED THEIR AGREEMENT: Later, the king saw in the street of the metropolis a couple of monks who told him that they were the disciples of saint DarpaparigḠha, the son of Ratnamakuḡa. In due course, he (along with Mahendra and Kuvalayamālā) paid respects to DarpaparigḠha who blessed him and told him about his activities subsequent to their last meeting. DarpaparigḠha told the king that after leaving the Cintāmaṇi-pallī he met a great Saint at Bhṛgukaccha, who had given him that Pallī and from whom he accepted renunciation. Then that saint went to Ayodhyā, initiated king Dṛḡhavarman into the order, both of them reached Sammeta-śikhara, and became Anta-kṛt Kevalins. This was a sort of inspiration to Kuvalayacandra, Mahendra and Kuvalayamālā. All of them accepted renunciation, and started practising penance according to the rules. In course of time, Kuvalayamālā was born as a god in the Saudharma-kalpa; the saint Kuvalayacandra was born as a god in the Vaiḡṛya-vimāna there; the Lion too, after due religious fasting, was born there; and the clairvoyant saint, Sāgara-datta, reached there, after his death, as a god. After enjoying royal pleasures for a while and putting his son Manorathāditya on the throne, king Pṛthvīśāra also took to asceticism and joined them in the same heaven after his demise. They recognised each other, reflected together on the importance of Samyaktva (216.23-32) and the value of the words of Jina in the terrific ocean of trans-migratory circuit, and agreed that, in the subsequent births, wherever they were, any one of them having omniscience should enlighten the rest (Pages 215.1-217.7; *73.9-40).

[viii. Mahāvīra's Samavasaraṇa and the Five Souls]

MAṆIRATHA, AN ĀSANNA-BHĀVYA, AND THE OCCASION FOR HIS SAMVEGA: Then, during the age of Mahāvīra, the soul of Kuvalayacandra came down from heaven and was born in the town of Kākandī as prince Maṇiratha, the son of king Kāñcanaratha and his queen Indīvarā. Much against the wish of all, prince Maṇiratha became addicted to hunting. While he was out in the forest, there arrived Mahāvīra, who, in his Samavasaraṇa constructed by the gods, preached to the audience, including Kāñcanaratha and others, twofold Dharma based on Samyaktva (217.28-218.6), and also explained the characteristics (§ 337) and the defects (218.22-30) of Samyaktva (does this cover *cāritra* also here, see line 30, p. 218.13, p. 219-4?), as well as *darśana*, *jñāna* and *cāritra* (§§ 339-40), the nature of *hiṁsā*, *asatya*, *steya*, *maithuna* and *parigraha*, of those who abstain from it, or how it is guarded (§§ 341-45). The twelve vows of a householder end with *saṁlehaṇā* (which is there for both *śrāvaka* and *śramaṇa*), and the *aticāras* (five for each) of them should be avoided (§ 346). Further, Mahāvīra explained to Kāñcanaratha that prince Maṇiratha, though addicted to hunting, was not only a *bhavya* but would reach liberation also in this very birth: in fact, he was enlightened and with a view to adopting religious life, he

was reaching the Samavasaraṇa. The occasion for his developing *saṁvega* was like this. He had gone into the Kosamba forest for hunting. Afraid of his arrows, all the deer ran away; but one young female deer came to him quite affectionately. He was much moved by the situation, broke his bow and sword, and felt great remorse on account of his cruel activities. He was thrilled at the touch of that loving deer; and he realized that there must be some connection of the earlier birth. He came by this time to the Samavasaraṇa; and to explain to him his earlier relation with that deer Mahāvīra narrated thus (Pages 217.8-224.15; *73.41- *74.36).

EARLIER LIVES OF MAÑIRATHA AND THE DEER, AND FORMER'S DĪKṢĀ: In one of his earlier lives, Mahāvīra was prince Anaṅga, the son of king Madana of Sāketa. There was a merchant Vaiśramaṇa. His son was Priyaṅkara, a fine youth, who married Sundarī, a girl from a neighbouring family. Priyaṅkara and Sundarī were so much attached to each other that they would not tolerate separation even for a moment. In due course, as ill luck would have it, Priyaṅkara fell ill and died. Sundarī would not believe that he was dead, but started caressing his dead body without allowing it to be burnt. She was mad on account of her affection, continued fondling the corpse, and would not attend to what others said. She addressed the corpse that people round about had gone mad; and, to avoid them, she took the rotten corpse (described 225.23-27) and reached the cemetery. She started nursing it. Her father requested the king to do something in the matter, and prince Anaṅga took the responsibility of outwitting her. He also went there with the corpse of a woman, claiming her to be his wife whom people called dead much against his will: in fine, he presented a replica of Sundarī's rôle. He imitated her in his behaviour towards his dead beloved. In course of time, they became friendly, and entrusted to each other their dead partners, whenever they had to leave them and go out. Once Anaṅga complained to Sundarī that he heard her beloved making overtures to his wife Māyādevī. Anaṅga shrewdly developed a situation, threw both the dead bodies in a well, and began to lament over his sad lot that his wife was kidnapped by Sundarī's beloved. Innocent as she was, she felt sorry for the behaviour of her husband. When she wanted to know from him what to do, he expounded to her on the vanity of attachment and inevitability of death: so one should reflect (through twelve-fold *anuprekṣā*) on the nature of *samsāra* etc. and devote oneself to the practice of Dharma (§ 352). Sundarī was enlightened. That soul of Sundarī was reborn as Mānabhaṭṭa > Padmasāra > Kuvalayacandra > Vaiḍūryaprabha > Mañirathakumāra; and the soul of that merchant-youth (i. e. Priyaṅkara) was ultimately born as a female deer which showed so much affection to Mañirathakumāra. Hearing all this Mañirathakumāra accepted renunciation. Mahāvīra explained (§ 354) to Gautama how a *samyag-dṛṣṭi* who is *avirata* is subjected to misery but one who is *virata* enjoys happiness (Pages 224.16-232.5; *74.36- *76.20).

MAHĀVĪRA IN ŚRĀVASTĪ AND KĀMAGAJENDRA'S DREAM: Once, Mahāvīra reached Śrāvastī, in his *samavasaraṇa*, and in reply to a question of Gautama, who asked it for enlightenment of one and all, Mahāvīra expounded how different kinds of Karmas take a soul through different *gatis*, equip it with

various genders, and bestow on it fortune or misfortune, intelligence or ignorance, pain or pleasure, and various gifts and faculties etc. It is the three jewels (*samyaktva* (= *cāritra*?) *jñāna* and *darśana*) that lead the soul to the town of Liberation. At the conclusion of this discourse, a man of striking personality came there and inquired whether all that he saw in dream was true. Mahāvīra told him that it was true. Then he went away attracting the eyes of all gathered there. For the information of the rest, Gautama asked about that man; and Mahāvīra reported as below (Pages 232.5-22; *76.20-29):

PASSIONATE KĀMAGAJENDRA DUPED; AND HIS PRESENCE IN THE APARAVIDEHA AND SUBSEQUENT DĪKṢĀ: King Raṇagajendra was ruling over Aruṇābha. Kāmagajendra was his son. He was highly passionate. His queen was Priyaṅumati. One day, while he and his queen were riding a mad elephant, he saw a lovely girl, playing with a ball on a merchant's terrace, and fell in love with her. The queen, who had noticed this, arranged for his marriage with that girl, and got, in exchange, a promise from her beloved that he would disclose to her all that he saw, heard and experienced. One day, a skilled painter came to him with a portrait, and assured him that it was not just imaginary but that of a virgin princess, daughter of king Avanti of Ujjainī. Kāmagajendra was eager to secure her hand. The ministers advised him to send his portrait to her. Though she was averse to men, she liked and accepted him. He (accompanied by the queen and his retinue) started for Ujjainī for the celebration of the marriage. While camping on the way and asleep in his bed, he felt a sweet touch and woke up to find two girls of captivating beauty. On an inquiry, he learnt that they were Vidyādhara maidens. They disclosed their mission to him, after shrewdly securing his solemn promise that he would do the needful in the matter. Princess Bindumatī, they added, was the extremely charming daughter of the Vidyādhara king Pṛthvīsundara (from his queen Mekhalā), ruling over Ānandamandira on the northern range of the mountain Vaitāḍhya. She had developed aversion to man, and would not choose any Vidyādhara youth for her companion. Any way, her parents left this choice to her sweet will. One day while moving with her friends in a mountain valley, she heard a Kīṣṇara couple singing in praise of the handsome prince, Kāmagajendra. After learning about his whereabouts, she developed passionate attachment for him and grew restless. The only remedy against her ailment was that she should meet him. So, as suggested by their mistress and guided by Prajñapti-vidyā, they came to him. They requested him to accompany them to their mistress who was now on the verge of calamity from which he alone could rescue her. He sought the consent of his queen who allowed him to go on an express promise from them that he would be returned safe to her. They took him immediately in their Vimāna, to the wonder and worry of the queen. On his return, he conveyed to the queen his experiences during her absence: 'It was a fine flight through the autumn sky (described 238.1-5), when the mind was crowded with various thoughts (§ 336). Soon we reached a white house and entered a fine cavern; therein was seen that Vidyādhara princess on a cool bed of leaves. They announced my arrival to her, requesting her to have now her desires fulfilled. But she was found without any movements; in fine, lifeless. They began to lament for her loss (239.5-9),

making me almost unconscious, seeing her dying thus on account of my separation, as they put it. They sought my advice as to what should be done. It was day-break by this time. They decided to finish her funeral, and faggots of sandal tree etc. were gathered together. As her body were consigned to flames, they fell into a swoon: I consoled them; but, in a fit of lamentation (239.30-33), they jumped into the flames of the funeral pyre. Even before I could dissuade them, they were reduced to ashes. I was shocked and plunged into remorse: I too decided to enter the same flames. Just then I heard a Vidyādhara couple conversing on the propriety of an action like that which I was about to do, and changed my decision. For funeral offerings, I entered a lovely lake, and lo! I sank in a well; and when I came up, I saw a surprising scene: everything appeared magnified, and men were five hundred bows in height. It was a strange land. The well was converted into a Vimāna; and getting down from it, I started moving about. I met two boys, in whose presence I looked like a worm, an ant: they wondered about my human speech, and from their talk I gathered that it was *Apara-vidēha*. They took me on their palm and, to my pleasure, reached the *Samavasaraṇa* of *Sīmaṃdharasvāmin* with a view to inquiring my antecedents. In reply to Gautama's question, Mahāvīra explained about the *udāya*, *kṣaya* and *kṣayopaśama* of the Karmas (§ 371). Then I offered prayers to Jina, attracting the attention of all there. To a questionnaire from the audience, Mahāvīra gave out the details about me. He disclosed that as I was an addict to women, a couple of Vidyādhara youths, dressed as females, tempted me away like that and played on me that joke of entering the funeral pyre. When I was ready to enter the fire, that very Vidyādhara couple arranged to bring me here in this form. Among the five souls agreed to enlighten one another, I was one: Mohadatta > God > Pṛthvīśāra > God > and, now finally, Kāmagajendra, to be enlightened here to attain final liberation. The lord also explained the peculiar conditions in the *Aparavidēha* (243.13-22) contrasted with those in the *Bharata-kṣetra*. I offered prayers to Jina; and when I lifted my head, I found myself back here.' The queen told Kāmagajendra that all this sounded like a miracle, beyond spatial, temporal and sequential proportions; but he assured her that all that was really experienced by him; and *Sīmaṃdhara* was still in his heart. It was got verified from Mahāvīra as true, next morning. Kāmagajendra realized the vanity of worldly ties and pleasures, put his son Diggajendra on the throne, and accepted renunciation. Mahāvīra told him the whereabouts of the Five colleagues: one in heaven, with a short life now, and the rest on the earth here (enumerated 244.24 f.); and that he would attain liberation in this very life (Pages 232.23-244.28: *76.29- *79.40).

VAJRAGUPTA AND HIS RENUNCIATION: When Mahāvīra reached Kākandī with his *Samavasaraṇa*, he expounded there, in reply to a specific question of Gautama, how, in the same activity, different souls, according to their passional intensity, incur the bondage of different Karmas, as illustrated by the theory of six *Leśyās* (§ 376); this carried great conviction upon the audience. Just then, there arrived a striking prince and inquired whether what was recited by a divine voice was true, blessed or not. Getting Mahāvīra's reply in the affirmative, he went away bent on doing according to the instructions,

Mahāvīra enlightened Gautama and others on his antecedents thus: 'He is Vajragupta, the son of king Candragupta of Ṛṣabhapura. One day the prominent citizens waited on the king and requested him to find out the robber who was regularly looting the town of its best things every night, but could not be noticed, as admitted, even by the city-guard. Vajragupta, however, came forth with a solemn pledge that he would either detect the thief within a week or kill himself in flames; and the king accepted his offer. Six days passed quietly, without any success; so, now, the prince felt anxious that death was inevitable for him. At last, he decided to propitiate with his flesh the Vetāla in the cemetery. Accordingly, he went there at night and appealed to Piśāca etc., to accept his flesh and give the required information. A Vetāla demanded his bony and roasted flesh, followed by a mouthful of his blood offered in his skull (Gautama got an explanation that this was just a joke of Vyantaras). As the prince, quite ready to fulfil this, was about to cut his head, a divine voice, pleased with his courage, promised him the boon; and thus he got the requisite details where that invincible thief lived. He reached cautiously the door of the cellar at the foot of a banyan tree. He smelt the fragrance of incense and heard sweet notes of music. He entered a rich hall there and attracted the attention of a charming girl whose glances were the veritable shafts of cupid. In course of mutual inquiry, he gathered that she was the daughter of Surendra, king of Śrāvastī, and was betrothed to Vajragupta; but, in the meanwhile, she was kidnapped by that gifted thief and pent up there. He could recognise that she was Campakamālā, his once-proposed beloved but was said to be carried away by a Vidyādhara. He disclosed his identity, and requested her to help him to kill that Vidyādhara thief, provided she continued to love him. She gave him some details about the ladies etc. there, and assured him her aid in this plot. She was not sure of the fidelity of other women (251.1 f.), but it was likely that they would love him. She appreciated his wisdom, and presented him with the miraculous sword etc. of the thief and substituted the ordinary ones of the prince in their place. Thus nicely equipped, and getting the necessary hints from her, the prince ambushed at the mouth of the cellar to strike that robber immediately on his entering there. Before daybreak, the robber returned kidnapping princess Campāvātī, the very beloved of the prince, namely, Vajragupta, who was loudly crying for his protection from the robber. The prince thought that the robber was caught red-handed, and was about to cut his head; but, on second thoughts, he decided rather to give a fair fight than to murder him treacherously. He challenged the robber who was surprised by his presence there. The robber realized that his divine weapons were substituted. Reviling each other in a challenging mood, they fought like wild buffaloes. When the duel was being fought evenly, Campāvātī [rather Campakamālā] hinted to him to remember (the power behind) the Khaḍga-ratna. When the prince did so, that robber suspected the treachery of Campakamālā, and rushed to strike her; but his head, in the meanwhile, was lopped off by the prince; and he fell dead on the ground. At Campakamālā's suggestion, the prince took also the miraculous pill from the mouth of the dead body, and thus gained additional lustre and strength. Thus triumphant and miraculously equipped,

he stayed in that underground cellar enjoying pleasures in the company of those beloveds and forgetting his parents and kingdom. Thus twelve years elapsed. One early morning, a voice of an unseen bard greeted him by his name, reminded him 1) of the rise and fall in Samsāra, and urged him to mind his benefit of the next world. That voice was heard by him for seven continuous nights, reminding him 2) to develop *virati* in his heart, 3) of the mockery of enjoyments, 4) that Dharma alone is the real shelter, 5) that worldly pleasures never give lasting satisfaction, 6) that *samsāra* has terrible miseries, and 7) that the enjoyment of sense-pleasures is fatal, and must, therefore, be followed by the practice of *samiti*, *gupti* and penances. His mind was distracted; so next day, he questioned that voice why this renunciatory admonition was being given to him. The voice reminded him of the time he spent in the cellar, and requested him to get out of it and meet the Sarvajña. When his beloveds tried to come in his way, he made them ponder over the advice of that voice. They also agreed to follow his footsteps. So he came here for verification of the veracity of the bardic appeal. Thus this Vajragupta is enlightened along with his beloveds.' Mahāvīra reminded him of his past colleagues and the series of births. Mañirathakumāra is here; Kāmagajendra is here; and he is Vajragupta, the soul of Lobhadēva. He is thus enlightened by the souls (in heaven) of Māyāditya and Caṇḍasoma, through that bardic voice. Vajragupta accepts renunciation, so also his beloveds (Pages 244.28 - 256.20; *79.40 - *84.8)

MAHĀVĪRA'S DISCOURSE ON GODS; SVAYAMBHŪDEVA'S CAREER AND DĪKṢĀ:

In reply to a question raised by Gautama in the Samavasaraṇa, at Hastināpura, that gods, unlike kings, do not necessarily favour and punish when they are pleased and displeased. Mahāvīra expounded that there were two classes of gods, *sarāga* and *virāga*. The former (Govinda, Skanda, Rudra etc.) are full of attachment and aversion (*rāga* and *dveṣa*) and seem to bestow favours and frowns; but, really speaking, these are the coincidental results of one's own Karmas. The *nīrāga* gods preach the path of liberation, and those who worship them get the happiness of Mokṣa, in due course. These gods are indifferent to praise or blame, but he who offers these to them will get the fruits of his *bhāvanā*. Just then there entered a Brāhmaṇa boy who wanted to know from Mahāvīra what that bird was, whether it could use human speech, and whether its statements were true. To allay the curiosity of the audience, Mahāvīra narrated as below: 'This is Svayambhūdeva, the eldest son of Yajñadeva, a rich and learned Brahmin of Saralapura. Soon after the death of Yajñadeva, the family was reduced to poverty. Svayambhūdeva was urged by his mother to earn a prosperous living. He pleaded that prosperity depended on *puṇya* of which they were devoid now. Determined rather to die than to return home in poverty, he left home and, wandering for long, reached at last the town of Campā. He reached there rather late; so he decided to stay for the night on a Tamāla tree. There he heard the conversation of two merchant youths who buried some treasure under that tree, covered it with earth, marked it with a creeper, appealed to divinity to guard it duly, and went away. Svayambhūdeva thought that his luck was favourable. After digging out the treasure, he found there five precious jewels. He took them, and started home with great joy. On

the way, he rested at night on a banyan tree; the tree was inhabited by many birds; and his mind was crowded with manifold thoughts. Just then a big bird came to its father and explained with joy how it visited the Samavasaraṇa of Mahāvīra who expounded various religious principles (261.1 ff) and explained its query that it would soon have right faith as well as partial conduct. The Lord explained to Gautama the four types of acts (261.9-14) which lead the soul to hell. In order to escape hell, the big bird, following the advice of the Lord, observed fast, and was now seeking permission of its father to die fasting and was offering final apology. The old bird with paternal affection tried to dissuade it with various reasons and arguments, but had to yield finally. Likewise it approached its mother, brother, sisters, wife, children, mother-in-law, father-in-law, friend and other birds; and offered (after touching conversations with them) *kṣamāpaṇā* to all of them. Then it flew up taking leave of them all. Svayambhūdeva was very much touched by the pious behaviour of birds, and started wondering whether it was proper for him to pick up jewels like that and live on them. He thus came here for enlightenment and renunciation. He is the same as the soul of Caṇḍasoma (Pages 256.21-268.8; *84.8- *85.41).

MAHĀRATHA'S DREAM AND DĪKṢĀ: Lord Mahāvīra reached Rājagrha in Magadha; the gods arranged the Samavasaraṇa for him; king Śreṇika was very happy on the Lord's arrival: he attended on him and offered prayers to him; and the Lord gave him a discourse on *jñāna*, especially that branch of Śruta-jñāna whereby Naimittins read the past, future and present (288.25 f.). There entered prince Mahāratha, the eight-year-old son of Śreṇika, and wanted the meaning of a symbolic dream he had. Mahāvīra explained to him how he was the Jīva of Kuvalayamālā, how his other colleagues were there, and how he would duly attain liberation in this life. He received *dīkṣā* and met his other colleagues; they all moved with Mahāvīra for many many years (Pages 268.9-269.18; *85.41- *86.30).

THE FIVE ADOPT SAMLEKHANĀ AND ATTAIN LIBERATION: Advised by Mahāvīra, Mañiratha-kumāra adopted *samlekhana* and cultivated four-fold *ārādhanā* (with reference to *jñāna*, *darśana*, *caraṇa* and *vīrya*) on his pure death-bed (269.23 f), and became an Antakṛt Kevalin in due course. Likewise, the saint Kāmagajendra saw that his end was near, took the *samlekhana* vow and on his death-bed offered Sāmāyika and *kṣamāpaṇā* in details (§414). He became an Antakṛt Kevalin. Similarly, the saint Vajragupta became an Antakṛt Kevalin after observing *samlekhana* and duly offering *ālocanā* and *pratikramaṇa* (§415). In the same manner, the saint Svayambhūdeva saw his end nearing, adopted *samlekhana*; and on his death-bed, he reflected on the varieties of death (§416) etc. He developed omniscience etc., and became an Antakṛt Kevalin. Lastly, the saint Mahāratha also realized that his end was near, had his body emaciated with *samlekhana*, and offered, in the end, detailed salutations to Arhat, Siddha, Ācārya, Upādhyāya and Sādhu (§§420-25). He adopted Kṣapaka-śreṇī. Thus they all attained final liberation (described §426) in the end (Pages 269.18-280.17; *86.31- *87.31).

[ix. Author's Conclusion]

UDDYOTANA'S PERSONAL OBSERVATIONS AND MAṄGALA: The author explains how different sections, episodes, characters and events of the plot serve different salutary purposes, ultimately intended to achieve the religious objective. Then, in anticipation of likely criticism, he justifies certain sentiments, contexts, discussions etc. saying that they all constitute *dharma-kathā* and are ultimately conducive to the development of *samyaktva* or right faith (§ 428). He who reads or hears sincerely this *Kuvalayamālā* either develops *samyaktva* or has it made more firm. If one is adept in Deśi-bhāṣās etc. one should recite it; otherwise one should read it from a Manuscript in order to appreciate its merits: it gives pleasure, if approached gently and intelligently. It is Hrīdevī who is instrumental for this composition: good people are requested to welcome and look after this, so that it may live long like the fame of Ṛṣabha (§ 429). Further, the author gives some details about his predecessors and himself and about the place and time of the composition of the *Kuvalayamālā* (§ 430). Then follows the concluding *maṅgala* (§ 431); and lastly the extent (§ 432) of this work is stated to be about 13 thousand *granthas* (Pages 280.18-284.9).

2. THE STORY RETOLD BROADLY

The *Kuvalayamālā* presents the biography, through a number of births, of five souls (1. Caṇḍasoma—Svayambhūdeva; 2. Mānabhaṭa—Mañirathakumāra; 3. Māyāditya—Mahāratha; 4. Lobhadeva—Vajragupta; and 5. Mohadatta—Kāmagajendra) who, to begin with, degraded themselves (respectively) on account of intense anger (*krodha*), vanity (*māna*), deceit (*māyā*), greed (*lobha*) and infatuation (*moha*); but, with due guidance and mutual co-operation and help on the path of religion, they practised penances etc. and attained liberation in the end. The story is put in the mouth of the author, of saint Sāgaradatta, of Dharmānandana, and of various characters who figure in the narrative.

[1]

(i) Caṇḍasoma, alias Bhadrāśarma, from Ragaḍā in Kāñcī, was a naughty youth. His wife Nandinī was such a nice girl as to captivate the eyes of the village youths. He, however, doubted her fidelity without any reason; and one day, on returning from the theatre, where he heard some foul whisper, he hit, in a fit of anger, his sister and brother, thinking that they were his wife and her lover. Seeing both of them killed by his hand, at his own door, he felt remorse for his sin and wanted to die with them. People prevented him, and Brāhmanas prescribed various *prāyaścittas* to get rid of the sin; but he was in a mood of despair and repentance. He went to the saint, Dharmānandana, from whom he adopted a code of religious behaviour and at last accepted renunciation (pp. 45.15-49.21). He grew proficient in his religious practices (p. 91.30), though his anger was not altogether quieted (p. 92.8). In due course, he was born in the Saudharma-kalpa as (ii) god Padmacandra (p. 96.8); and from there, he took birth once as (iii) a Lion in the Vindhya (102.18). Being duly instructed (by Kuvalayacandra) the Lion died piously and was reborn as (iv) a god in the Vaiḍūrya-vimāna (pp. 111-12, 216.16). Thence, in course of time, he was reborn

as (v) Svayambhūdeva (pp. 256.26 f.) who had to leave home and wander about for a prosperous living. He reached Campā, but had to rest at night on a Tamāla tree. He saw two traders who significantly buried under that tree some treasure and went away. Svayambhūdeva found, to his good luck, five jewels there; he took them and started home. On the way he rested on a banyan tree. There he heard a touching conversation between a bird and its father, mother, wife etc. The bird succeeded in taking their permission to die fasting in order to escape from hell, as instructed by Mahāvīra. This conversation was a lesson for him; and it opened his eye that it was not proper for him to pick up jewels like that and live on them. Being thus enlightened, he accepted renunciation in the *samavasaraṇa* of Mahāvīra, practised penances, submitted himself to *saṃle-khanā-marāṇa*, became duly an Antakṛt-kevalin and thus attained liberation (§§ 416-19, also § 426).

[11]

Priyaṃkara and (i) Sundarī, of Sāketa, were a wedded couple, highly attached to each other. They would not tolerate separation even for a moment. As ill-luck would have it, Priyaṃkara fell ill and died. Sundarī could hardly accept the fact of his death. She would not agree to the cremation of her beloved's body which she closely guarded. None could convince her. Her father was helpless and appealed to king Madana for some way out. Prince Anaṅga (i.e., Mahāvīra himself in one of his earlier lives) took this responsibility on himself. He picked up a dead body of a woman, claiming her to be his wife, and behaved exactly like Sundarī. So they had a common cause and some understanding between them. At last Anaṅga managed to throw both the dead bodies in a well, and told Sundarī that her husband, as feared by them, eloped with his wife. So she was brought round to her senses (§§ 349-54).

Sundarī, in due course, was born as Mānabhaṭa, alias Śaktibhaṭa of Ujjainī who inherited the position in the royal Durbar from his grand-father, an eminent Ṭhākūra. One day Mānabhaṭa found his seat in the Durbar occupied inadvertently by a Pulinda prince. Vain as he was, he took offence and hit that prince fatally on the chest in spite of the latter's apologetic promise that this would not be repeated. He came out successful in the fray that followed. For safety, he left that place along with his father and lived comfortably in a fortified village. One day, during spring-sports, he happened to sing on the swing complimenting a darkish beloved to the offence of his fair wife who felt humiliated and hanged herself, but was rescued by him in time. He tried to convince her of his bonafides, but without success. His vanity surged up, and he left home in sheer disgust. His wife followed him, and she was followed by his parents. To test her fidelity, he threw a big stone in the well and concealed himself behind a tree. Thinking that he jumped into the well, she threw herself there; his mother and father also did likewise. Mānabhaṭa realised that his vanity led to this fatal tragedy of the whole family. He was full of remorse, and, in a penitent mood, started out in search of a preceptor who would purify him. He gathered from a gossip of destitutes in Mathurā that a dip in the Ganges would cleanse him of his sin. But in Kauśāmbī, he heard the futility of such practices, adopted four-

fold Dharma and accepted *dīkṣā* from Dharmanandana (pp. 50.1- 56.10). In due course, after following the religious routine, he was born as god (iii) Padmasāra in the Saudharma-kalpa (p. 96).

From heaven, the soul of Mānabhaṭa was born as prince (iv) Kvalayacandra, the son of king Dṛḍhavarman (who ruled at Vinīta in Madhyadeśa) and queen Priyaṅguśyāmā who got him through the boon of the Kuladevatā (pp. 15.12 f., 21.6 f.). God Padmaprabha was born as Sāgaradatta (p. 103.6) who accepted renunciation under Dhanadatta and, as a saint, developed clairvoyance: he visualised the career of his other colleagues. In consultation with god Padmakesara a plan to enlighten Kvalayacandra was hatched (p. 110.3 f.).

One day, prince Kvalayacandra went out for a ride with his companions; but his horse was possessed by Padmakesara: and he was carried to the Saint (<Sāgaradatta) who had reached the spot where the Lion (<Caṅḍasoma) had been dwelling on the eve of its career. The Saint enlightened, and prescribed pious life to Kvalayacandra who, in turn, whispered sacred syllables into the ears of the dying Lion which consequently was born as a god (§§ 194-6, pp. 111-12). Kvalayacandra (as he was given to understand his mission, a part of mutual agreement of the earlier life) travelled on and passed through the Vindhya during the summer. By the side of a lake he came across an image of Yakṣa crested with a pearl-stature of Jina. He met a Yakṣakanyā, Kanakaprabhā (§§ 199-205) who was appointed to worship Jina by a Yakṣa, Ratnaśekhara, who was highly benefited in his earlier life by the *namaskāra* offered to Rṣabha Jina, and, who, consequently projected himself into this image called Jinaśekhara. As they parted, Ratnaprabhā gave a coil of medical herb to Kvalayacandra to guard himself on his journey (p. 120.30).

Kvalayacandra crossed the river Narmadā. He met in a hermitage Enikā and her attendant Rājakīra (i. e. Royal Parrot). The latter narrated their biography. Enikā was the daughter of king Padma and his queen Śrīkāntā, but was picked up in childhood by her inimical husband of the earlier life and dropped in the forest where she was brought up by a deer. She was the sister of king Bhṛgukaccha who attained omniscience. Instructed by the Rājakīra she developed Samyaktva. On hearing from Kvalayacandra that he was separated for long from his parents, she sent through Rājakīra the message of his welfare to his parents in Ayodhyā (§§ 207-22).

Kvalayacandra reached the Sahya mountain and joined a caravan bound for Kāñcīpurī. When, on the way, they were attacked by a party of Bhīllas, Dhanavatī, the nervous daughter of the trader, was so bravely sheltered by him that the Bhilla leader appreciated his valour and challenged him for a duel. The Bhilla chief realized that the prince was more than a match for him; so he suddenly withdrew from the field, and, as a pious follower of Jina, adopted *kāyotsarga*, meditating on *pañca-namaskāra*. The prince welcomed him as a co-religionist. They became friends. The Bhilla chief took the prince to his *palh*, Cintāmaṇi, and there they lived comfortably and piously. The Bhilla chief was Darpaparigha, the eldest son of Ratnamukuṭa (brother of Dṛḍhavarman) who had become a Kevalin. Due to some palace-intrigue Darpaparigha was driven out almost insane. But, in due course, he was made a Bhilla chief; and

since then he had been residing here. The prince realized that Darparigha was his uncle's son. He instructed him in the words of Jina and urged him to adopt good conduct. After the rains were over, Kuvalayacandra travelled to the South, and Darparigha soon took to renunciation (§§ 223-41).

Kuvalayacandra reached Vijayapurī. There he learnt from popular gossip that princess Kuvalayamālā was very beautiful; she had hung in public an incomplete verse; and she would marry him who completed it. When he came to the royal court-yard, he at once hit on the rest of the verse. Just then, the state elephant was running amuck. The prince brought it under control to the dismay of one and all. He recited the complete verse to the satisfaction of princess Kuvalayamālā who garlanded him and chose him as her bridegroom. Mahendrakumāra also was there by that time, and he gave an account of the prince etc. to king Vijaya. Though there was suspense of separation after the first meeting, Kuvalayacandra and Kuvalayamālā exchanged affectionate messages and love-presents, learnt more and more about each other, and at last their wedding was celebrated with great pomp. They had a happy time full of pastimes and enjoyments of various types. Finding an occasion the prince narrated their past lives and requested her to accept Samyaktva which she did (§§ 242-84).

On receiving a letter from Ayodhyā, prince Kuvalayacandra accompanied by his beloved and Mahendrakumāra, started to meet his parents. They had auspicious *sakunas* on the way. After reaching Sahya, they paid respects to a saint. They learnt from his autobiography that he was enlightened by seeing the paintings of the Samsāra-cakra, wherefore he entered the ascetic order. This made Mahendrakumāra firm in his Samyaktva. The prince met some alchemists on the way and helped them in their task. He reached the outskirts of Ayodhyā. He was lovingly welcomed by his parents, and was soon crowned as heir-apparent, to the joy of the whole town. After a good deal of discussion, the right Dharma was discovered as directed by the Kuladevatā. Putting the prince on the throne, Dṛḍhavarman practised religion and his Karmas were nearly destroyed. Kuvalayacandra ruled for many years. God Padmakesara (< Mohadatta) was born as a son to him, and he was named Pṛthvīsāra. Seeing the memento, he had detachment for worldly life right from the beginning. Both Kuvalayacandra and Kuvalayamālā remembered about their earlier resolve and decided to take to religious life. They happened to meet saint Darparigha who told them that it was his Guru that gave *ḍikṣā* to Dṛḍhavarman, and consequently both of them became Antakṛt Kevalins. Inspired by this, Kuvalayacandra, Kuvalayamālā and Mahendra accepted renunciation and practised severe penances. Kuvalayamālā was born in the Saudharmakalpa. Kuvalayacandra was born as (v) a god in the Vaiḍūrya-vimāna which was reached by the Lion also. (§§ 285-336). Then, in the age of Mahāvīra, the soul of Kuvalayacandra came from heaven and was born as (vi) Maṇirathakumāra who became very much addicted to hunting. Mahāvīra informed his father, Kāñcanaratha, that, though addicted to hunting, he was a *bhavya* and would attain liberation in that very birth. A deer, once the husband when he was Sundarī in an earlier life, would make him religious-minded. Maṇirathakumāra soon accepted renunciation. Advised by Mahāvīra, he cultivated fourfold *ārādhana*, became an Antakṛt-kevalin and attained liberation. (§§ 339-354, 413).

[III]

(i) Māyāditya, alias Gaṅgāditya, was a treacherous merchant from Vārāṇasī. He developed friendship with Sthāṇu of good nature. Both of them reached Pratiṣṭhāna for business. They earned five-thousand coins each and converted the cash into five jewels for each. They started home, dressed as friars for safety of travelling. Māyāditya attempted, more than once, to deceive his companion and deprive him of his share: he pushed him once into a well; but a party of robbers saved him once from that plight, gave him his share of five jewels, and warned him to beware of his treacherous associate whom they had already thrown in a thicket taking all the ten jewels on his person. Sthāṇu's behaviour was so straight and sincere that Māyāditya felt penitent. A dip in the Ganges was prescribed by the village elder as *prāyaścitta*. It was saint Dharmanandana who advised him to seek shelter in the words of Jina, and gave him *dīkṣā* seeing that his Karmas had sufficiently quieted (§§ 110-25). In the next birth, Māyāditya was born as (ii) Padmavara in the Saudharma-kalpa (p. 96.6). He constructed the Samavasaraṇa of Dharmanātha at which all the colleagues met and decided what they should do to get *samyaktva* (pp. 96.27 f.; 102.13 f.). Thence, in due course, he was born as (iii) Kuvalayamālā, the daughter of king Mahāsena (or Vijayasena) and his queen Bhānumatī of Vijayāpurī in the South, born to them through divine favour (pp. 162 f.). She developed aversion for men. When, however, Kuvalayacandra overcame the mad elephant in Vijayāpurī and completed the verse hung by her in public, she garlanded him as her bridegroom. Soon she was married to him. She had quite a happy time with him during the period of honey-moon. Reminded of their earlier resolve and receiving due instructions from him, she developed Samyaktva and followed Jinadharma. She left her parents with a heavy heart and accompanied her husband to Ayodhyā. On the way, she shared the adventures and experiences of her beloved. After king Dṛḍhavarman accepted renunciation, she enjoyed the kingdom with her husband for many years. God Padmakesara was born as a son to them, and became known as prince Pṛthvīsāra. As resolved earlier she took to religious life along with her husband and practised penances. She was reborn as (iv) a god in the Saudharmakalpa. Further that god took birth as (v) Mahāratha, son of king Śreṇika (p. 269.13 f.). As a boy of eight, he entered the Samavasaraṇa of Mahāvīra and sought the explanation of his dream. On hearing his future from Mahāvīra, he took *dīkṣā*, practised *samlehaṇamaraṇa* and adopted Kṣapaka-śreṇī to get liberation (§§ 420 f.).

[IV]

(i) Lobhadeva, alias Dhanadeva, was highly greedy. For earning more wealth, he went to the South and camped with Bhadraśreṣṭhin at Sopāraka. By selling horses in the local market, he earned enormous wealth there. He was given a reception in the Native Traders' club where he heard of still greater profits in distant countries. By prevailing upon Bhadraśreṣṭhin to accompany him, he reached with him Ratnadvīpa where they had huge gains. While returning in a ship, he trickily pushed Bhadraśreṣṭhin into the sea, so that he was no more to share his gains. The latter was reborn as a Rākṣasa, and took revenge on

Lobhadeva who floated unconscious to an island the residents of which took out periodically his flesh and blood for alchemical purpose. He was left just a skeleton and was picked up by Bhāruṅḍa birds. When he was dropped by them on a lonely spot, somehow he felt remorse for his ingratitude to Bhadrasreṣṭhin. He wanted to purify his sin. Some mysterious conversation induced him to go to the Ganges to wash his sins. On the way, he paid respects to Dharmanandana under whose religious guidance he accepted *dīkṣā* (§§ 126-140). After a pious death, he was born in the Saudharma-kalpa as (ii) god Padmaprabha (p. 92.9 f.). Thence he was reborn as (iii) Sāgaradatta in a banker's family at Campā. With his self-respect pricked and his vanity tickled, he left home with a resolve to die in flames failing to earn seven crores within a year. He reached Jayaśrī on the southern shore, and worrying about his gains he came across a significant Mālūra tree with wealth beneath it. Guided by an anonymous voice, he took from there a handful of silver coins, won the favour (as well as the daughter) of a local merchant by his skill in salesmanship, and sailed to Yavana-dvīpa where he earned more than seven crores. But while returning, he lost everything due to ship-wreck. He touched alive Candradvīpa where he saved a lonely maiden who was about to hang herself being frustrated in her love. Both of them tried, in a mood of despair, to enter flames which were turned into lotuses. God Padmakesara (< Mohadatta) rebuked him for his cowardly attempt, reminded him of his responsibility, gave him 21 crores of coins, married him to both the girls, and reached him to Campā. In due course, Sāgaradatta accepted *dīkṣā* under Dhanadatta, and became a great Saint endowed with clairvoyance. He remembered his earlier colleagues and the mutual agreement. He went to the place where the Lion was staying. Through Padmakesara, who possessed the horse, Kuvalayacandra was brought there and enlightened by showing the jewels which were to serve as a memento (§§ 185-95). The saint Sāgaradatta was reborn in the Vaiḍūrya-vimāna as (iv) a god (p. 216-17 f.). Thence he took birth as (v) Vajragupta at Ṛṣabhapura (§§ 378 f.). When the town was being regularly robbed by a mysterious robber, Vajragupta openly resolved to burn himself in flames, in case he failed to spot the robber within a week. Six days passed without any success. At the risk of his life, he invoked the grace of a Vetāla. He found out the place of the robber, and, through the aid of Campakamālā who was once betrothed to him but was kidnapped by the robber, he successfully finished him. He stayed in that cellar enjoying various pleasures in the company of his beloved for twelve years. For seven mornings continuously, he heard an anonymous voice (that of the souls of Māyāditya and Caṇḍasoma in heaven) exhorting him to follow the path of true religion by meeting a Sarvajña. At Kākandī he went to the Samavasaraṇa of Mahāvīra who enlightened him on his antecedents and duties. He accepted *dīkṣā*, so also his beloved (§ 394). After practising *saṃlehaṇā-marāṇa*, he became an Antakṛt-kevalin and thus attained liberation (§ 415).

[V]

King Kosala gave capital punishment to his son Tosala for violating the chastity of Suvarṇadevī who was separated for long from her husband and

consequently loved Tosala intensely. The minister in charge of beheading Tosala allowed him to go scotfree provided he disappeared to an unknown destiny. Accordingly Tosala ran to Pāṭaliputra, and started serving under king Jayavarman as a common man. Suvarṇadevī, who was carrying, believed that Tosala was beheaded; and in sheer humiliation she ran away from the town and joined a caravan bound for Pāṭaliputra. Due to physical disability, she lagged behind; and one night she delivered twins, a boy and a girl; though in despair, she wanted to live now for them. When she went out for a wash, the garment in which the two kids were folded and tied was picked up by a hungry tigress. The girl was dropped on the road, later picked up by a messenger of king Jayavarman, and was nourished, at Pāṭaliputra, by his wife who named her Vanadattā. Śabarasiṃha, attached to Jayavarman, while out for hunting, picked up that boy who too grew in Pāṭaliputra as Vyāghradatta, alias (vi) Mohadatta. In due course, Suvarṇadevī also reached Pāṭaliputra and happened to serve as a nurse to Vanadattā, not in any way recognising her.

During spring, Mohadatta and Vanadattā saw each other at a festivity, and felt passionately attracted mutually; the separation was unbearable to Vanadattā. Later, Tosala saw Vanadattā (escorted by Suvarṇadevī who did not recognise him nor did he mark her), was full of passion for her, and rushed for her hand at the point of sword. There was a great commotion in the garden. Mohadatta came on the scene, and in a duel finished Tosala on the spot. As he started love sports with Vanadattā, a voice announced that it was unworthy of him to enjoy his sister, in the presence of his mother, and that too after killing his father. It was the voice of a monk in the vicinity who explained all the relations. Mohadatta felt remorse for his ignorance and wanted to expiate for his sin. He came later to Dharmanandana, and, with his *moha* sufficiently quieted, accepted *dīkṣā* (§§ 141-54). After an equanimous death, he was born as god Padmakesara in the Saudharmakalpa (p. 96.8-9). At that time, he dissuaded Sāgaradatta from entering flames (p. 109). Later he conferred with saint Sāgaradatta (p. 110), possessed the horse of Kūvalayacandra, and thus brought about the meeting of the three (i.e., the Lion, Kūvalayacandra and himself). Thence he was born as prince (iii) Pṛthvīśāra, the son of Kūvalayacandra and Kūvalayamālā. Right from the beginning he had no attachment for the world; and he took the reins of the government much against his will (§ 330). Later, he put his son Manorathāditya on the throne, practised asceticism, and joined his colleagues as a (iv) god in the Saudharma-kalpa (§ 335). Thence he was reborn as prince (v) Kāmagajendra at Aruṇābha. He was highly passionate. His loving wife was Priyaṅumatī. Once he fell in love with a lovely girl from a merchant's family; his wife secured her for him in marriage, and took a promise from him that he would share all his experiences with her. Later, he wanted to marry a princess from Avanti. While he was going thither, he was carried away by a couple of Vidyādhara maidens saying that princess Bindumatī, who had heard about him, was pining for him in separation. When he reached there she was dead; the two maidens burnt her body; and they also entered the flames. He too wanted to follow them, but changed his mind, hearing the conversation of a Vidyādhara couple. As he entered a lake for funeral offerings,

he found himself transported to Aparavideha where he had strange surroundings and paid respects to Sīmandharasvāmin from whom he learnt his antecedents. Mahāvīra explained to him that because of his high passion, the Vidyādhara maidens played a trick on him. Kāmagajendra realized the vanity of worldly infatuation and accepted *dīkṣā*. When his end was near, he accepted *saṃlehaṇā*, became Antakṛt-kevalin and thus attained Liberation.

These five souls, with their respective passions somewhat quieted, met each other in the presence of Dharmanandana. There they took *dīkṣā* and were mutually attached. Caṇḍasoma was requested by others to bestow *samyaktva*, if circumstances permitted (§ 170). Lobhadeva was born in the Saudharma-kalpa where others also followed in their subsequent births. It was Padmasāra who constructed the *saṃavasaraṇa* of Dharmanātha. There they learnt from that omniscient Teacher (§ 184) that they were Bhavyas, that they would attain Liberation in the fourth Bhava thereafter, and what would be their subsequent births. Realizing the difficulty of developing *samyaktva* under the circumstances, they requested Padmakesara to do his best. For memory clue they prepared their counterparts in precious stones and buried them in the forest where the Lion was to be born, marking the spot with a stone (§ 184).

Sāgaradatta, as a clairvoyant saint, could visualize his colleagues in the third birth. He went to the spot where the Lion was dwelling; he conferred with Padmakesara (§ 194) who brought there Kūvalayacandra who helped the Lion to die piously. In due course, in the next birth, they were contemporaries in heaven (p. 216). They repeated their earlier resolve, and agreed that any one who had superior knowledge should enlighten the rest. Then in their last birth, they were (respectively) born as Svayambhūdeva, Maṇirathakumāra, Kāmagajendra, Mahāratha and Vajragupta. They were contemporaries of Mahāvīra, and gathered together in his *Samavasaraṇa*. They took *dīkṣā* and attained Liberation in due course.

3. JAINA DISCOURSES IN THE KŪVALAYAMĀLĀ

Jainism is called Ethical Realism, and this brings out its salient traits to the fore. The theory of rebirth, the Karma theory which automatically operates, moral responsibility of the individual and allied doctrines were the characteristics of Śramaṇic culture; and they are all inherited in Jainism. The Jaina Karma doctrine is most uncompromising and undiluted: every one is responsible for, and can never escape without reaping the consequences of his Karma. The soul is subjected to a sort of vibration operating through mind, speech and body as a result of which it incurs material Karmic bondage. Thus the Jaina teachers, therefore, have evolved philosophy of conduct and pattern of behaviour uninfluenced by any reliance on Supernatural intervention or guidance. First, the individual is made highly self-reliant, and the Teacher leaves no opportunity to put him on the right track of religion. The erring soul is shown the correct path through religious instruction. Secondly, the *Kūvalayamālā* is primarily a *dharmā-kathā*; if it is called, and has become, *saṅkīṛṇa-kathā*, it is because the author has incidentally added contexts and topics of *artha* and *kāma*; and even those, in the long run, are conducive to the practice of Dharma. In this pattern

of narration, the various facets of *dharma-kuthā* are as well included. Thirdly, the very objective of the tale is to illustrate the effects of morbid temper, i.e., of *krodha*, *māna*, *māyā*, *lobha* and *moha* under the sway of which are acting the chief characters in this story. If they are to be brought on the right track, religious instruction is the most effective remedy. Lastly, moral instruction is the chief aim of the author, and the entire tale is narrated in such a manner that the erring man and woman should learn the pattern of good behaviour by seeing and hearing what is happening to the characters under various circumstances. The Śramanic teacher is an adept in this art. The result is that the *Kuvalayamālā* has become a huge repository of religious discourses put in the mouth of religious Dignitaries; and the element of story will not suffer much, even if these are excluded from the narration. All such discourses may be put together here to see what a vast range of Jaina dogmatics is covered by Uddyotana. First the pages and lines are noted, and against them are enumerated the topics under broad heads:

- 35.30 f.: The major types of *hiṃsā* and the reasons or pretexts with which they are committed.
- 36.14 f.: Hells, the tortures etc. therein.
39. 1 f.: The sub-human births (according to the number of Indriyas) and the miseries etc. therein.
- 40.13 f.: Human birth, its causes, grades, miseries etc.
- 42.29 f.: Gods, their anxieties etc.
- 44.15 f.: A discourse on *krodha*, *māna*, *māyā*, *lobha* and *moha*; and their fourfold gradation (*anantānubandhi* etc.) with illustrations.
90. 8 f.: An explanation of *abhavya*, *kāla-bhavya* and *bhavya*.
- 92.12 f.: A conventional description of [Saudharma]-Kalpa and [Padma]-Vimāna, the birth of a *jīva* there, the local environments etc.
- 95.12 f.: Some details of *pūjā*; see also 132.27 f.
- 95.24 f.: Five Parameṣṭhins and the duties of laymen and monks.
- 96.28 f.: Details of the *samavasaraṇa*; See also 217.21 f.
- 97.27 f.: A discourse on *Jīva*, its nature, its relation with *Karman*, its migration through various births and its liberation.
- 142-21 f.: A discussion about *Dharma*, its practice and its objective.
- 177.28 f.: A graphic glorification of *samyaktva*.
- 185.22 f.: A detailed picture of hellish, human and divine beings: their acts and consequences.
- 192.27 f.: Symbolically spiritual interpretation of various vocations etc.
- 201.33 f.: A succinct exposition of the fundamentals of *Dharma*.
- 209.18 f.: Rarity of religious enlightenment in human birth, explained by *yuga-samilā-drṣṭānta*.
- 217.27 f.: Discourse on twofold *Dharma*.
219. 9 f.: A discourse on five *mahāvratas* and the attendant *bhāvanās*.
- 227.19 f.: An exposition of twelve *anuprekṣās*.
230. 5 f.: A *samyag-drṣṭi* and his traits.
- .20 f.: Elaboration of the types of *Karmas* and their consequences.
242. 1 f.: An exposition of *udaya*, *kṣaya*, *kṣayopasama* of the *Jñānāvāra-*

- nīya and other Karmas with reference to *dravya*, *kṣetra*, *kāla*, *bhava* and *bhāva*.
- 243.13 f.: A contrasted picture of the conditions in the Aparavideha-and Bharata-kṣetra.
245. 6 f.: An exposition of the Leśyā doctrine, typically illustrated by the *leśyāvṛkṣa*; how the same act can incur different quantity of sin according to the temperamental state.
- 253.18 f.: Through the medium of a divine voice, a few religious discourses on the following topics are presented:
 i) One's benefit in the next world has to be ever remembered.
 ii) *virati* or detachment is necessary even in the midst of pleasures. iii) The practice of Dharma leads to Puṇya which brings pleasures; so Dharma is important. iv) Dharma alone, and not the lures of Indriyas, can save one from the pangs in hell. v) One thirst quenched leads to another; and there is nothing like satisfaction in this Saṃsāra. vi) One should get rid of the infatuation for pleasures recollecting the manifold tortures, ailments, humiliations and sufferings of the past. vii) The pleasures of sense-organs are fatal in their consequences; so one should be circumspect with restraint on mind, speech and body.
261. 8 f.: A discourse on the causes which lead to life in hell.
- 269.23 f.: A doctrinal exposition of the fourfold *ārādhunā*, namely *jñāna*, *darsana*, *caraṇa* and *vīrya*.
271. 1 f.: A discourse on *sāmāyika*.
272. 7 f.: An exposition of what may be called in general *pratīkramaṇa*.
- 273.25 f.: Explanation of the two types of Death, namely, *pañḍita* and *bāla-maraṇa*.
277. 7 f.: Here is an elaborate salutation to Arhat, Siddha, Ācārya, Upādhyāya and Sarvasādhu; and a good many details about whom are recorded.
- 279.26 f.: Details about a soul's ascent on the *kṣapaka-śreṇī*.

All this shows that the author has snatched every opportunity to introduce Jaina dogmatical details to make his tale worthy of the name of Dharmakathā. The structure of the narrative would remain intact in most of the cases even if these contexts are skipped over. There are, besides, casual references to Jaina ideas here and there. A Jaina monk, who has pulled out his hair on the head, wears white garments and has a bunch of feathers (*piccha*), is distinguished from Tāpasa and Tridaṇḍin and considered to be honoured in view of his ascetic emblem. He blesses *dharmalābha* (185); and some details about his entry into the order and equipments are available (194.19). The Pañcanamaskāra is a shelter and has great miraculous potency in adversity (137); and the *karna-jāpa* (uttering of the *pañca-namaskāra* in the year) given even to an animal leads it to a better future birth (111.32). The way in which one takes to a asceticism and becomes a *pratyeka-buddha* is interesting (141.1-5, 142.17 f.). The idea of

sādharmika-vātsalyatva (116.23, 137.20) clearly indicates that Jaina religion was not a theoretical philosophy, but a way of living tending to community life. A *cāraṇa-śramaṇa* is gifted with certain miraculous powers; he has no *gaccha-parigraha*; and he does not initiate others into the order. (80.17 f.). The Jaina Tīrthakaras and saints are introduced here and there more than once. The saints staying in the forest have an atmosphere of peace and amity around them; and their routine of living is also interesting (28.22. 34).

4. RELIGIOUS TOUCHES IN THE KUALAYAMĀLĀ

Besides the insertion of Jaina dogmatical details, there are contexts in the *Kualayamālā* in which the author either criticises the views of other creeds or casually refers to them whereby we get a good glimpse of the contemporary religious ideas.

According to the *Lokaśāstra*, or scriptures current among the people, a son is necessary for the parents to reach better worlds and to satisfy the ancestors; so, for securing an issue (13.5 f.) various cults were current: flesh from one's body, dripping with blood, was offered as oblation in front of *Īśvara*; one's head was offered to *Kātyāyanī* who is stepping on a buffalo felled with *Triśūla*; human flesh was sold on the burial ground; *guggula* resin was burnt on the head as an act of devotion; *Bhūtas*, gods and *Mātṛs* were pleased with blood; and prayers were offered to *Indra*. These are all risky practices (§ 32). Advised by wise ministers, king *Ḍṛḍhavarman* offers prayers, after due rituals (§ 34), to *Rājālakṣmī* (addressed by various names 14.16) and urges her to grant him audience within three days; otherwise he would offer his head. This *Rājālakṣmī* is the spouse of ancient kings like *Bharata*, *Sagara*, *Mādhava*, *Nala*, *Nauṣa*, *Māṃdhātṛ*, *Dilīpa* and others; and after a little joke with her, the king gets the promise of a son from the *Kuladevatā*. Once prince *Candragupta* passes through a fatal test and satisfies a *Vetāla* (§ 379) from whom he gets the required details about a robber who could not be spotted by the city guards. The deities, the author tells us, are twofold: *sarāga* and *virāḡin* (§ 395); and for worldly ends, the credulous people worship the latter of different names: *Govinda*, *Skanda*, *Rudra*, *Vyantara*, *Gaṇādhīpa*, *Durgā*, *Yakṣa*, *Rākṣasa*, *Bhūta*, *Piśāca*, *Kinnara*, *Kiṃpuruṣa*, *Gandharva*, *Mahoraga*, *Nāga*, astral bodies, natural phenomena etc. Sailors in difficulty offer prayers and make propitiative promises to different deities (68.17 f.) A lady about to commit suicide appeals for grace to *Lokapālas* (53.6). *Yakṣa* worship is referred to; and there were *Yakṣa* statues with *Jinas* on their heads.

There is a substantial section (§ 322) in which the author reviews various tenets and practices of different religious schools rather than religious systems as a whole, and those too as contradistinguished from the Jaina ones. It is quite likely that these views are picked up and stated with the object of showing them to be contradictory and not acceptable to Jainism. Taking them seriatim, some of the systems reviewed are Buddhism, *Tridaṇḍin*, *Sāṃkhya*, *Upaniṣadic*, Vedic sacrifice, *Vānaprastha* creed, gifts to *Brāhmaṇa*, the alleged *Advaita* creed, extreme *Bhakti* cult, self-immolation or torture for divine propitiation, Digging of wells, etc., washing sins in the holy *Ganges* etc., *Cāturvarṇya-dharma*,

erecting earthen deity etc., extravagant Dhyāna, Vaināyika creed, Cārvāka view, gift of cows etc. to Brāhmaṇa, Karuṇā-dharma, killing of harmful beings, the Paṇḍarabhikṣu's view, Fatalism, Īśvara as the guiding spirit, extreme Jñānamārga etc. As against these the Dharma consisting of Five Vows is said to be acceptable.

A severe attack is levelled against the Brahmanic prescription of Prāyaścitta which is backed by great saints like Manu, Vyāsa, Vālmīka, and Mārkaṇḍeya, which has the sanction of Bhārata, Puāṇa and the *Gītā*, and which consists in giving one's all possessions to Brahmins, in wandering a-begging, cleanly shaven and in bathing and offering oblations at holy places like Gaṅgā (—dvāra?), Bhadrēśvara, Vīrabhadra, Someśvara, Prabhāsa, Puṣkara etc. (§§ 94, 107). As against this, the Śramaṇic prescription is different and consists of repentance, mental purification and penance in a proper perspective of religious virtues (49.14 f., 55.24 f., 90.21 f.)

Some interesting sidelight is available on the temples and holy places (p. 82): the former dedicated to Rudra, Jina, Buddha, Koṭṭajjā (Durgā?), Ṣaṇmukha etc.; and the latter, such as the sacrificial enclosures, Brahmanic schools, residences of Kāpālikas and lodges in which the *Bhagavadgītā* was recited. In the evening, Brahmanic houses resounded with Gāyatrī-japa. Elsewhere there is a nice glimpse of the Maṭhas or colleges for higher learning where students from different parts of India (150.20) flocked and were trained in handling weapons and in various fine arts, crafts and miracles (151.6 f.). There were held classes (*yakkhāna-maṇḍalī*) as well in advanced branches of learning such as grammar, Buddhism, Sāṃkhya, Vaiśeṣika, Mīmāṃsā, Naiyāyika, Jainism and Lokāyata the characteristic topics of which are enumerated (§ 244). The description of the students is quite typical; and some of them mastered Vedic recitation (151.12 f.).

5. DIFFERENT LORES, ETC.

The author makes a distinction between 72 *kalās* and 64 *vijñānas* (15.11 f.). Among the miraculous lores *prajñapti* and *mahāśābarī-vidyās* are mentioned (236.22, 132.3, 133.5). The prince Kuvalayacandra knows *dhātuvāda* or alchemy, turning baser metal into gold; and he comes across a group of people who are attempting that experiment, but without success. Their activities are described, and we get a good sketch of what is done in this process (§ 311 f.). The text *Joṅṭpāhuḍa* is said to be the source of this Vidyā (196.32, 197.6 & 19). The *Lakṣaṇāśāstra* is elaborated more than once (116.9 f., 129.3 f.): a branch of it is called *sāmudra* (129.3). There is mentioned a lore of detecting treasure-trove (*khanyavāda*) from the plant above: some characteristics of the latter are described as if some source is being quoted (§ 187; 104.23 f.). There is a prince highly skilled in the art of painting, and he has painted an elaborate scroll of the Samsāra-cakra (185.18 f.). There are repeated references to belief in astrology, and an astrologer is consulted on various occasions (§§ 47, 273). There is a good discourse on *rāśi-phala* (§§ 48-9), giving the traits and longevity of a child born on a particular *rāśi*, on the authority of Vamgāla-risi: may be that the name of his treatise was Vamgāla-jāyaga (20.2, 3, 24). The prince explains why one should not eat food or drink water or even bathe immediately

after one is over exerted and is hungry and thirsty; and he refers to Āusattha in this context (114.23 f.). The author has his own ideas about the digestive process inside (228.11 f.); and in one context, he describes graphically the predelivery signs (76.1 f.). Horse riding was quite necessary for princes. Possibly using some manual on Aśvaśāstra, the author enumerates eighteen breeds of horses (23.20-1); and he gives details about some of them with reference to their *varṇa* and *lāñchana* (§ 56.). Here and there, we have dreams and their symbolic interpretations (§ 41; 269.7 f.). The Nimitta-jñāna, which is a branch of Śrutajñāna, is potent enough to indicate *śubha* and *aśubha* of the past, present and future; and it is illustrated in details (§ 412). Besides the reference to Bhūrjapatra which was used for writing (the script being *avara-livṛ*) a love-letter (160.13 f.) there is a graphic and detailed description (a bit dignified) of a palm-leaf Ms. written in Brāhmī-lipi (201.28 f.).

6. SOCIO-CULTURAL GLIMPSIS

The *Kuvalayamālā* bristles with striking social and cultural touches of great interest. The author draws his chief characters from the different well-known layers of the society. By birth Caṇḍasoma was a Brahmin; Mānabhāṭa, a Kṣatriya; Māyāditya, a Vaiśya; Lobhadēva, a Śūdra; and Mubadatta, a prince. The pilgrimage to Gaṅgā and other holy Tīrthas was prescribed by the priest as a *prāyaścitta* against various sins (48 f., 63 f., 72 f.), though not approved of by the author. A typical Tīrtha-yātrika is described with reference to his dress and equipments (58.1 f., see also 48.24 f.). A famine or draught of twelve years often led people to migrate for food and prosperity (§ 202). The author supplies a list of respectable ways of earning wealth (57.22 f., also 191.1 f.) and also of benevolent channels of spending it (65.8 f.). Though Benares had many good and bad openings for earning wealth (57.16 f.), it was Dakṣiṇāpatha, with Pratiṣṭhāna as an important town therein, that was looked upon as a prosperous territory by the traders (57.27 f.) whose preparations for a trade-trip and onward travel from camp to camp (65.13 f., 135.21 f., 198.23 f.) are noteworthy. We get a good sketch of the preparation of a traders' fleet; the rituals are interesting; and the various items in the boat deserve special attention (67.1 f.). Often the trade-routes pass through perilous forests (118). In the vicinity of Sahya mountain, there were Pallīs of Bhīllas who often robbed the caravans (135.27 f.). Their Pallīs (for instance the Cintāmaṇi, p. 139) seem to be pretty prosperous *samviveśas* (§ 227). The Bhīllas are Mlecchas, but now and then, despite their wild habits (112.21 f.) in contrast to the respectable, they too have their code of behaviour (146.13-7). Traders had their clubs; and the custom at such a club in Soppārāya (i.e., Sopārā, near Bombay) was that the foreign traders narrated their experience and adventures and were honoured there with Gandha, Tāmbūla and Mālya (65.22 f.). These traders exchanged their information as to what commodities were available in different places and where they could be sold with greater profit. Horses were sold in Kośāla in return for elephants; betel nuts were exported to Uttarāpatha in exchange for horses; and pearls were exported to eastern country (*pūrva-deśa*) in exchange for Camaras. Cochs were available in Dvārakā. From the Barbara-kūḷa

tusks and pearls were brought in exchange for clothes. Palāśa flowers could fetch gold in Suvarṇa-dvīpa.. Buffaloes and cows fetched *netra-paṭṭa* in Cīna and Mahācīna. Neem leaves could buy jewels in Ratnadvīpa. Men were in great demand in the kingdom of women etc. Some of these details cannot be accepted on their face value; they may be just exaggeration (§ 129). In the busy market places, men from different parts of the country came and had conversations in different languages (§ 246) which are interesting specimens of contemporary spoken idioms as the author could catch them. Their business conversations are quite lively and give some ideas about weights and measures (153.16 f.). Greedy merchants took risks of travelling on land and by sea of the dangers of which they were quite aware (65.15 f., 66.6 f.). Now and then there were ship-wrecks (§ 166). Traders went on long journeys, sometime for more than twelve years, leaving their young wives behind (74.12 f.). Various good and bad omens were attended to while going on a journey (for the preparation etc. see § 285), and they are explained in short (§ 289).

The birth of a prince and the subsequent activities and festivities are elaborated in a stylistic manner (§§ 44-46.). Likewise, the wedding is described in all the details: the preliminaries of the marriage, the wedding function along with the rituals and concluding rites, the bed-ceremony, the couple enjoying the sea-sight from the palace-terrace and various pastimes such as *prahelikā* etc. (§§ 273-80.). A good description of the coronation of Yuvarāja is available (200.8 f.). There is a scene of the royal *āpāna-bhūmī* at which various sweet drinks are served (§ 50.).

Very interesting are the gossips of the village ladies bringing water and of the boys in residential schools (149.30 f., 151.18 f.). The parade of conveyances (§ 57) in the royal courtyard and the scene of the Jayavāraṇa running amuck (§ 248) reflect events in the contemporary capitals.

Playing on the swing was an important sport of the spring (51 f.) during which was celebrated Madanamahotsava, giving an occasion for youths to meet in the festive garden (77 f., see the reference to *madana-trayodaśī* in line 15). During the autumn, parties of dancers, actors etc. moved from village to village; and how a programme was enacted at a village is graphically described (46.5 f.). There was a festival on the day of the Śarat-paurṇimā (103.32). While describing the scenes and activities in the city, late in the evening, the author presents a picturesque sketch of the movements of the Kāminī (§§ 156-58.). There may be some exaggeration; still there are available some glimpses of the fashionable and luxury-loving section of the society. Festivities like the Indramaha, Mahānavamī, Dīpāvalī and Baladevotsava appear to follow in succession after the rainy season (148.11 f.)

There is a pretty good number of beliefs reflected in the *Kuvalayamālā* here and there. Blood and flesh were taken from a living body and used for alchemical purpose (69-24 f.). A robber possessed a miraculous sword and a pill, the latter being always placed by him in his own mouth (251.25, 253.18). More than once, a miraculous movement, jumping up like a flash of lightning (*vijjukkhittam karaṇam*) is mentioned (73.24, 87.13).

7. COURT, TERRITORIAL DIVISIONS AND GEOGRAPHICAL BACKGROUND

King Dr̥ghavarman possesses quite an imperial dignity (9). His council of ministers consists of eight members: Mantrin (like Br̥haspati), Mahānarendra, Mahāvīra, Mahāvaidya (like Dhanvantari), Mahābrāhmaṇa (like Caturvadana), Mahākavi (like Vyāsa), Mahāsenāpati (like Śaṅmukha) and Mahāpurohita (like Śukra) who are compared with their mythological counterparts, if not predecessors (§ 40). There is a scene of the court of Avantivardhana; and therein was observed the court-precedence who is to sit where in the audience hall. A Pulinda prince who occupied a higher seat by mistake was hit on the spot by Mānabhaṭa who felt offended because his seat was taken by the former (50). The Yuvarāja appears to enjoy *de facto* powers of the king (213.7 f.). The rich encouraged poets with rewards for Subhāsitās (103.19). The references to Magadha, Rājagṛha and king Śreṇika (contemporary of Mahāvīra) bring us to the historical period (268.9 f.).

The territorial (or what might be, in many cases, political) divisions and the geographical details referred to in the *Kuvalayamālā* deserve special attention. In the southern half of Jambūdvīpa, which is surrounded by the ocean, there is the Bhāratavarṣa, isolated by the Vaitāḍhya mountain (7.7 f.); the two Deśas, Uttarāpatha and Dakṣiṇāpatha (§ 430) are well-known. The town of Takṣaśilā is situated in the Madhyamakhaṇḍa of the Uttarāpatha (§ 127); the river Candrabhāgā flows there and conflues into the ocean (*jalahi-daryā*); on its bank there is the famous town Pavvaiyā where ruled Torarāya (§ 430).

To the South of Vaitāḍhya, in between Gaṅgā and Sindhū, there is the Madhyadeśa; its capital is Vinītā, the same as Ayodhyā; and it was being ruled by king Dr̥ghavarman (§§ 13-7, 156.26, § 285). Avantijanapada, possibly a part of Mālava-deśa, has Ujjainī as its capital (§ 97). Prince Mahendra is the son of the king of Mālava who is not on good terms with Dr̥ghavarman of Ayodhyā (§ 21 f.). From Ujjainī there was a highway to Pāṭaliputra (77). Vatsadeśa has its capital in Kauśāmbī, ruled over by Purandaradatta (§§ 67-69). The term Pūrvadeśa is used at times (62.17, 65-31). Dakṣiṇāpatha was looked upon as rich (104.6 f.); and there the town of Pratiṣṭhāna was prosperous, affording opportunities for earning wealth (§ 114). Sopāraka was a big emporium for traders who came there from different parts of the country (§§ 128-29). Lāṭa, which has its specialities of dress and *deśa-bhāṣā*, and in which Dvārakā is located (§ 291) is mentioned along with Karṇāṭa, Mālava, Mahārāṣṭra, Saurāṣṭra etc. (150.20, 185.8). Among other towns mentioned we may take note of Bhṛṅgukaccha (99, 123 etc.); Vārāṇasī in the territory of Kāśī (56.21 f.); Kośala in Kośala (73.30 f.); and Campā located in Dakṣiṇa-madhyama Khaṇḍa (96, 103, 109). Among the Jaina holy places, Sammeda-śikhara and Śatruṅjaya (124.18; 80.18) deserve attention.

The author shows some acquaintance with the extreme South of India. Caṅḍasoma belonged to Ragaḍā (not a Sanskrit name), a village in the vicinity of Kāñcī, the capital of Kāñcī of Draviḍas (45.15 f.). Parties of traders used to go to Kāñcīpurī (134.32 f.). It is interesting to trace the route of Prince Kuvalayacandra. He is flown by the horse from the town of Vinītā or Ayodhyā

towards the South. He passes through the Vindhya forest (27.28 f.) which possesses camps of wild tribes (112.3-25). He crosses the river Narmadā or Revā (§ 206), on the banks of which there is a Mahātavī. Then he comes to the Sahya mountain (134.24-30) in the valley of which he stays with a Bhilla chief in his *palī* (138.11 f.). Then he reaches the country of Vijayā-puravarī on the southern coast (149.6 f.). Its capital is Vijayā (-nagarī,-puravarī or-purī), quite a prosperous town and situated right on the shore of the ocean the scenes of which could be witnessed from the terrace of the palace: in fact, its southern rampart-wall was washed by the waves of the ocean (173.32 f.). It is to be distinguished from Jayantī (183.19). Other towns named Jayaśrī (104.8), Śrītuṅga (107.16) and Jayatuṅga (109.26) are referred to, and they are all located on the southern shore.

The most important question is the identification of this port town Vijayā in the South. Uddyotana may not have personally visited the South, but it is quite likely that he had heard a good bit about it from the mouths of traders going to the South possibly travelling along the Western Coast. In the South of India there are some towns with their names beginning with Vijaya, such as Vijayapura, Vijayanagara, Vijayantī; and some of them pretty ancient. The proposed identification has to fulfil certain conditions: it is located on the Western Coast, as it is reached after crossing the Sahyādri; secondly, it is situated right on the sea-shore; and thirdly, its southern wall was washed by the waves of the ocean (173.31). One is inclined to identify it with Vijayadurga in the Ratnagiri District. Very interesting information about it is noted in the Ratnagiri Dt. Gazetteer (p. 379). It was known to the European travellers as the best of the Konkan ports. It is a rocky spot surrounded by sea practically on three sides: the river Sukhanadī (as it is locally called) flowing down from Khārepāṭṭan almost makes a good lake near the fort, and it is a safe haven for the boats plying along the Western Coast. Though the present structures belong to the Marāḥhā period, the port shows a good rocky base which must have been well-known and striking to the travellers along the Western Coast. It was under the rulers of Bijāpur (the former Vijayapura). Lately, I visited the place and was struck by the coincidental description in the *Kuvalayamālā* that the southern wall is washed by the waves of the sea. "A. HAMILTON (1710) mentions it as Gheria or Vizendruck, fortified by a strong castle washed by the sea (New Account L. 246). In 1756 Sir W. JAMES, surveying before the English attack, speaks of a very large town betwixt the fort and a hill to the South. The town seems to have been nothing but a large collection of palm-leaf huts (Lows' Indian Navy, L 133). Its great natural advantages make it probable that the mouth of Vaghotan river is one of the oldest coast settlements. There seems reason to suppose that it is Ptolemy's (150) Byzantium, a Greek corruption of Vijayanta (see WEBER in *Ind. Ant.* II. 148). Rashid-uddin's (1310) Karoba has been thought to be Gheria (YULE in *Ind. Ant.* III. 209)."

About the identification Vijayantī (mentioned in the Kadamba copper plates) and Jayantīpura (of the Vijayanagar grant) there is a difference of opinion. Some take them to be Banavasi, in the South Kanara District, while R. G. BHANDARKAR¹ proposes Vijayadurga. Uddyotana, as noted above, distinguishes

¹ *Early History of the Dekkan*, 3rd ed. Calcutta 1928, pp. 73 f.

Jayantī from Vijayā. The environments of Vijayā and the route to it from Ayodhyā, as stated by him in the *Kuvalayamālā*, very well suit the present-day Vijayadurga which was included in the Vijayapura territory.

8. AUTHORS AND WORKS REFERRED TO IN THE KUALAYAMĀLĀ

Uddyotanasūri is an adept in the Kathā branch of literature, and his *Kuvalayamālā* is a veritable gem in it. He enumerates various types of Kathās, and styles this work as Saṃkīrṇakathā (§§ 7-9.). He is a poet of wide learning; and he is fully acquainted with his predecessors and their works in this field. His references to them occur mainly in one paragraph (§ 6), at the beginning of this work :

1) Pādalipta (Pālitaya) is the well-known author of the *Taraṅgavatī* which receives here great compliments. He seems to have been taken as a contemporary of Hāla (=Sālāhaṇa) who is mentioned along with him. 2) Hāla had a great hold on the village folk, and his *Kośa* is an inexhaustible thesaurus. 3) Chappannaya is not the name of any author like Pādalipta or Hāla, but connotes a group of poets (to which Pādalipta and Hāla also could be assigned) adept in wise sayings; and lately, a *Gāthākośa* attributed to them has been brought to light. 4) The *Vaḍḍakahā* (i. e., *Bṛhatkathā*) of Guṇḍaliya (who is called Kamalāsana) is a veritable mirror for poets and is likened to Sarasvatī. 5) Vyāsa and Vālmīka to whom we owe *Bhārata* (see also § 94) and *Rāmāyaṇa* are unsurpassed models. 6) Bāṇa's *Kādambarī* is brilliant with exquisite expressions. 7) Vimala (the author of *Paumacariya*) who is Vimalānka is complimented for his lucid Prakṛit. 8) Devagupta, a royal saint from the Gupta family (see also § 430), is well-known for his popularity and spotless expression. 9) Harivarṣa, the author of *Harivaṃsupattī*, is complimented for his popularity and spotless expression. 10) The *Sulocanā* is a well-narrated Dharmakathā. 11) The royal saint Prabhāñjana is famous for his *Yaśodharacarita*. 12) The charming *Varāṅga-* and *Padma-carita*s are composed by praiseworthy poets, Jaḍiḍa (=Jaḍila) and Raviṣeṇa. 13) The author of the *Samarāditya-kathā*,¹ (namely, Haribhadra) who is Virahānka, is mentioned as a teacher or Guru (of the author, see also § 430 below) in scriptural instruction. 14) Other poets (whose names are not given) known as Abhimānka, Parākramānka and Sāhasānka are also remembered (§ 6).

In other contexts some other works and authors find mention rather casually. A great authority on astrology is Vaṃḡāla Risi, and long quotations possibly from his Vaṃḡālayāga are given (§§ 48-9). The *Joṣṭipāhuḍa* (=Yoniprābhṛta) is a work dealing with the *utpattī* of various Jīvas and about the fusion of metals etc. (34.24.). It was an authority on alchemy, turning baser metals into gold; and there were adepts in the study of this work (196.32; 197.6, 20). The *Gītā* or *Bhagavad-Gītā*, as a text which was recited, is referred to (48.17; 82.33). There is mentioned (56.28) *Cānakya-śāstra* (in plural): this may have the *Arthaśāstra* of Kauṭilya in view. In the light of the context,

¹ I have shown elsewhere (*Bhāratīya Vidyā*, Jan. 1947, pp. 23-4) how Samaramiyanka *Kahā* stands for the *Samarāñccakahā*.

the reference to Kāmasāstra (78.9) has possibly Vātsāyana's work in view. Some symbolic gestures to indicate that one wants to meet the lady in private are noted (73.12; 74.23 f.). The Nītiśāstra (255.26) must be a Sanskrit text allied to the *Pañcatantra*, a recension of which known as *Tantrākhyāna* is mentioned and quoted in this work (236-7, lines 30 & 1). There is a mention of Samudra-śāstra dealing with *puruṣa-lakṣaṇa* etc., which is too extensive but which is summarised here in one Sanskrit verse (129.3 f.), and when asked for, which is propounded in more details in Prākṛit verses subsequently (§ 216). There is a casual reference to Bhārata-śāstra (16.23), possibly the *Nāṭyaśāstra* of Bharata. What are looked upon as two parts seem to be mentioned as two works, *Vasudeva-hiṃdī* and *Dhammilla-hiṃdī*, indicated by the plural (281.11).

9. LANGUAGES AND DIALECTS USED BY THE AUTHOR

Uddyotanasūri presents, in this work, quite knowingly a vast range of linguistic material which has a special significance for the study of Middle Indo-Aryan in particular and of Indian Linguistics in general. The author tells us that this work is composed in Prākṛta-bhāṣā, and the patterns of description (*vaṇṇayā*) are of the Mahārāṣṭra-deśī type. In some contexts, just out of curiosity, some passages are composed in Sanskrit by way of quotations, something, i. e., some portions or passages are written in Apabhraṃśa, and Paisācī-bhāṣā is illustrated (4.11-2). He clearly recognises three literary languages : Prākṛta, Saṃskṛta and Apabhraṃśa; and bards reciting in these languages are introduced in the Āsthāna of King Dṛṅghavarman (16.22). By Prākṛta he means the standard Prākṛit dialect, Māhārāṣṭrī or Śaurasenī; so other dialects are Apabhraṃśa, Paisācī, Māgadhī, Rākṣasī (Cūlikā-Paisācī?) and some admixture of these (175.14). Besides he speaks elsewhere of Deśa- or Deśī-bhāṣās (281.23), the Lāṭa-deśa having the same in quite a charming form (185.8). The traders from different territories (*desavāṇie*) spoke in their various Deśa-bhāṣās in the market place, and some eighteen of them the author illustrates by specifying their names (§ 246); and besides he refers to the languages spoken by Khasa, Pārasa and Barbara people (153.12). The languages spoken in the South India were also included among Deśa-bhāṣās (149.4). The knowledge of Deśī-bhāṣās was looked upon as a cultural equipment (128.17). These appear to be territorial spoken forms of speech, as distinguished from the literary languages having cultivated styles of their own.

On the style and structure of Sanskrit, Prākṛit and Apabhraṃśa, relatively viewed, Uddyotana has given his observations which are indeed classical and as such are presented here in free rendering. In his opinion, Sanskrit, with its manifold vocabulary, compounds, indeclinables, prepositions, cases and genders, is full of difficulties and dangers like a villain's heart crowded with hundreds of bad thoughts. The association with Prākṛit, like that with the words of good people, is a happy one: it is an ocean of worldly information crowded with the waves of discussions about various arts; it is full of nectar-drops that are oozing out on account of its being churned by great persons; and it is composed with a variety of nice arrangement of words. Apabhraṃśa is a balanced and pleasing admixture of the waves of pure and impure

Sanskrit and Prākṛit words; it is even (or smooth) as well as uneven (or unsmooth); it flows like a mountain river flooded by fresh rains; and it captivates the mind like the words of a beloved when she is coquettishly angry (§ 138).

Quantitatively the Sanskrit passages are few and mostly metrical. As a rule, they are quotations (*para-vyaṅga*, 4.12, as the author puts it). A few observations might be offered on them individually. i) In the discussion about *prāyaścitta*, the five sentences, which are metrical lines (48.18-21), appear to have been taken, perhaps in a mangled form, from some Smṛti works. The sentence *jighāmsantam* etc. is found as the second line at III.20, *Vasiṣṭhasmṛti*. ii) The long verse in the Śārdūlavikrīḍita metre (103.17-8) is called a Subhāṣita by the author himself. It is not found in the centuries of Bhartṛhari. iii) This is a prayer (116.17-9) offered to the first Jina, Ṛṣabha or Ādinātha Tīrthakara. The author calls it Dvipadī Khaṇḍa, meant for singing. iv) This is an Anuṣṭubh verse (129.8) giving the gist of the Sāmudra-Sāstra which is very extensive. v) This is described as Carcarikā (145.7-8) sung to the accompaniment of dancing and is said to be composed of irrelevant expressions. The verse contains obvious mistakes, though metrically it sounds fairly well. vi) This (152.8) occurs in a jocular context. It is called Gāthā by one and Skandhaka by the other. It has a traditional ring; and obviously it has a mangled form, combining portions of a verse from the *Pañcatantra* and of another usually found in inscriptions (See Notes). vii) This is a Śloka (175.10) to illustrate the distribution of its 32 syllables in a diagram. It glorifies Jinaśāsana and might be an old verse; and there are available similar verses composed by Akalaṅka and others. Some prose sentences in Sanskrit are also found on this page (see II.4, 23). viii) This is a prayer (198.18-20) to be offered in the blessed morning. Similar Suprabhāta-stotra are current among the Jainas. ix) This is also a morning prayer (214.20) offered to the Jina. It is not unlikely that the author himself composed it. x) This (233.9) is obviously a quotation. xi) This is an important quotation (237.1). The source of this śloka is specified as *Taṃtakkhaṇa*, i. e., *Tantrākhyāna*. The Ms. J has originally *takkhāṇa ya* which, on the margin, is prefixed by Paṃcatam in a later hand. Including the additional marginal gloss, the reading would be *Paṃcatamtakkhāṇa ya*. The reading of P adopted in the text stands for *Taṃtakkhaṇe* i. e., *Tantrākhyāne* which was the title of a recension of the present-day *Pañcatantra*.¹ HERTEL has noted that the Buddhist version from Nepal was called *Tantrākhyāna*. The *Pañcākhyānaka* of Pūrṇabhadra is assigned to A. D. 1199. The Ms. J is 116 years older. The verse in question is not traced in the text edited by HERTEL. xii) This sentence in Sanskrit (244.5) is a prose quotation. xiii) This piece (247.7), omitting the word *deva* is a metrical foot repeated in the Sanskrit text as well. The verse given by P (foot-note No. 7) looks like a parallel quotation. xiv) The source of this Anuṣṭubh verse (255.27) is Nītiśāstra. It is not traced in the *Pañcatantra* noted above.

The Apabhraṃśa passages, which are scattered practically all over the text, but mainly in the first half of it, fall into, or can be grouped into, some types in view of the form or contents.

¹) See HERTEL: *The Pañcatantra Text of Pūrṇabhadra*. HOS, Vol 12, Intro. p. 20.

The *dohaka* (47.6) sung by the *grāmanāṭī* is in Apabhraṃśā, so also the song put in the mouth of the *gūjara-pathika* (59.5). Then there are a few such verses which go along with the prose passages in Apabhraṃśā (6.9, 11; 31.26 f.). There is some uncertainty in view of the alternative readings whether 2.28 could be taken as in Apabhraṃśā: one Ms. reads *atthau* but the other *attho*.

In some prose passages, Apabhraṃśā forms intrude here and there, may be that a few of them were current in the spoken idiom of those days. At 23.9 f., the king is addressing the *Aśvapati*, the chief of the stable; and he uses an Apabhraṃśā form, the Gen. sing. in *-ho*. The forms *ghuri* at 79.30 and *animittu* at 99.19 etc. are stray intruders. Then here and there, some short Apabhraṃśā sentences like *sā puṇa kasiya* etc. are followed by Prākṛit passages, 7.22, 60.16; etc.

There is a pretty good number of passages which freely use what are looked upon as forms special to Apabhraṃśā. They are often introduced with a question containing a Prākṛitic synonym of *kāṛśa*, such as *kerisa*, *kaisa*, etc. in the required form, with or without the *k*-suffix. These passages (some of them including a verse or so) are usually descriptions: of *durjana* 5.27 f.; of *sajjana* 6.15 f.; of a horse 23.13 f.; of a *saṃniveśa* Ragadā by name 45.17 f.; of *Avantī* and *Ujjainī* 50.3 f., 11 f.; of *Kāśī* and *Vārāṇasī* 56.21 f.; 27 f.; of *Kośāla* and *Kośālā* 72.31 f., 35 f.; of a *patṭī* 112. 9-12, 14-19, 21-24; of summer scenes 113.6-8, 10-12, 21-24; of a town struck with famine 117.20 f.; of *Vindhyan* forest 118.16 f.; of *Narmadā* 121.1 f.; of *Ujjayanī* 124.28 f.; of a caravan 134.33 f.; of the town *Rayanāurī* 140.2 f.; of the scenes of rainy season 147.24 f.; of *Vijayāpurī*, territory and town 149.6 f., 20 f.; etc. Then some other passages, which often go with the above, contain what might be legitimately called Apabhraṃśā forms. They describe situations or activities with short sentences following in quick succession (beginning with terms like *jā jahih* etc.), as at 50.15 f., 82.25 f., 169.13 f., etc.

In order to mark out the Apabhraṃśā traits all these passages can be studied together. The rules about Apabhraṃśā, noted by Hemacandra and other grammarians, are often optional; and later grammarians have recognised an admixture of Prākṛit and Apabhraṃśā to which a name *Upanāgara* is given by *Kramadīśvara* and *Mārkaṇḍeya*. Here many passages are in Prākṛit so far as the vocabulary and even some forms are considered, but they possess striking characteristics of Apabhraṃśā the presence of which gives them a label as Apabhraṃśā passages. The Apabhraṃśā, as Hemacandra presents it, is positively a remodelling of some popular dialect or dialects to the status of a literary language. Such a process must have gone for long in different areas, and all this on the pedestal of Prākṛit itself. This alone explains how Apabhraṃśā forms could encroach upon literary Prākṛit, a phenomenon which is seen even in the *Paūmacariya* of *Vimala* who flourished much earlier than *Uddyotana*. By *Uddyotana*'s time, Apabhraṃśā as a literary language, much closer to the spoken form of speech than the standardised Prākṛit, was a fact; and that is how it could affect some of the passages. It is perhaps for the first time that we are coming across a large amount of prose which shows Apabhraṃśā forms. The king uses Apabhraṃśā forms while addressing an *Aśvapati*; the *grāmanāṭī* sings

in Apabhraṃśa; and the Gūrjara traveller has his verse in Apabhraṃśa. This at once indicates the layers of the society in which Apabhraṃśa was favoured more, and it affected by proximity the literary Prakrit now and then. The broad yet striking grammatical traits of all these passages studied together may be noted here preferably in comparison with the description of Apabhraṃśa given by Hemacandra in his grammar.

Some liberty of vowel changes is seen in forms like *varaii* < *varākāḥ* 6.9; *puṇi* < *punar* 6.22; *piyami* for *piḅāmi* 112.23; *aṇṇi puṇi* < *anye punar* 149.15; and *bhaḍaraya* < *bhaṭṭārakāḥ* 147.28. The vowel *r* is retained in *tṛṇa* 31.12, and a conjunct group with *r* is noticed in a word like *prāṇa* 47.6 (cf. Hema. VIII. iv. 329, 398).

Coming to Declensional forms, Nom. sing. termination *u* (often with *k*-suffix) is seen besides *o* in the case of *a*-ending nouns: *dujjaṇu* 5.27; *jāṇu* 5.31; *vaṇu* 149.8, *lohūṇu* 112.23 (cf. Hema. VIII. iv. 331-2 also 354). Sometimes the termination in the Nom. and Acc. is absent, and besides vowel-variation is seen: *kāyala ghūya* (for *kākāḥ ghūkāḥ*) 82.27 (see also 112.10, 15); *ḡavaṇkura-rehira puhai*, *vāvaḍa haliya* 147.25.27; *ekka*, *ceiya koilā mottūṇu* 147.30 (cf. Hema. VIII. iv. 344, also 330, especially illustrations). The forms of the Nom. pl. of neuter nouns ending in *a* of the type *kesaraṇi*, *bhavaṇaṇi*, *gāmaṇi* (besides *gāmāṇi* 72.31) 31.16-7, 56.22 (see also 112.32 f., 117.21 f.) are found in plenty (cf. Hema. VIII. iv. 353). The Instr. sing. forms of *a*-ending nouns are of the type *mahallenaṇi saddenī* 6.1 (Hema. VIII. iv. 342). The Gen. sing. forms of *a*-ending nouns are of the type *dujjaṇaho* 6.11, *deṇṭaho* 6.22 etc. The form *mayahiṇi* (*mṛtasya*) 5.28 is either a case of vowel-variation or of contamination with *i*-ending types; the pl. forms are of the type *cilāyahaṇi* 112.21 (cf. Hema. VIII. iv. 338-9, 341). The Loc. sing. forms of *a*-ending nouns show the types *cittae* 6.1, *samsuggi* 6.20, *ghari* 79.30, *gharoyare* 147-26 (cf. Hema. VIII. iv. 334). Pronominal forms like *juṣu* 47.6, *tahu*, 47.6; *jahiṇi* 31.15, *tahiṇi* 72.35 and *kahiṇi* 121.2; *jāha* 118.18; and *āyaho* 6.2 are found in our passages and have their correspondence in Hemacandra's rules. The *k*-suffix is used here quite in plenty *kaḍuyaii*, *mahuraii* 6.5, *juvalulla* 23-16. Participle forms with the suffix *alla*, *illa* or *ulla* etc. are quite interesting: *jāyalliya* 6.2, *bhariyalliū* 6.9, see also 112.11-12, *kaisiyao jāyalliyo* 113.10. Agreement in gender seems to be upset in *pahayaii ṇāyara-bāliyaii* 140.3 (Hema. VIII. iv. 445). The potential participle form type of *māriyavvaii* 112.21 is noted by Hemacandra (Ibid. 438). In these passages though the vocabulary is the same as in Prakrit, one is struck by the tendency to use Deśī words (112.22) and Dhātuvādeśas (112.18 etc.). Forms like *jaisaii*, *kaisaiya* 5.27, 7.22 are sanctioned by Hemacandra in a special sūtra (VIII. iv. 403); and *saiṇi* (for *svayam*) 6.4 is found more than once in his illustrations (on sūtra 402). The words like *ghaiṇi* 5.28, *ji*, *ji* or *jje* (for *eva*) 6.25, 6.56 and *vuṇṇa* (= *viṣaṇṇa*) are noted by Hemacandra (VIII. iv. 420-21, 424). Onomatopoeic *dhātuvādeśas* used by Uddyotana, such as, *karayura* 5.30, *caḍapphaḍa* 5.29, *khamakhama*, *phuraphura* 23.16, *cilicili*, *kilikili* 82.27-28, *maghamagha* 169.27 are perhaps colloquial. These characteristics of the Apabhraṃśa passages are covered by the rules of Hemacandra. The description of Apabhraṃśa given by Hemacandra is a bit more pervasive covering many dialects, or local variations,

without making any distinctions; any way it can safely be said that the Apabhraṃśa used by Uddyotana is duly covered by the rules given by Hemacandra; and this is but natural, because both of them hail from nearly the same linguistic area and belong to the same tradition of learning.

Uddyotanasūri has illustrated another *bhāsā*, namely, Peṣāyā, i. e., Paiśācī, as we have it elsewhere: and the passages are included in § 139. They have already attracted the attention of earlier scholars like L. B. GANDHI, A MASTER and F. B. J. KUIPER. The last two have attempted not only a critical constitution of the text based on JP but also discussed grammatical forms and presented a translation in English. Paiśācī language and literature have been a matter of great scholarly curiosity, investigation and even speculation for one main reason, namely, the *Bṛhatkathā* of Guṇāḍhya was written in Paiśācī.

The two Mss. J and P vary in details of readings; individually the Mss are not without faulty readings; and they seem to have suffered unconscious syllabic changes because the Paiśācī passages come in the midst of non-Paiśācī ones. As these passages are thoroughly scrutinised by MASTER and KUIPER, only a few observations will be added here in the light of the rules of Hemacandra. In these passages the tendency to retain invocalic *t* (quite possible in Pāli—and now and then even in Ardhmāgadhī both of which form along with Paiśācī an earlier stratum of MIA), to change even *d* to *t*, to use *n* instead of *ṅ*, to prefer *yy* (·*dy*) for *jj*, to use verbal forms like *lappiyyate*, *ujjhī* (*tju* [ū] *na*) and to use words like *Kusumotara tāmotara* in Hemacandra) *sinnāna* and *hitapaka* is quite in tune with the rules of Hemacandra. The use of *!* for *l* and some traits of Cūlikā Paiśācī are not noticed here.

Then may be studied together three contexts in the *Kuvalayamālā* in which some conversational passages occur; first (55.15 f.), talk of the decrepit-and-destitute; secondly (63.18 f.), prescriptions of the Grāma-mahattaras for the purification of culprits who have committed the sin of *mitra-droha*; and thirdly (151.18 f.), the conversation between the boys belonging to a residential school. The grammatical substratum for these passages is literary Apabhraṃśa (the first passage could be easily styled as Apabhraṃśa); but there are certain elements in them which give a different tone and flourish to them. The Indian society has all along a two-fold current of languages: the literary and the spoken. In a way, they were independent, but all the while running parallelly with mutual interaction. These three contexts, under study, are a part and parcel of a

A. N. UPADHYE: Paiśācī Language and Literature, *Annals of the B. O. R. I.*, XXI, parts i-ii, pp. 1-37, Poona 1940, in which are included some earlier references. A. MASTER: *The Mysterious Paiśācī*, JRAS, 1943, 217 f. V. RAGHAVAN: The original Paiśācī *Bṛhatkathā*, *Bhārata Kaumudī*, Allahabad 1947 pp. 575-588; see also his 'Bhoja's *Śṛṅgāra-prakāśa*' (Madras 1963), pp. 846 ff. Āsaḍa, a commentator on the *Sarasvatīkaṇṭhābhūṣaṇa* believed that the Paiśācī quotation *panamatha* etc., given by Hemacandra is the *ādi-namaskāra* of the *Bṛhatkathā*, *Bhāratiya Vidyā* (Hindī) III, i, pp. 231. Dr. SUKUMAR SEN (*Journal of the O. I.*, XI, 3, pp. 193 ff, especially pp. 207-8) holds the view that what the Prākṛit grammarians call Paiśācī 'was probably the early MIA literary language which after being cultivated by the southern schools of Buddhism later received the name Pāli in Ceylon'. There is no doubt, and it is accepted, that Pāli and Paiśācī have much in common, and form perhaps the earlier group.

Prākṛit text which contains plenty of Apabhraṁśa elements; but they positively verge on what must have been the spoken form of speech. It may be called Middle Indo-Aryan colloquial, or even Mid-Indian colloquial. The orthodox authors, who are brought up in the tradition of conventional court poetry, would not like to admit such conversations; but Uddyotana has done it; and he must be complimented on his having given us such linguistic material which would not have been otherwise available. The growth of Middle Indo-Aryan languages shows many gaps, because the spoken predecessor stages are not preserved; and what is found by way of its counterpart in literary strata is only partial and inadequate in linking the continuity of the speech formation. Dr. A. MASTER has already studied and offered grammatical notes on these passages. It may not be out of place to look at these passages from the points of view of Sanskrit, Prākṛit (i. e., Māhārāṣṭrī and Saurasēnī) and Apabhraṁśa and observe their constituents with reference to their phonetic make-up, grammatical forms and vocabulary. The alternative readings only show that the passages have suffered changes in copying, because the dialect is not clear-cut as expected; and the forms are often obscure.

The first conversation is set in an orphanage at Mathurā, and the list of the destitutes is quite interesting. The names in the list stand perhaps without terminations as one would use ordinarily while speaking. This is not impossible even in Apabhraṁśa. Besides the Prākṛit forms, the Apabhraṁśa —*u*, Nom. pl. —*iṁ* (with *a* preceding), Gen. pl. —*haṁ*, the form *kahiṁ*, perhaps *je* or *jje* (standing for *ji* or *jji* in some cases), the retention *r* in Prayāga, and a word like *kheḍḍu* (Hema. VIII. iv. 422/9) are easy for detection. The verbal forms *miliellac*, *ruṭhellao* and *jampiellau*, *ekkekamahā* (Gen. pl. agreeing with the preceding nouns ?), *gayāham* (besides *gayāhaṁ*, repetition of *so*, and expressions like *kahio vuttantao*, *teṇa jampiellai*, *kāiṁ kajju* etc., add a positive colloquial tone to the passage.

The second context consists of four statements (63.18, 20, 22 and 25, which have perhaps a metrical ring) which are put in the mouth of Grāma-mahattaras, the last of whom, however, is a Draṅga-svāmin, *Draṅga* being a settlement of the Gūrjara tribe. The Prākṛit background of these speeches is clear. The Apabhraṁśa traits are seen in forms like *ehaṁ*, *u*-endings, the word *kira* (Hema. VIII. iv. 419) and forms like *Gaṅga*, *brolla*, *prāvu* etc. The retention of *r* in a number of conjunct groups, alternative forms like *etu*, *eu* and *ehu*, Sanskritic tendency as in *protu* (= *proktam* ?), *sampratu* (= *sāmpratam*, besides *sampratī*), *bhrāti*, retention of intervocalic *t* (once its softening in *viraitu*) etc., may be even dialectal traits (not unknown to Hemacandra) in the different sections of the society. But all these put together do point out to the colloquial format of the speeches uttered by people whose language is not standardised by some or the other grammatical discipline.

The third context is perhaps the most interesting conversation between the inmates of the residential school. They are all grown-up boys and are trained in reciting Veda (*veda-pādha-mūla-buddhi-vittharā*). Dr. A. MASTER has already studied some of the grammatical details. The Prākṛitic basis is obvious. The Apabhraṁśa characteristics like the *u*-endings, Gen. pl. in —*haṁ*, forms

without terminations (like *ka*, *bhadāriya*), Present 1st p. pl. in —*hum*, etc. The most striking aspect of these speeches is the sprinkling of Sanskrit pronunciation (*kidr̥ṣam*, sometimes wrongly *spr̥ṣta* from *prech*), introduction of Sanskrit words and also forms shaped after the Prākṛitic set up (*var̥ṇi* < *var̥ṇaya*, *yadr̥ṣiya*, *par̥iṇetavya*, *vismṛtu*) and even broken sentences. A form like *paṭhasi* is quite usual in a variety of Prākṛit called Pāli on account of its use in the Buddhist canon. This colloquial speech is made to smack of Sanskrit learning and skill in metres, quite natural in a Vedic school. An old Sanskrit verse is a bit mangled: and what is put in Sanskrit must have been originally in Prākṛit (*tambola—raīya—rāyaṃ aharam̐ daṭṭhūṇa kāmīṇiyaṇassa*). Here and there some Deśī words like *caṭṭa*, *simgha* etc., are used. An analysis of any Modern Indo-Aryan speech today will disclose elements more or less on this line. The alternative passage in P and alternative readings show that subsequent readers or copyists might have taken some liberty with the expression. May be that there is some exaggeration and artificiality in imitating the speeches of these boys. But that the author seems to have done his best to reproduce approximately the contemporary colloquial idiom used in an orphanage, by village headmen and by youths studying in a Vedic School, should be accepted as highly probable.

The prince reaches the market place in Vijayāpuri. There he sees country-traders who could be distinguished by their territorial speeches (*desa-bhāsā-lakkhie*) i. e., dialects and languages (their traditional or conventional number is eighteen) current in different parts of the country. He describes these categories of people, physically and temperamentally, and gives some words or so from their speech (p. 152, 1.24f.): 1) The Gollas are dark and of harsh words; they enjoy a number of skirmishes or fights and are devoid of modesty (*lajjā*); and they utter 'aḍade'. 2) Those from the Madhyadeśa are adept in state policy and in treaties of peace and war. They are talkative by nature. They speak 'tere mere āu'. 3) Those from Magadha are pot-bellied, ugly and rickety, and yearning for amorous sports. They speak 'ege le'. 4) Those from Antaraveda are reddish (in complexion), with brown eyes. They are actively gossiping about food. They talk sweet using the expressions 'kitto kammo'. 5) The Kīras are characterised by lofty and fat nose and golden complexion; they carry heavy loads, and they speak 'sari pāri'. 6) The Dhakkas lack in courtesy, generosity, manliness, skill and kindness; and they talk 'eham̐ teham̐'. 7) The Saindhavas are graceful, sweet and tender; they like singing and are homesick; and they utter 'caūḍaya me'. 8) The Mārukas are crooked, dull and sluggish; they eat more and have their limbs rough and fatty; and they speak 'appām̐ tuppām̐'. 9) The Gūrjaras have their limbs nourished with ghee and butter; they are pious and skilled in treaties of peace and war; and they speak 'nau re bhallaūm̐'. 10) The Lāṭas bathe, anoint and comb the hair, and thus make their limbs attractive; they speak thus 'amham̐ kau tumham̐'. 11) The Mālavas are slender and dark; they are irritant, fierce and leading a life of self-respect (or pride): and they speak thus 'bhāuya bhaiṇi tumhe'. 12) Those from Karnāṭaka are excessively proud, too much given to pleasures, fierce and of fickle temper; and they utter 'aḍi pām̐ḍi mare'. 13) The Tājikas

cover their bodies with bodice; they like flesh, wine and merriment (love ?); and they speak 'isi kisi misi'. 14) Those from Kosala are adept in various arts, proud, irritable, and well-built; and they speak 'jala tala le'. 15) Those from Mahārāṣṭra are hardy, lean, dark and enduring; they are proud and quarrelsome; and they speak 'dinnale gahiyalle'. 16) Those from Āndhra like women and warfare; they are handsome and fierce in eating; and they utter 'aṭi puṭi raṭim'. The prince observed these 18 (really 16) Desi-bhāsās and those of Khasa, Pārasa and Barbara people. For some observations about these people and their speeches, one has to study the discussions of Dr. A. MASTER and the Notes at the end. The indefinite nature of the readings raises some problems which await further investigation.

Any way Uddyotanasūri is one of those few authors who have shown not only that language-insight but also illustrated a number of languages and dialects which, in view of his definite age and locality, are a remarkable document for the study of Indo-Āryan in general and Mid-Indian in particular.

10. METRICAL FORMS IN THE KUALAYAMĀLĀ

The *Kuvalayamālā*, as a whole, looks apparently like a massive work in Prākṛit prose with a continuous narration uninterrupted by any division like the *ucchavāsa* or *pariccheda* etc. For a big work like this, this is a speciality and even a hindrance in following the complicated threads of the story which not only deals with a number of lives, but also embodies a large number of sub-stories emboxed here and there. The original *Bṛhatkathā* was possibly divided into Lambhas. The *vasudevahimḍī*, which is looked upon as the Jaina prototype of Guṇāḍhya's great work, has also suitable Lambhas. The *Kādambari* of Bāṇa is one continuous story, and this looks like a good prototype for our author who is quite acquainted with Bāṇa and his works. The *Vāsava-dattā* of Subandhu does not, somehow, find a place among the works referred to in the *Kuvalayamālā*. A Kathā, according to Bhāmaha, does not contain Uchvāsas; and it is to be remembered that the *Kuvalayamālā* is a (Dharma-) Kathā of the Saṃkīrṇa type. The *Taraṃgavaṭ* of Pādalipta, there are reasons to believe, was also a continuous narration without any sections. The *Samarāiccakahā* of Haribhadra is, however, divided into Bhavas, which serve the purpose of Adhikāras. In a number of Prākṛit and Apabhraṃśa works the division of Paricchedas or Saṃdhis is rather artificial.¹ Any way this *Kuvalayamālā* is a prominent example of a continuous composition in Prākṛit. A closer scrutiny shows that it is composed partly in prose and partly in verse: both the types get mixed up without any clear-cut restrictions. In view of its poetic qualities and free admixture of prose and verse, it can be called Campū, which style is cultivated by a number of Jaina authors in their religious romances. The verses here come some time to continue the narration, now and then by way of an effective description, often as gnomic, religious or didactic

¹ See the Introduction pp. 41 ff., to the *Lilāvāṭī* edited by A. N. UPADHYE, Singhī Jain Series, No. 31, Bombay 1949.

sermons and at times by way of clarificatory elaboration. Uddyotanasūri mixes up various stylistic and metrical forms of composition; and he has made a pointed reference to this at the beginning of his work (§ 7). In fact some metrical forms are specified by him, though a few of his expressions are open to different interpretations.

The total number of verses in this work is not less than 4180, the major bulk of which is made up of Gāthās, the predominant Prākṛit metre. Uddyotanasūri has such a remarkable hold on the composition of Gāthā that it comes to him most naturally. The liquidity and smoothness of his Gāthās stand unparalleled, if not unsurpassed. Besides the Gāthā, the metrical forms used by him are listed below alphabetically; and a few observations are added on some of them in the Notes at the end.

adhikākṣarā: 25.30

anuṣṭubh: 129.26, 29; 130.27, 131.11, 152.8, 214.20, 230.12, 237.1

avalambaka: 94.11

avaskandhaka: (32/29): 9.9

carcarī: 4.27 (*dhuwayaṃ*)?

cāru: [10(5, 5)], 10.7

chittaka see also *toṭaka*; 28.19f., 38.21 f., 144.7

daṇḍaka: 18.11f. (see Notes); 28.11f. (*bhujamga*), 68.24, 174.7f. (*pracita*)

dohaka: 47.6 (see Notes), 152.11

dvipathaka: 47.6 (see Notes), 59.5

dvipadī: 31.30f., 41.33-4, 78.13f., 84.12f., 84.22f., 95.15f., 116.17, 160.24
(called *duvaī-khaṇḍalayam*)

galitaka (with four lines, each having 21 mātrās: 5, 5, 4, 4, 3): 4.28, 4.31, 5.3, 5.6

gīti: 14.15, 33.17, 37.9-10, 42.1, 60.17, 61.28, 76.19f. (?), 94.23), 120.4, 134.26

gītikā (This differs from the *gīti* type. Its third and seventh *caturmātrās* have in fact five mātrās): 2.8 (see the Notes)

hariṅkula (having thirty mātrās in a line: 4 7, 2): 8.29 (see the Notes), 235.16

indravajrā: 43.18

jaṃbheṭṭikā [9(4, 5)], 10.7f.

lalitā: 33.17 (see Notes)

mātrāsamaka: 18.19

nārāca: 154.12; see also *pramāṇikā*

pañcacāmara: 24.20

pañcapadī: 63.18, 20, 22, 25

pramāṇikā: 154.12; see also *nārāca*

saṃkulaka (6, 4, 4, 2): 14.26, 18.2f., 18.19, 171.18f., 174.14.

śārdūlavikṛḍita: 103.17

skandhaka: 152.9 (see Notes)

sragdharā: 19.13, 19.16, 19.19, 19.22, 19.25, 19.28, 20.5, 20.11, 20.14, 20.17, 20.20, 20.28, 40.9, 44.9.

sumanā (see *Vṛttajāṭisamuccaya* III, 1. It has four pādas, each having three *caturmātrās* and a *guru*, thus in all fourteen mātrās): 2.7

toṭaka, see *chittaka*

udgīti, see *vigāthā*: 26.18

upagīti: 9.12 (see Notes), 25.16

ullāla (with 27 mātrās in each foot, with a pause after the 15th): 6.11

vandanaka, see *saṃkulaka*

vigāthā, see *udgīti*

vipulā (only a speciality of the *gāthā*): 29.13, 15, 21; 30.18, 22; 31.6, 22; 32.26, 33.6, 21; 42.25 (?), 45.10, 146.21, 161.18, 166.16, 211.25, 238.1.

Besides the above, which could be identified more or less with the known types, there remain some unidentified metrical forms: 6.9, 6.17, 12.21, 30.27, 31.26, 54.8, 127.11 and 236.12.

11. THE KUALAYAMĀLĀ INFLUENCED BY EARLIER WORKS

It is seen above (pp. 76 f.) how Uddyotana respectfully refers to a number of earlier authors and works. He is widely read, and consequently he has enriched his composition with a vast range of information and a variety of contexts many of which are inherited from earlier works, consciously or sub-consciously.

Uddyotana's reference to the *Taraṅgavatī* with an adjective *cakkāya-juvala-suhayā* has in view the central idea of that romance which gives the biography of a beautiful nun, Taraṅgavatī by name, more or less a contemporary of Mahāvīra. The original work of Pādalipta with plenty of Deśī words is no more available; but what we possess today is only a digest in Prākṛit, (*saṃkhitta*-) *Taraṅgavatī*, also called *Taraṅgalolā*, in 1642 Prākṛit stanzas¹. The concluding verse yields no satisfactory meaning: the author may be Nemicandra (or his pupil Jasa or Yaśas, in case he is not only copying it for his teacher), the pupil of Vīrabhadra. Comparing the *Kuvalayamālā* (*Km*) with the *Taraṅgalolā* (*T*), it is seen, Uddyotana directly or indirectly owes some contexts to Pādalipta. The motif of *jāti-smaraṇa* plays an important rôle in *T* which further illustrates that the law of Karman is inviolable, that none escapes the consequences of one's own thoughts, words and acts, and that renunciation is the only panacea against all the ills of Saṃsāra. These items are found in plenty in *Km* as well. Both are *Dharma-kathās*, though *Km*, on account of its varied contexts, has assumed the form of *saṃkīrṇa-kathā*. Princes and girls from distinguished families are trained in various Kalās (*T* 8.17; *Km* 22. 1-10). The thoughts of onlookers while Taraṅgavatī (*T* 15) was passing by the road in a chariot have close resemblance with a similar scene in *Km* (182.4 ff.). The religious and cultural background is identical in both *T* and *Km*; and the tendency to introduce religious details is quite patent in both the texts (*T* 83.18 f.; *Km* 142.21 f.; see Intro. pp. 68 f.). The effects of *pūrva-kṛta-karman* are often elaborated (*T* 81.79 f.;

¹ E. LEUMANN: *Die Nonne, Taraṅgalolā* (from Mss.) Translated into German, *Zeitschrift für Buddhismus*, III, pp. 193 ff., 272 ff., München 1921. N. I. PATEL: LEUMANN'S German Essay Translated into Gujarati and included as a Supplement in the *Jaina Sāhitya Saṃśodhaka*, II, 2, Poona 1924. The Text in Prākṛit is published in the *Śrī-Nemivijñāna-Granthamālā*, No. 9, Surat 1944. Though said to be based on five Mss., the text presented is far from satisfactory. A critical edition of this beautiful romance is an urgent desideratum. Some mature Prākṛit scholar has to undertake it.

Km 129.12 etc.). Taraṅgavatī escaping with her spouse reminds us of Suvarṇadevā going out with prince Tosala, though the circumstances are somewhat different. A Śābara chief looting the caravan and retiring to his *paṭṭi* is referred to in both the texts; and so also therein figures the deity Kātyāyanī. Relatives dissuading one from taking to renunciation are introduced in both the works. That a woman is not to be taken into confidence is a common idea in both (*T* 54, *Km* § 364). Some striking points of difference in both the works may as well be noted. The *T* is essentially a *mānuṣṭ kathā* with a few characters introduced, while *Km* is *divya-mānuṣṭ kathā*, and the number of characters is too large to be easily managed. The *T* has a compactness; and its descriptions are so worldly, natural and catching that it is these which appear to have made *T* so memorable. Uddyotana's canvas is vast; and his descriptions are grafted as pieces of style and beauty, at times even in a detachable manner. The geographical background of *Km* is far wider than that in *T*. As the original *T* is no more available, verbal agreements here and there carry no special significance.

Uddyotana refers to the *Kādambari*¹ of Bāṇa whose well expressed style is complimented for its grace. He imitates Bāṇa in his descriptions of town etc. loading them with similes and *śleṣa*. The description of Viñitā in *Km* (§ 14) resembles that of Ujjayanī in *K*. The *pratihārī* ushering in Śābarasenāpati in *Km* (§ 20) reminds one of the entry of Cāṇḍāla-kanyakā in *K*; and even some expressions are common (See Notes at the end on 9. line 21.) Uddyotana's details at *Km* 27.30 f. reminds one of Bāṇa's pattern of description of the Vindhya: *kahiṃ* here corresponds to Bāṇa's *kvacit*; and even some expressions are common to both (See Notes on 27.30 f.). The context in *Km* at 127.7 f. resembles the parrot episode in *K*; and there is close agreement in some words as well (See Notes on 123.14).

Uddyotana is Dākṣiṇya-cihna just as Vimala is Vimalāṅka; and he has great praise for Vimala's sweet Prakṛit style and clarity of meaning seen in the *Paūmacariya* (*P*)². Narration of earlier lives and *jātismaraṇa* are common to both. Sections on Jaina dogmatical topics are found in both. The conventional *śakunas* are common to both (*P* 94.35 f., *Km* 184.10 f.). Different acts lead to different grades of existence (*P* 14; *Km* 185.21 f.). Certain episodes and tales closely resemble in both the works. The context of Kuvalayacandra concealing

¹ P. PETERSON, Bombay 1883, and subsequent Reprints and revised editions. P. M. UPADHYE: Influence of Vimalasūri's Paūmacariya and Bāṇa's Kādambari on Uddyotanasūri's Kuvalayamālā, J. O. I., XVI. 4, Baroda 1967. Still there is scope for a more detailed comparative study in this regard.

² Edited by H. JACOBI, Bhavnagar 1914. Edited by Muni PUNYAVIJAY. Published in the Prakṛit Text Society, No. 6, Varanasi 1962, with Hindi Translation and an Introduction in English by Dr. V. M. KULKARNI. Lately, a good deal is being written on this work. P. M. UPADHYE: The Sect of Vimalasūri, *Oriental Thought*, pp. 17-27; Some Glimpses of the Society and Culture as Reflected in the PC, *J. of the Uni. of Bombay*, XXX. 2, pp. 81-105 Bombay 1961; Paūmacariya and Paḍmapurāṇa, *Ibid.* XXXI. 2, Bombay 1962; Geography Known to the Paūmacariya, pp. 46-51, J. O. R., XIV. 1, Baroda 1964; Maxims and Pithy Sayings in the Paūmacariya, *J. of the Uni. of Bombay*, XXXII-XXXIII, 2, pp. 165-76, Bombay 1963. K. R. CHANDRA: New light on the Date of PC, also Sources of the Rāma-Story of PC, J. O. R., XIII. 4, pp. 134-47 and XIV. 2, pp. 378-86, Baroda 1963-64,

himself in the temple of Rṣabha and Kanakaprabhā and party worshipping the Jina (*Km* § 200) very much resembles the one in *P* where Janaka hides himself and Candragati offers the Pūjā (28.44 f.). It is interesting that both Kuvalayacandra and Janaka were flown by a miraculous horse. Certain descriptions in both the works show resemblance and even common ideas and expressions: description of the Vimāna (*P* 14.89 & *Km* 92.21 f.); of *hemanta* (*P* 31.42 f. & *Km* 169.19 f.); of the forest with a long Daṇḍaka metre (*P* 53.79-80 & *Km* 28.11 f.); of battle (*P* 53-107 & *Km* 10.7 f. rather short etc.) Both the authors have much traditional knowledge, more or less common; and onomatopoeic expressions are used by both.

Uddyotana refers to Jaḍiya (= Jaḍila or Jaṭila) and his *Varāṅgacarita*¹ which is available in print and is specifically called a *dharmakathā*. The *Varāṅgacarita* (*V*) and *Kuvalayamālā* (*Km*) have a number of common points. The story in both starts in the metropolis Vinītā. The heroes in both, Varāṅga and Kuvalayacandra, are carried away into wilderness by a horse (though the antecedents of the event are different with them). What Varadatta preaches to Dharmasena (*V* v-ix) runs quite parallel to what Dharmanandana discourses to Purandaradatta (*Km* §§ 75-84). If Varāṅga inquires about *samyaktva* and *mithyātva* (*V* xi), the minister wants to know about the causes etc. of *saṁsāra* (*Km* § 86 f.). Both Varāṅga and Purandaradatta (*V* xi, *Km* 91.21-2) accept the vows of a Śrāvaka. Varāṅga as well as Kuvalayacandra (*V* ivx, *Km* 135.27 f.) fight the Bhillas and oblige a merchant. The lamentations of the parents etc. consequent on the prince being carried away by the horse are expressed in similar terms (*V* xv, *Km* 155.21 f.). Both the heroes enjoy rich pleasures on their return to the capital. Both *V* and *Km* are basically *dharmakathās* (though the latter has assumed the form of a *saṁkīrṇakathā*), and as such they are impregnated with Jaina dogmatical discourses and religious sermons. The topics tabulated in the Introductions of both (*V* pp. 29 f. and *Km* pp. 68 f.) bear close similarity; and in different contexts also they possess dogmatical details which deserve mutual comparison.

Though there is so much similarity between *V* and *Km*, some striking differences deserve to be noted. Prince Varāṅga reminds us of Rāma both of whom have to leave home on account of the jealousy of a step-mother; and his consequent sufferings are a clear testimony of the law of Karma which the author demonstrates to be supreme. But after all it is the tale of one life only unlike the journey of five souls over a number of births in *Km*. The *V* has a simple thread of the story, while in the *Km* it is a highly complicated network in which a number of other episodes are interwoven. If *V* is a *dharmakathā* following the pattern of a *mahākāvya* in Sanskrit, the *Km* is a narrative mosaic of great magnitude, apparently Campū in form, but a veritable *kathā-bandha* or *-prabandha* of the *saṁkīrṇa* type, in Prākṛit, with touches of different dialects given here and there out of curiosity and for popularity.

Uddyotana looks upon Haribhadra as his Guru in Jaina (*samaya-saya-sattha*) scriptures as well as in *yukti-śāstra* or *pramāṇa-and-Nyāya*. He is aware of

¹ A. N. UPADHYE: Jaṭā-Siṁhanandi's Varāṅgacarita, Māpikachandra D. Jaina Granthamālā, No. 40, Bombay 1938.

extensive contributions of Haribhadra to various branches of learning, and refers to his *Samarāiccakahā*¹ specifically. It is necessary, therefore, that the *Samarāiccakahā* (*Sk*) of Haribhadra (H) and *Kuvalayamālā* (*Km*) of Uddyotana (U) are studied side by side. H refers to three *kathā-vastus* and four kinds of *kathās* (*Sk* 2-3) with their details. His work is a *dharma-kathā* with *divya-mānuṣa-vastu*. U presumes all this and gives some further types of *dharma-kathā*: his *Km* is, however, a *saṃkīrṇa-dharma-kathā*.

Rebirth accompanied by consequences of one's own Karmas is the backbone of the tales in both *Sk* and *Km*. If in the *Taraṅgalolā*, as observed by JACOBI, 'Karma, remembrance of a previous birth and its consequences etc. serve to motivate the story, in the *Samarāiccakahā* the story serves to illustrate those ideas and to impress the hearer with certain moral principles'. Uddyotana follows Haribhadra in whose *Sk* the idea of retribution underlies the main story and a number of sub-stories. It is the *nidāna*, remunerative hankering, of Agniśarman, through intense hatred, that takes revenge on Guṇasena in different births. These two souls pass through nine births: the hereditary revenge manifests through anger (*krodha*), deceit (*māyā*), greed or avarice (*lobha*) etc. in different births. If there are two souls, one urged by *nidāna* and the other suffering consequently, in the *Sk*, there are five souls suffering the consequences of *krodha* etc. and passing through a series of births, meeting each other here and there till they reach Liberation in *Km*. Both H and U have not missed any opportunity to stuff their works with sub-tales, *dr̥ṣṭāntas*, parallel episodes etc. Both the works are 'evidently intended to illustrate the evil consequences of vices, sins and all transgressions of the Jaina code of morals, and to warn the reader or hearer of it against carelessness in conduct'; and in this sense, both are eminently *dharma-kathās*.

The love-presents and the metrical message of *Kuvalayamālā* (*Km* § 259) remind us of those of *Kusumāvali* (*Sk* 72: and the *dvipadī* verse has some striking common words). Here and there some verses have common expressions: the one under reference (*Sk* 115.1-2 & *Km* 96.1) is possibly an inherited traditional *Gāthā*. Though in a different context, the idea of *danta-vṛṇā* is found in both the works (*Sk* 180.7-8; *Km* 169.21). The descriptions are generally introduced with phrases like *avi ya, taṃ ca kerisaṃ* etc., and those of seasons and scenes are often in a heavy style in both the works (vide *śarad*, *Sk* 195-6; *gr̥ṣma*, *Km* 113.10 f.). A context of putting questions with answers concealed in them in a subtle manner is found in both the works (*Sk* 611, *Km* 175.18 f.). The *Sk* (616.3 f.) has a *gūḍha-caūṭha-goṣṭhī* which corresponds to what is found at *Km* 176.10 f. Now and then, especially in descriptions, common ideas are found in both the works.

Religious background is the same in *Sk* and *Km*. H presents it uniformly in a serious and classical form, but U might often do so even in a light vein. The *Samavasaraṇa* is described in both the works (*Sk* 139 f., 644 f.; *Km* § 178); and some expressions are inherited from the canon. *Dharma* consisting of *dāna*, *śīla*, *tapas* and *bhāvanā* is mentioned by both (*Sk* 154.9 f.; *Km* 3.2 f.). The

¹ H. JACOBI: *Samarāiccakahā*, B. I., No. 169, Calcutta 1926. References are to pages and lines of this edition.

external characteristics of *samyaktva* are given in both the works (*Sk* 48-9, *Km* § 337). If H describes the birth of a god in short (*Sk* 56-7), U gives elaborate details (*Km* §§ 172 f.). In *Sk* (488 f.) a friend of the earlier birth comes to enlighten and put the other on the right track: this, of course, is the very contract between the five souls whose biographies are narrated in *Km*. There is a context of enlightenment by seeing some memento, ear-rings in *Sk* (477.15) but jewel images in *Km* (102.29). Memory of earlier life, often given by a Kevalin, and confusion of relations in the same birth are seen in both the works (*Sk* 476.7 f. & *Km* 93.34 f., 79.12). A contemporary Tīrthakara in Videha is consulted in *Sk* (473.16 f.), so also in *Km* which graphically describes the conditions in that area *Km* (243.13 f.). The *dīkṣā* ceremony described in *Sk* (181.16 f.) deserves to be compared with that in *Km* (208.30 f.) and elsewhere. What Śikhikumāra observes about inescapable Death (*Sk* 186) is very close to what Ratnamukuṭa has realised in his attempt to save the butterfly from death (*Km* § 230). Religious discourses on the duties of laymen and monks (*Sk* 48-49, *Km* 91.21 f.) are usual in both the works.

Certain characters, contexts and motifs in *Km* remind the reader of similar ones in *Sk*. Māyāditya pushing Sthānu into the well (*Km* 61.21) has his counterpart in Anahaka doing the same for Candrasāra (*Sk* 99). Labhadeva pushing down Bhadra on high seas (*Km* 67.15 f.) is something like Droṇaka pushing down Vīradeva from a jutty (*Sk* 105: the word *nijjūhaga* occurs in both the contexts). A confused treacherous friend, Dhanadeva, figures in Amaragupta's tale (*Sk* 104) and resembles Māyāditya (*Km* 58.22 f.). Dhana and Sāgaradatta are similar characters who want to give *dāna* from the wealth earned on personal initiative and not out of ancestral property: the idea is expressed almost alike in both the works (*Sk* 195.15-6, see also 409.9 f.; *Km* 103.23). Though the contexts are somewhat different, a girl is hanging herself for the sake of her lover (*Sk* 346.12 f.; *Km* 53.6-9, 107.10 f.). In *Sk* (469.17 f.) a monk is made to dance, while a monk enacts *rāsa-ṇaccana* in *Km* (4.25 f.) to enlighten a band of robbers. The details of the attack of Śabarās in both the texts have some common words (*Sk* 537.4 f., *Km* 135.27 f.) apart from the similarity of the context. The idea of a horse carrying the prince into the forest is common to both the texts (*Sk* 671.11 f. *Km* § 61).

The religious, social and cultural background in *Sk* and *Km* is nearly the same. In the details about marriage, of a party of merchants preparing for land or sea travel, the procession of a prince entering the metropolis etc. have much in common both with H and U.

Taking an overall view certain areas of difference are striking. H is more self-confident in narrating his tales: that may be the reason why he does not introduce the *sajjana-durjana* topic, and why he does not make any reference to earlier authors and works. His build-up and narration of stories have a classical background and training; while U is popular in taste and aiming at wider appeal. The Gāthās of H are metrically perfect, but they do not possess the liquidity, smoothness and ring of those of U with whom they have a natural out-flow as it were from the mouth of a gifted singer. Both H and U are contemporaries. The language of H, however, is more learned in its make-up and style,

while the expression of U has a popular character, showing forms, vocabulary, expressions and stylistic features drawn from Apabhraṃśa and Deśī stock. Hariḥdra shows maturity and serious temper, while U adds a number of contexts in a light tone and even tries to justify their presence in a *dharmā-kathā*. The wider and popular appeal of *Km* is further apparent from its miraculous, erotic and jocular touches which are not very much favoured by H. Though U has received lessons in Jainism and Pramāṇa-Nyāya from H, he outshines his teacher in his liquid Gāthās and catching contexts with which he has embellished his Prabandha.

In many a context in *Km* we find ideas and expressions echoed from the canonical texts, Niryuktis, Smṛtis and from classical works like the *Śākuntalam* etc. as indicated in the Notes here and there.

12. THE KVALAYAMĀLĀ-KATHĀ OF RATNAPRABHASŪRI

May be under the impetus given to Sanskrit learning under the Paramāra rulers of Malwa like Muñja and Bhoja and the Chālukya kings of Gujarat like Siddharāja and Kumārapāla, there was seen an attempt to put into Sanskrit some of the earlier works in Prākṛit and Apabhraṃśa. For instance, Amitagati¹ wrote his *Dharmaparīkṣā* in Sanskrit (A. D. 1014); and it is obviously based on earlier Prākṛit and Apabhraṃśa works of the same name composed by Jayarāma and Hariṣeṇa. Jayarāma's work in Prākṛit is not discovered as yet, but Hariṣeṇa specifically refers to it. Likewise Amitagati's *Pañcasamgraha* and *Ārādhana* are Sanskrit versions of earlier Prākṛit works of those titles. In Gujarat it is found that Pradyumnasūri² prepared a Sanskrit digest or epitome, the *Samarāditya-saṃkṣepa* (A. D. 1268) of the *Samarāiccakahā* of Hariḥdra (c.A. D. 700-777); and amongst his contemporaries and colleagues Munideva epitomised in Sanskrit the *Sāntināthacaritra* (A. D. 1265) of *Devacandra* who had written it in Prākṛit, so also Ratnaprabha presented in Sanskrit, *Kvalayamālā-kathā-saṃkṣepa* (*Kmk*) a stylistic digest of Uddyotana's *Kvalayamālā* (*Km*) in Prākṛit. It is interesting to note that both of them had their works corrected by Pradyumnasūri. It is such Sanskrit adaptations that gave a set-back to the study and circulation of earlier Prākṛit works which, in due course, were neglected and some of them even lost into oblivion. Many Mss. of them were not prepared, because the thirst for their contents was satisfied by the Sanskrit versions.

The Prākṛit work of Uddyotana and its stylistic Sanskrit digest by Ratnaprabha, both of which are edited here need a comparative study. The *Km* has 13,000 or 10,000 *granths* according to the Longer or Shorter Recension, but the *granthāgras* of *Kmk* are given differently as 3,804, 3,894 and 3,994 in different Mss. Any way *Kmk* is roughly one-third of the extent of *Km*. The *Km* is one-whole text without any formal divisions of chapters etc., while *Kmk* is divided into four Prastāvas: the second and fourth are nearly of equal length; the first is almost half of them; and the fourth is a little less than double of them. Both *Km* and *Kmk* are apparently in mixed prose and verse. The structure of

¹ N. PREMI: *Jaina Sāhitya aurā Itihāsa* (Bombay 1956), pp. 275 f.; A. N. UPADHYE: Hariṣeṇa's Dharmaparīkṣā in Apabhraṃśa, *Annals of the B. O. R. I.*, XXIII, pp. 592 f.

² H. JACOBI: *Samarāditya-saṃkṣepa*, Ahmedabad 1906; *Samarāiccakahā*, B. I. Calcutta 1926.

the tale is such that it presents inherent difficulties for dividing it properly in different sections.

Ratnaprabha compliments the *Km* for its captivating contents. He plainly states how he is composing his Campū in Sanskrit based on the earlier Prākṛit work of the saint (Uddyotana), known as Dākṣiṇyacinna (1.9-10). He is quite modest about his poetic abilities (*asāra-vacasāpi mayā* *2.34). He is after all summarising for his spiritual benefit (*asyāḥ kathāyāḥ saṅkṣepaḥ kriyate svārtha-siddhaye* 1.13b) the tale composed by (Uddyotana-) Sūri, Dākṣiṇyacinna, who received it from Hṛī-devatā. In this tale, the importance of acquiring Samyaktva is emphasized; friends discharge their responsibility of mutual co-operation; and the essential objective is the attainment of Nirvāṇa (*2.27-8).

Uddyotana describes the *Km* as a *dharma-kathā* which has assumed the form of a *saṅkīrṇa-kathā* (4.16); because it inherits the characteristics of different Kathās, it uses different metrical forms, it employs different narrative styles, and in it various languages (and dialects) are used (4.5 f.). The label *saṅkīrṇa* is all the more confirmed by the complex threads of the story which covers many lives of five souls, by author's richness of information and proficiency in different lores, by varied situations and descriptions, by manifold episodes and religio-didactic exhortations, by parables, sub-tales and conversations depicting different poetic flavours, and by religious elements seen everywhere in this work. Ratnaprabha does not describe his work in these terms, though he inherits some of these contents. However he calls his work a Campū. An admixture of prose and verse is the usual definition of a Campū. But this blending can be effected even in different ways. It appears that the Prākṛit work, viz., *Km* was intended more for recitation than for a learned man's reading. That explains why some time the verses repeat the ideas from the earlier prose, why more than one piece of description is added in a context, why questions are put and followed by details and descriptions, why conversations are added, and why different languages and dialects are employed. The *Km* is both instructive and entertaining: it is informative enough to attract the intellectual aristocrat; but more than that, it caters to the tastes and sentiments as well of the popular sections of the society. The *Kmk* is essentially a Campū, written in a learned style following earlier models in elegant Sanskrit, though the religious teacher in the author is obvious in more than one place.

Ratnaprabha's object is to narrate the tale of *Kuvalayamālā* in an ornate style so characteristic of Campū works in Sanskrit: thus every attempt is made to present the structure of the story in its fundamental details, incidentally incorporating the didactic, religious and entertaining touches as concisely as possible. He closely follows the Prākṛit text so far as the narration of the events is concerned; and the matter in both the works can be easily compared paragraph to paragraph.

Descriptions in Apabhraṃśa, conversations (sometimes in Paisācī and often in colloquial Mid-Indian), elaborated details, contexts full of information from various lores and walks of life and long-drawn religious sermons are some of the specialities of Uddyotana. But longish descriptions of urban and natural situations, series of similes and strings of *utprekṣās* of *Km* are often passed over

by Ratnaprabha who gives at the most a few adjectives and similes to suit the idiom. The *Km* has a few paragraphs for describing Madhyadeśa and Vinītā (§§ 13-17); some descriptions seem to be put together for stylistic effect; they are detachable partly or wholly, without much loss to the narration; and they are richly embellished with *śleṣa* and *parisaṃkhyā*. The *Kmk*, however, has just some sentences rounded with a few verses with *śleṣa* (*3.1-18). Likewise Ratnaprabha gives the description of the river Narmadā in four lines (*52.36-39), but in *Km* nearly a full page (121) is occupied with what may be called alternative patches of description of a river. Uddyotana's elaborate description of Vijayāpurī (referring to such details as buildings, talks in the street, schools of study, gossips in Boys' hostels, conversation of merchants from different parts of the country, traders' dialogues, a mad elephant running amuck etc., 149.20-154.24) is covered in *Kmk* in half a page (61.13-30). Ratnaprabha has stood the temptation of describing the Saudharma-vimāna (92.12 f. & *39.55), though he has devoted nearly a page for the details of the Samavasaraṇa (*41). In such descriptions the *Kmk* does inherit some words, ideas, similes etc., but these are well digested and expressed effectively to suit the Sanskrit idiom.

Ratnaprabha's verse-for-verse renderings (for instance, 10.17 & *4.14) are quite catching. Often Uddyotana heightens curiosity and skilfully pushes the reader into entertaining and interesting contexts, while Ratnaprabha goes on narrating the story in a likable manner (cf. 28.20 f. & *10.7 f.). Ratnaprabha effectively summarises the elaborations of *Km* (31.3 ff. & *11.7 f., this being the description of Kauśāmbī). What are series of simple narrative sentences in Prākṛit become, at times, gerundive clauses in the Sanskrit style which is more terse and compressed (for instance, 62.17 f. & *20.26 f.). Even in narrative contexts, in some places, the Prākṛit text is closely followed by Ratnaprabha (10.18 & *4.15, 17.4 f. & *7.23 f., 23.12 & *9.11 f., 27.28 & *10.2, 31.1 & *11.5-6, 51.19 & *16.3, 63.5 & *21.2, 77.32 & *28.15 etc.). In a few cases, even conversational contexts which heighten the effect of narration are closely followed by Ratnaprabha (cf. 10.24 f. with *4.21 f.). Some of the catching conversations (53.18 f. & 17.1 f.), a number of descriptions in Apabhraṃśa (for instance, 8.18 f. & *6.24), talks in Mid-Indian colloquial and Paisācī (for instance, 55.12 f. & *17.31, 71.9 f. & *24.17 f.), interesting situations (14.24 & *6.24 f.) and informative details and contexts (16.17 f. & *7.16, 23.21 f. & *9.17 f., 129.4 f. & *55.36 f.) of the Prākṛit original are not allowed in *Kmk* to subordinate the narration of the story. Sometimes Ratnaprabha has his independent ideas (17.20 & *7.28 f., 54.3 & *17.12 f., 74.18 & *26.20 f.). Though such contexts are rare, they testify to Ratnaprabha's poetic talents and literary training (see also his description of Bṛṅgukaccha, *42.36). He has a classical touch about his descriptions as against the homely and rural affectations of the Prākṛit original (51.32 ff. & *16.9 f.). Now and then, he catches the style of short sentences in quick succession so often used in the Prākṛit original (119.10 f. & *52.6). Thus in *Kmk* the story element, the current of narration, neat spicing of expression and embellished ideas are mainly attended to. Ratnaprabha's narration is less distracted by digressions, descriptions, religious details, language puns, jocular contexts, subordinate episodes and poetic flourishes than in *Km*.

What Uddyotana elaborates poetically is narrated by Ratnaprabha in a nutshell. The fourfold Dharma, detailed compliments to literary predecessors, references to *sajjana* and *durjana* (§§ 11-12), miseries of *saṃsāra* in four grades of existence (§§ 75-85), enumeration of *kalās* (22.1 f. & *8.34), types of horses (23.22 f. & *9.17), details of *rāśi-phala* (19.12 f. & *8.14 f.), religious, philosophical (203 & *71), dogmatical and technical discussions like those on *kaṣāyas* (81.1 f. and *30.8 f.), *leśyās* (245.6 f.), *ārāadhanā* (269.23 ff. etc. are duly curtailed in *Kmk*. Ratnaprabha just refers to *garbha* (*7.26-7), but the Prākṛit text describes it elaborately, along with the activities in the palace (17.15 ff.: one has to compliment the wide range of information of Uddyotana).

As contrasted with Uddyotana's elaboration of religious ideas and ideals throughout his work, Ratnaprabha's exposition of them in *Kmk* has to be called 'moderate', because he has not been able to avoid them altogether in his Campū. In one or two contexts he has added them to such an excess (*36-38.5) that he should have avoided them altogether in a stylistic Campū, so ably attempted by him.

Here and there one finds some differences in details between *Km* and *Kmk*. In *Km* Tārācandra was initiated under Sunanda (100.5), but in *Kmk* he is called Dharmanandana (*42.31). While contracting the details Ratnaprabha describes Bhogavatī as *jananī* of Kuvalayamālā (*64.13), but the *Km* correctly describes her as *jaṇaṇī*, *dhāī* etc. (161.26 f.). In one case the confusion of details noticed in *Km* (244.24) is duly set right in *Kmk* (*79.36): possibly Ratnaprabha could have better control on his details, because his work is smaller. Ratnaprabha tries to stick to the conventional list of four *kaṣāyas* (*12.23), though Uddyotana adds *moha* in a separate verse (44.16). It is interesting to note that the scheme of illustrations of *ananīnubandhi* etc. has reference to four *kaṣāyas* only (44.24 f.). The *Km* has five *āścaryas* following the tradition, but *Kmk* has six of them (*62.17-8). The *Km* has casual reference to Settuṃje (80.18), but *Kmk* adds a few verses on it (II.162-72). May be that Śatruṃjaya became more famous as a *keśtra* by the time of Ratnaprabha. The *Kmk* adds what is called *Vrata-dṛṣṭānta* (*31.40 ff.) which is absent in *Km*. This story of four daughters-in-law is an old one, found in the *Nāyādhammakahāo* VII. The *Kmk* has also an additional discourse on *vinaya* and tale of Vinītā (*33.32-9, *33.40-39.33). The Jaina dogmatical details added by Ratnaprabha (*36.1-38.5) may indicate his learning, but they are a positive hindrance in the narration of events in a stylistic manner.

Some words and expressions in *Kmk* look like back-formations of their Prākṛit counterparts: they could not have been used by Ratnaprabha, if he did not have Uddyotana's text before him. Some of the words etc. used by Ratnaprabha may be just listed here with their counterparts in Prākṛit: *koṭi-śastra* (*14.16) for the Pk. *koṃṇī* of *koṃṇī* (§ 92); *krayāṇakam* (*46.30); *khaṭikā-khaṇḍa* (*45.30, Pk. *khaḍiyā-khaṇḍalaya* 104.3); *caccara* (*42.11, *45.17, the same in Prākṛit 99.22); *poṭṭala* (*21.2, *poṭṭalao* in Pk. 63.5); *bohitha* (*46.36); *bhāṭakena* (*46.31, Pk. *bhaṇḍeyavvāim*, P *tāḍeyavvāim* for perhaps **bhāḍeyavvāim*, 105.27); *bhāra* (= *bāra*) *paṭṭe* (*45.36, Pk. *dāre* or the reading might have been even *bāre*, 104.3) *vāha-keli* (*9.7, Pk. *vāhiyālī* 23.7 for which the usual Sk. word is *vāhyālī*).

In this connection a peculiar usage of Ratnaprabha catches our attention: *anveṣayāmi lagnaḥ* (*26.37), *vilokyate lagnaḥ* (*80.39). The use of *lagna* with Infinitive has its counterpart in New Indo-Aryan; but its use with verbal forms of the Present tense needs explanation; and many such cases are noticed by me in the *Arādhana Kathakośa* of Prabhācandra (c. 11th century A. D.).

Then in the *Kmk* we are attracted by certain expressions which are not quite appropriate renderings of the Prākṛit original, *uccatthala* (65.10), Sk. *uccala* (*21.35), correctly *uccasthala*. — *kūvavaṃdra* (50.20), Sk. *kūpapadra* (*15.20), correctly *kūpavṛnda*. — *Khattabhaḍo* (50.22), Sk. *Kṣatrabhaṭaḥ* (*15.21, perhaps following the reading of P, *Khattahaḍo*), correctly *Kṣetrabhaṭaḥ*. — *cittaviyā āḍiyattiyā* (65.14) does not seem to be correctly rendered, if the equivalent is as in Sk. *vahannāḍikādottapadaḥ* (*22.4). — *Dappaphaliha* and *Bāhuphaliha* (104.8), Sk. *Darpapholika Bhujaphalika* (*58.36), but correctly, *Darpaparighaḥ* and *Bāhuparighaḥ* (See Hema. Prākṛta Grammar, I. 232, 254). — *Bārayāurī* (185.9), Sk. *Pārāpurī* (*67.35), correctly *Dvārakāpurī*. — *Bhaddaṣṭhī* (70.28), Sk. *Rudraśreṣṭhī* II. § 25): this has arisen from the orthographical confusion between *bh* and *ru* which are alike (p. 73, reading 7). — *mahāsuṇṇāraṇṇa* (53.27) is rendered as *mahāpunyāraṇya* (*17.6), really *suṇṇa* stands for *śūnya*. — *Vairagutto* (247.2), Sk. *Vairiguptaḥ* (*80.35), more appropriate *Vajraguptaḥ*. — *Sattibhaḍo* (50.28), Sk. *Śāntibhaṭaḥ* (*15.25), correctly *śaktibhaṭaḥ* (*nti* and *tī* are very similar in writing).

It is seen that J and P present almost two Recensions of the Text of the *Kuvalayamālā*. The *Kmk* of Ratnaprabha deserves to be studied in comparison with these two recensions and see which of them is being followed by it. Below are listed a few crucial contexts from J and P and the corresponding one in *Kmk*.

- i) 32.30: J. *imassa cammarukkhasa dīṇārāṇaṃ addhalakkhaṃ*; P *imassa su (= mu) rukkhasa keṇraṇe (= rāṇa) addhalakkham*; *Kmk* *11.34: *kedārāṇaṃ lakṣārdham tvaritaṃ dāpaya*.
- ii) 47: J. *koṃki*; P *koṃṇi*; *Kmk* *14.16: *koṭi-sastra*.
- iii) 50.22: J *Khattabhaḍo*; P *Khattahaḍo*; *Kmk* *15. *Kṣatrabhaṭaḥ*.
- iv) 50: J omits but P has *tassa a se puttassa Sattibhaḍo nāma*; *Kmk* *15.25: *tasyāpi śāntibhaṭaḥ sūnur asti*.
- v) 54.11 f.: J omits *cintayaṃto maggālaggo so vi Vṛabhaḍo* which is found in P; *Kmk* *17.23 f. has *iti cintayan so'pi teṣāṃ mārga lagnaḥ*.
- vi) 61.17 f.: J omits *imiṇā Māyāicceṇa to thoya-salilaṃ pecchaḥ, kūvodaraṃ Thāṇū* found in P; *Kmk* *20.6 f.: *bhaṇitaṃ Māyādityena* etc. which closely corresponds to the above.
- vii) 67.2: J omits *thāviyaṃ laggam* found in P; *Kmk* *23.2: *sthāpyate lagnam*.
- viii) 74.26 f.: J omits *jāva tumaṃ āgao tti to tao tuha pacchā* found in P; *Kmk* 26.29-30: some ideas corresponding to the above are there.
- ix) J *Sabarastheṇa*, P *Sabalastleṇa*; *Kmk* 27.35: *Śabaraśtlena*.

The above points clearly indicate that Ratnaprabha is composing his *Campū* with the recension of P before him.

Just as Ratnaprabha composed a Sanskrit digest, namely, *Kmk*, Āmradeva (A. D. 1134), who wrote a *Vṛtti* on the *Akhyānamānikośa* of Nemicandra

(A. D. 1073-83)¹, includes therein the tale of Māyāditya in Prakṛit verses, (97 gāthās and 1 śloka in Sanskrit) which is based on Uddyotanasūri's *Km*, §§ 110-125. Āmradeva closely follows this text while writing his gāthās in which many words, poetical devices etc. are inherited from the *Km*. He is interested in the narration of the story and its moral, so he passes over conversational contexts. The gāthā No. 21 is obviously a quotation, found also in the *Vajjālaggam* (XIV.7). The concluding portion imitates *Km* too closely by repeating almost as it is *katto tāṇaṃ tāṇaṃ mottuṃ* etc. In another context, Āmradeva (p. 363, verses 35 f.) appears to have before him the text of *Km* (129.6 f.) while giving details from *Sāmudrasāstra*. There are no clear indications to say whether he is following the recension of J or P.

Ratnaprabha gives meagre details about himself in this work. In the colophons, he calls himself the *śiṣya* of Paramānandasūri, and further states that this *Kmk* was corrected by Pradyumnasūri. No other work of Ratnaprabha is known so far, nor do we get any more details about him from any other source. It is highly probable that this Pradyumnasūri² is the same as that great critic who corrected *Vivekamañjarī-nikā* (c. 1222 A. D.), *Śāntināthacarita* of Munideva (c. 1265 A. D.), *Dharmopadeśamālā-vṛtti* (c. 1268 A. D.), *Śālibhadracarita* (c. 1278 A. D.), *Upamitībhava-prapañcā-kathā-sūroddhāra* (c. 1242 A. D.), *Prabhāvaka-carita* (c. 1278 A. D.) etc. He belonged to the Candragaccha. He seems to have been highly esteemed by his contemporaries as a critic of so much authority that some of them own to have submitted their works to him for correction. He is the author of the *Samarāditya-saṃkṣepa* (completed in A. D. 1268), a Digest in Sanskrit, of the *Samarācckauhā* of Haribhadra in Prakṛit, as already noted above. Ratnaprabha was a contemporary of Pradyumnasūri at whose hands was corrected the *Kmk*; so he is to be assigned to the middle of the 13th century A. D.

6. UDDYOTANA: THE AUTHOR

Unlike many of our eminent authors, who are usually silent about their biographical details, Uddyotana has obliged the posterity with some factual information about himself and his contemporaries etc. All this is found in his *Prasāsti* (§ 430) which is entirely biographical. It is not identical in both the Mss. But, as already noted above, the basic textual tradition in both of them goes back to the author himself; and the most significant feature is that the details in both being supplementary, and not at all in any way contradictory, give a more complete sketch of the situation.

At Mahādvāra, there lived a famous Kṣatriya, devoted to three *karmas* (viz., performing ceremonies, repeating the Veda and gifts), Uddyotana by name

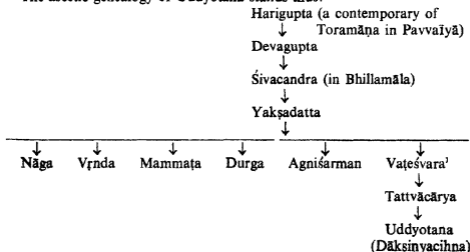
¹ Ed. Prakṛit Text Series, V, Varanasi 1962, Story No. 78, pp. 222-25.

² For these details about him see H. JACOBI: *Samarāditya-saṃkṣepa*, Ahmedabad, 1906, Intro. pp. 2 f.; C. D. DALAL & L. B. GANDHI: *A Catalogue of Mss. in the Jaina Bhandaras at Jesalmere, Baroda* 1923, pp. 52 ff.; M. D. DESAI: *Jaina Sāhityano Baṅkṣipta Itihāsa* (in Gujarati) Bombay 1933 (see the Index of authors etc.); H. D. VELANKAR: *Jinaratnakośa*, Poona 1944 (under different works); *Dharmopadeśamālā-vivaraṇa*, Singhi Jaina Series No. 28, Bombay 1949, Intro. pp. 19-20.

who, then, enjoyed (suzerainty over) it. He had a son Samprati by name, but far-famed as Vaṭeṣvara. And our author Uddyotana is the son of this Vaṭeṣvara. Thus Uddyotana hails from a ruling Kṣatriya family (from Mahādvara the identification of which is a desideratum), quite pious in its traditions. He was given the name of his grand-father, quite a normal practice in many a renowned family.

Uddyotana gives more details (going back a few generations earlier) about his *dikṣā*- and *sikṣā-gurus*, i.e., his ascetical and tutorial parentage, as distinguished from the natural one noted above. In the Uttarāpatha, there is a famous town, on the bank of Candrabhāgā, Pavvaiyā by name. It is from there that Torarāya, or Toramāṇa, enjoyed suzerainty over his kingdom (over the earth). His preceptor was Ācārya Harigupta who hailed from the Gupta-vaṃśa; and at that time (i.e., when Toramāṇa was ruling there), he had his camp (possibly during the rainy season) in that town. His famous pupil was Devagupta, a *mahākavi*: according to Ms. P, he was expert in various Kalās, well-versed in the Siddhānta and a poet whose fame persisted (even at the time of Uddyotana). Devagupta's pupil, Śivacandraṇin, who in his wanderings for paying respects to (the temples of) Jina, stayed, like a veritable wish-fulfilling tree, in Bhillamāla-nagara. Śivacandra's pupil was Yakṣadatta, a *kṣamā-śramaṇa*, of great glory and far-spreading fame. This Yakṣadatta had many pupils endowed with penance, spiritual ability and miraculous gift (in their words); and they rendered the Gūrjara country beautiful by (being instrumental in constructing Jaina) temples. Amongst them the following pupils were like the six faces of Ṣaṇmukha: Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman, and the sixth Vaṭeṣvara. This Vaṭeṣvara had got constructed in the town of Ākāśavapra an attractive temple of Jina the very sight of which would pacify the Karmas of even an Abhavya. He had a pupil Tattvācārya by name who was highly merited, effective with penancial lustre and firm in his religious practices even under adverse times. It is his pupil (namely Uddyotana, having a pen-name or title) Dākṣiṇya-cihna that composed the *Kuvalayamālā*, with the presence of Hṛī-devī in his heart.

The ascetic genealogy of Uddyotana stands thus:



¹ It is an accident that the name of the father of Uddyotana is Vaṭeṣvara, and his grand-teacher also bore the same name. Names like Vaṭeṣvara, Uddyotana etc. seem to be of frequent occurrence in certain families in those days.

As to the instructional heritage of Uddyotana, he received lessons in Siddhānta (i.e., in Jaina scriptures) from Ācārya Vīrabhadra who was like a moving wish-fulfilling tree satisfying all (spiritual needs) and shining with great fame; and his Guru in Pramāṇa and Nyāya (i.e., *yukti-śāstra*) was Haribhadra who has propounded most of the principles (of Jainism) in his vast range of works.

Uddyotana gives some specific details as to where and when he composed the *Kuvalayamālā*. Comparable to Aṣṭāpada, or mount Kailāsa, there is Jābālipura (possibly including also the township on the hill itself) which is lofty, insurmountable, charming with Jina-temple(s), full of Jaina house-holders (*śāvaya=śrāvaka*) and inaccessible. Vīrabhadra had got constructed a temple (there) dedicated to Ṛṣabha-jinendra which is lofty, white and fluttering with charming and rich banners. While staying there (at Jābālipura, in that temple) this *Kuvalayamālā*, which is expected to be instructive and enlightening to all the pious people, was completed on the fourteenth day of the *kṛṣṇapakṣa* of Caitra, during the afternoon, when one day was less for the śaka year 700. At that time (*jayā*) the (ruling) king was (Śrī-) Vatsarāja, the (proud) elephant on the battle-field, who crushed the enemical and loved the friendly.

In conclusion, Uddyotana expresses his modesty and acknowledges his inspiration to Hrīdevī: he calls himself (at the fag end of his career, perhaps when or after he completed the *Kuvalayamālā*) an Ācārya of the Cāndrakula.

That Toramāṇa, or Torarāya, is referred to by Uddyotana is an important piece of information.¹ He was the chieftain of a Hūṇa invasion of India and is known to have been established as a ruler of Mālwā in Central India prior to A.D. 500. Lately we have some detailed study about Hūṇas and their invasion of India.² Dr. D. C. SIRCAR observes: "That the Hūṇas were a patent force in the social and political life of the Punjab—Rajasthan—Malwa—Gujarat region during the early medieval period seems to be clear from their mention in a large number of epigraphical and literary records." Toramāṇa assumed the style and titles of an Indian 'sovereign of *māhārājas*.' He died about A.D. 502. His dominion passed on to his son Mihiragula whose capital in India was modern Siālkot in the Punjab. His Guru was Harigupta who came from the Gupta-Vaṃśa and was initiated as an *ācārya*, in the Jaina order of monks. Harigupta stayed at Pavvaīyā, the capital of Toramāṇa. It is not pretty clear what exact relation he had with the then Gupta dynasty. Any way the age of Harigupta is to be assigned to c. A. D. 500. Taking into account the general longevity of life among Jaina monks, a period of 250 years, for six generations, between

¹ V. A. SMITH: *The Early History of India* (4th ed.), pp. 335, 346, Oxford 1957. Three inscriptions naming Toramāṇa are known: Ibidem f. n. 1, p. 335. For the texts of these inscriptions, D. C. SIRCAR: *Select Inscriptions*, pp. 396 f., University of Calcutta, Calcutta 1942. Dr. N. SHASTRI alleges (*Haribhadra ke Prākṛta kathā-sāhitya kā ūlocanātmaka parīkṣāna*, p. 64, item No. 8, Vaishali 1965) that the *Kuvalayamālā* gives historical facts like the looting by the Hūṇa king Toramāṇa; but nothing like this is found in our text.

² R. K. CHOUDHARY: *The Hūṇa Invasion of India in the J. of the Bihar R. Society*, Altekār Memorial Volume, Vol. XLV, i-iv, pp. 112-42, Patna 1959. U. THAKUR: *The Huns in India*, Chowkhamba Publication, Varanasi 1967.

Harigupta and Uddyotana, is quite natural. Harigupta's pupil was Devagupta who is called Mahākavi and who seems to be identical with one referred to by Uddyotana at 3.28. Devagupta also came from the Gupta-vaṁśa, a ruling family, for he is called *rājarṣi*: possibly he had composed a work with some title like Su- or Tri-puruṣacarita.

The note on Toramāṇa by N. C. MEHTA¹ who depended mainly on an article of Muni JINAVIJAYAJI has been sharply criticised by some scholars; and their views require to be scrutinised at this stage. Some of the statements of N. C. MEHTA are half-truths, and some bold conjectures. K. P. MITRA² has been hypercritical and is not quite fair to the facts. N. C. MEHTA apparently considers that Uddyotana was a southerner, because he writes a kind of Prakṛit which is of the southern type Māhārāṣṭrī, because he uses the Śaka era, and because he is *dakṣiṇa-cihna*. All these are partial truths. Once Māhārāṣṭrī became a literary language, it could be used by any author, staying anywhere. As a matter of fact, Uddyotana tells us that he composed his work in Prakṛta (*pāṭya-bhāsā-raiyā*, 4.11). Some Jaina authors have used Śaka era in the north as well, for instance, Jinasena just five years later, uses the śaka era; and he is writing his Harivaṁśa at Vardhamāna.³ Lastly, the title *dakṣiṇa-īmdha* really stands for *dākṣiṇya-cihna* which has nothing to do with his being a southerner. Ratnaprabhasūri, who prepared the Sanskrit Digest of the *Kuvalayamālā*, clearly describes its author as *dākṣiṇya-cihna-munīpa*. So MITRA's argument how Uddyotana hailing from Deccan could have known about Toramāṇa loses all force. Now as to the readings, J gives Torarāyeṇa and P Toramāṇeṇa: *s* and *m* are very much alike in appearance. In the light of what I have observed about the authenticity of the readings of both P and J,⁴ I do not see any reason why this reference to Toramāṇa should be doubted. It is true that *Kuvalayamālā* is a religious romance: this reference does not come in the story of the text, but occurs in a paragraph where Uddyotana is giving biographical details, almost at the close of his work. He is primarily mentioning his ascetic ancestry. His Teacher-ancestor, Harigupta, an Ācārya of the Jaina Church six or seven generations earlier, was camping (obviously during the rainy season) at Pavvāiyā, the metropolis of Torarāya or Toramāṇa. This Harigupta is described as the Guru of Toramāṇa and as having hailed from Guptavaṁśa. There is no eulogy bestowed on Toramāṇa by Uddyotana, nor there is any hint that the king was converted to a creed of 'kind-heartedness'. All that Uddyotana says is that Harigupta was a Guru of Torarāya or Toramāṇa; and if one is aware of the rigorous life of detachment which a Jaina monk leads, there is nothing improbable that Toramāṇa respected him as Guru, even as matter of expediency, as some have tried to understand it. There are many instances of Jaina Teachers winning royal respects like this. There is no doubt

¹ N. C. MEHTA: Jaina Record on Toramāṇa in the *J. of the Bihar O. R. Society*, Vol. XIV, pp. 30 f., Patna 1928; also *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

² K. P. MITRA: Toramāṇa in *Kuvalayamālā* in the *I. H. Quarterly*, Vol. XXXIII, 4, pp. 353-59, Calcutta 1957.

³ N. C. MEHTA himself quotes this verse.

⁴ See above pp. 12 f.

that Uddyotana tells us that Harigupta came from Guptavaṃśa and Devagupta was a Mahākavi (who elsewhere is assigned to Guptavaṃśa and is called Rājarṣi): but there is no sufficient evidence before us to connect them with one or the other namesake from the Gupta dynasty known to us. What was a conjecture put in a question form has been taken almost as a fact by MITRA and elaborately refuted. This all belongs to the realm of conjecture and probability. We must wait for more positive evidence. There might have been many persons belonging to the Gupta family, and we have hardly any contemporary census to come to positive conclusions. We should not hesitate to accept what is plainly stated by Uddyotana.

Though the Indian capital of Mihiragula was known to be Sākala or Siālkot, Uddyotana is the first to tell that Toramāṇa ruled from Pavvaīyā and it was on the bank of the river Candrabhāgā. The Candrabhāgā is the modern Chinab, the Asikni of the Vedic literature and the Acesines of the Greeks. Ptolemy calls it Sandabala or Sandabal.¹ It sometimes stands for the united stream of the Jhelum and Chinab.² The location of Pavvaīyā is to be sought on the bank of this river. A territory in Punjab to the north-west of Multan between the Ravi and the Sutlej was called Parvata:³ may be Pavvaīyā = Pārvatikā⁴ was located in that area, down the stream where Sutlej conflows into Candrabhāgā. Pt. DASHARATH SHARMA⁵ has drawn our attention to a very good context that Śiḥaras⁶ had established four maliks, or governors, in his territories. The first at Brahmanābād and the forts of Nīrūn, Debal, Lohāna, Lakha and Samma, down to the sea (*daryā*), were placed in his charge. The second at the town of Siwistān: under him were placed Būdhpūr, Jankān, and the skirts of the hills of Rūjhān to the borders of Makrān. The third at the fort of Askalanda and Pābiya, which are called Talwār and Chachpūr; under him were placed their dependencies to the frontier of Būdhpūr etc. According to ELIOT 'Māībar and Chachpūr still exist, under the modernised names of Mīrbar and Chāchar, close together at the very junction of the Acesines and Indus, on the eastern side of the river, opposite to Mittankot.' All this means that Pābiya is possibly our Pavvaīyā and identical with modern Chāchar. The

¹ D. C. SIRCAR: *Studies in the Geography of Ancient and Medieval India*, p. 40, 44, Varanasi 1960.

² N. L. DEY: *The Geographical Dictionary of Ancient and Medieval India*, p. 47, Calcutta Oriental Series, No. 21. E. 13, 1927.

³ *Ibidem*, p. 150.

⁴ Muni JINAVIJAY and N. C. MEHTA had observed that this might be Po-fa-to or Po-la-fa-to of Hiuen Tsang, but left its modern equivalent to future investigation.

⁵ *Bhāratiya Vidyā* (Hindi), Vol. II, No. 1, pp. 62-3, Bombay 1941-2. J. P. JAIN in *The Jaina Sources of the History of Ancient India*, Delhi 1964, p. 195, equates Pavvaīyā to mod. Chachera, but he does not give any evidence of his source. The Prakrit passage quoted on p. 193 is very badly printed and some names are wrongly written. He adds in a foot-note on p. 195: Another plausible identification of Pavvaīyā may be with Padmāvāt (or Pawaya near Gwalior) and in that case Candrabhāgā might be identical with river Chambal. Is Chambal called Candrabhāgā anywhere?

⁶ ELIOT and DOWSON: *History of India as told by its own Historians*, Vol. I, Kitab Mahal, Allahabad, pp. 138, 366, also p. 140.

only difficulty, I feel, is that Pābiya, in ELIOT'S extracts, is often described as 'south of the river Bīās', 'on the southern bank of Bīās' etc. Any way Pt. SHARMA'S suggestion is quite welcome.

Śivacandra is moving probably from the area of PavvaIyā towards Bhillamāla¹ with a view to paying respects to Jina-temples: this shows how Jainism was well rooted and neatly established in the Gurjara-deśa corresponding to modern Rajasthan of which the capital was Bhilmāl or Śrīmāla about fifty miles to the north-west of Mount Ābu. Vaṭeśvara had a temple constructed in the town of Ākāśavapra² by name. Shri HEMASAGARASURI suggests in his

¹ Bhillamāla (the ancient Śrīmāla), written variously as Bhīnmāl, Bhilmāl, Bhinnamāla, Bhilmāl etc. (Pi-lo-mo-lo, of the Chinese traveller) finds plenty of references in Jaina works: it must have been a thriving cultural centre for the Jainas. According to the *Nīṭhacūṅṅī* (10.255) of Jinadāsagaṇi-mahattara (c. 676 A.D.) king Varmalāta had a silver statue of Jina (made or installed) in Bhillamāla. An inscription of A.D. 625 of a king of this name is found; and it is plausible that Suprabhaddeva, the grand-father of Māgha, was a minister of this king. The famous astronomer Brahmagupta (A.D. 628) is called Bhil (1) a-mā (lā) cārya and was a contemporary of Vyāghramukha of Cāpavāṃśa or Cāvaḍā family who ruled possibly at Bhillamāla. Siddharṣi refers to Bhillamāla as a prosperous town with a gorgeous Jina-temple. It is in this very town that his grand-preceptor Durgasvāmi passed away and that he completed his *Upamitibhava-prapañcā kathā* in A.D. 906. Vāmana, son of Jajju, who belonged to the Prāgvāṭa family hailing from Bhillamāla (had got) constructed a beautiful temple of Jina in 1034 A.D. at Kāyandrā. Vādivetāla Śāntyācārya (A.D. 1038) wrote his commentary on the *Uttarādhyayana* at Anahila-pāṭaka (Pattan in Gujarat) in the Jina-temple constructed by Amātya Śānti of Bhillamālakula, possibly a famous family hailing from Bhillamāla. Āṣaḍa, the author of *Vivekamañjarī* (A.D. 1191), refers to himself as the son of Kaṭukarāja of the Bhillamālakula. Those who migrated from Śrīmāla or Bhillamāla mentioned this as their family name or *vamśa*. It is learnt from an inscription of A.D. 1276 that a statue of Mahāvīra was brought to Śrīmāla or Bhillamāla after the fall of Valabhī (mod. Valā) and since then Śrīmāla became a *mahāsthāna*. Even a branch of Jaina monks, Bhinnamāla-gaccha, is referred to in an inscription of A.D. 1506. References to the discovery of an image of Pārśvanātha, with miraculous powers, are found in records of the beginning of the 17th century A.D. Epigraphical records show that Jayantasīṃha (Sāṃ. 1239), Udayasīṃha (Sāṃ. 1262-74), Cācigadeva (Sāṃ. 1333-4), Sāmantasīṃha (Sāṃ. 1339-45) ruled over Bhillamāla (See for the above details L. B. GANDHI: *Aitihāsika Lekha-Saṃgraha*, pp. 153 ff., Baroda 1953.) Shri RATIBHAI DESAI, Ahmedabad, has given me some notes in Old-Gujarati. Their language is as much interesting as their contents. They are from the family records (*vaiyavāṭa*) of Mahātmā NARASIMHAJI of Radhanpur, and their writing may be assigned to the beginning of the 19th century of Sāṃvat era. Possibly they are copied from older notes. The first note claims to give an episode which occurred in Sāṃ. 503. One Vīrasūri instructs a Rāṭhōḍa ruler in Jainism. The ruler gets a son by fasting and propitiating a Śāsanadevatā, and subsequently becomes a good Śrāvaka. A second note refers to Devabhadrasūri's arrival to Śrīmāla or Bhinnamāla in Sāṃ. 785 where a statue and temple of Ādlēvara were consecrated. Later, he came to Jalor and a similar statue and temple were constructed there. Thus Bhinnamāla and Jalor were centres of Jaina cultural activities; the śrāvakas were pretty rich; and the propitiation of Śāsanadevatās was sufficiently popular in this part.

² Muni JINAVIJAYAJI and others proposed that it might correspond to Vadanagar, the old Anandapur. Ākāśavapra means a city which has the sky for its walls, i.e., unfortified town. Anandapur got a wall around it only in 1157 A.D. during the reign of Kumārāpāla,

Gujarati Translation that it stands for Ambarakoṭṭa or Umarakot.¹ It looks quite apt *ambara* and *koṭṭa* being rendered as *ākāśa* and *vapra*. Now a town of this name is shown in the maps in Sind; there is one Ambargadh in Rajasthan; and a place Amarakota has Jaina associations even in later days.² The exact identity needs, however, further confirmation, just as Mahādvāra requires identification.³

Uddyotana calls himself Dākṣiṇyachhina (280.18, 282.16), perhaps his pen-name, as many others have called themselves Vimalāṅka, Abhimānāṅka, Parākramāṅka, Sāhasāṅka, Virahāṅka etc. It has nothing to do with his alleged connection with the South, as explained above, but refers to his quality of *dākṣiṇya*.

Uddyotana composed this *Kuvalayamālā* while he was staying at Jābālipura, modern Jalor, which is situated about 75 miles south of Jodhpur city on the left bank of a river called Sukrī. It is now a Railway station of the Northern Railway on the Bhildi-Raniwar-Samdari line at a distance of thirtythree Kms. from Bhinmal or Bhillamāla. As Uddyotana describes it, Jābālipura included the hill as well as the township at the foot of it: that alone explains better the adjectives *tumga*, *alamgha*, *aṣṭāpadam va* and *śrāvākākulam*. Perhaps the hill-fort was the best part of that place; and it is on the hill that Vīrabhadra must have got constructed a temple dedicated to Ṛṣabha.

¹ Published in Śrī-Ānanda-Hema Granthamālā, No. 10, p. 457, foot-note 2, Bombay 1965. In this context Dr. DASHARATH SHARMA writes to me thus (his letter of 17-6-68): 'Ambarakoṭṭa (mod. Amarkot). Here *amara-ambara-ākāśa*. The identification was proposed by Muni KALYANAVIJAYA. Amarkot belonged at one time to Jodhpur State and is now in Western Pakistan. Akbar was born here. The exact position is 25.21' N. and 69.46' E. It was a medieval Rajput fort. Today there are a few Jaina families. Some old images are said to have been discovered there. Dr. N. J. SHAHA, Ahmedabad, reminds me, in this connection, of Amber, the ancient but now decayed capital of Jaipur at a distance of 7 kms to the north-east of Jaipur. Some Jaina temples also are there. It has a fortified hill and a fine lake. Ptolemy also refers to Amber. 'The picturesque situation of Amber at the mouth of a rocky mountain gorge in which nestles a pretty lake, has attracted the admiration of all travellers including Jacquement and Heber. Founded by primeval Minas, it was flourishing in A.D. 967 (See *The Imperial Gazetteer of India*, Vol. I, by W. W. HUNTER, pp. 228-9, also *A Handbook to India, Pakistan, Burma and Ceylon* by L. F. R. WILLIAMS, pp. 181-2, 472.). Shri A. P. SHAHA, Ahmedabad, draws my attention to Amargadh in Rajasthan as the possible modern equivalent of Ākāśavapra. It is not far away from Śrīmāla; and it has Jaina associations. Without or in the absence of more positive clues one can only conjecture that Ākāśavapra may be either Amarkot in Sindh, Amber near Jaipur or Amargadh in Rajasthan.

² In Śaṁvat 1561, a statue of Sumatinātha is consecrated at Amarakoṭṭa (ṁ) nagare. See *Jaina Inscriptions*, Jaisalmer, by P. C. NAHAR, Part III, No. 2487, Calcutta 1929.

³ Dr. SHARMA writes to me (his letter of 17-6-68): 'Mahādvāra cannot be identified satisfactorily. Most probably it stood near some hill and commanded the road leading to some hill-town, i.e., Haradvāra and Koṭadvāra.'

Today the town Jalor, at the foot of the hill Sovangiri or Songiri,¹ is gradually extending towards the Railway Station; it has quite a modern look on the outskirts of the old part of the town adjacent to the hill-fort. I am given to understand that in the population of the town there are more than two thousand Jains, mostly of the Mūrtipūjaka Śvetāmbara section: some of the Jain families have trade contacts with big towns like Bombay, Bangalore etc. Besides the Śaiva temple, Masjid etc., there are, in the town today, a dozen Jain temples: one on the Station Road still under construction is an eloquent proof of the traditional religious zeal of this ancient locality. On the hill, within the fort, there are four Jain temples: i) Of Mahāvīra, known as Candanavihāra, renovated some time earlier than thirteenth century A.D., perhaps at the time when Kumārapāla constructed the Kumāravihāra in this fort. This is considered to be the same as the Yakṣavasatiprāsāda. ii) Of Śāntinātha, popularly called Aṣṭāpadāvatāra. The *garbha-grha* etc. are older than thirteenth century A.D. iii) Of Pārśvanātha, rebuilt on the remains of the Kumāravihāra constructed by Kumārapāla in 1164 A.D. iv) Of Ādinātha, which is a place for the annual festival of the locality. None of these can be definitely proposed for identification with the temple of Rṣabha, which was got built by Vīrabhadra and referred to in the *Kuvalayamālā*.

According to Merutuṅga's *Vicāraśreṇī*, it was during the reign of king Nāhaḍa,² the temple of Mahāvīra, called Yakṣavasati was built on the Suvarṇagiri, i.e., the hill-fort of Jalor. As the story goes, this Suvarṇagiri was inhabited by the richest section of the society: those who were worth less than a crore even by one lakh had no accommodation there. The gāthā in this respect runs thus:

नवनवह - लक्ष - क्षणवह - अलक्ष्मणे सुवर्ण - पिरि - तिहरे ।

नाहड - निव - कारविद्यं युधि वीरं जसस - बसईए ॥ ८० ॥

After this traditional information about Nāhaḍa, the history of Jalor is in dark till Uddyotana's time. According to Tod's information the ruler lent his help to Rāṇā Khomāna when Chitor was besieged by foreign armies some time between

¹ Dr. S. N. VYAS, in his Hindi monograph *Universal Poet Kālidāsa: A Study* (Gwalior 1957), pp. 71 ff. puts forth his view that Alakā, the Yakṣabhūmi, referred to by Kālidāsa in the *Meghadūta*, is this Suvarṇagiri with its Yakṣavasati and its inhabitants each possessing not less than a crore. He has shown some common points in the description of Kālidāsa and of Jalor and its premises. The following is the description of the Jalor fort from the *Rajputana Gazetteers*, Vol. III-A, pp. 189-90, The Western Rajputana States Residency and the Bikaner Agency, Allahabad 1909: 'On a hill to the south and entirely commanding the town stands the fort, one of the most famous in Rajputana. Built early in the Christian era by the Parmar Rajputs, its walls, composed of huge masses of cut stone remain even now in a perfect state of preservation, although the place has been many times besieged. The fort is about 800 by 400 yards in extent, and accessible only by an ascent of three miles up a steep and slippery stone roadway, passing three distinct lines of defence, all of considerable strength; it is amply supplied with good drinking water from a couple of tanks within the walls, and possesses several handsome palaces and temples, as well as the tomb of Malik Shah, a noted Muhammadan saint.'

² Nāhaḍa stands for Nāgabhaṣa, and he is to be put in the first half of the 8th century A.D. See *Rajasthan through the Ages*, pp. 122 etc., Bikaner 1966.

A.D. c. 801-35. At the close of the 10th century A.D. Muñja of Mālwa appointed Candana as the Governor of Jalor. Then in 1026 A.D. Buddhisāgara refers to Jalor as a prosperous town in his Sanskrit grammar (*sa-srīka-Jāvālipure*). A number of inscriptions are locally available from which it is learnt that in 1164 A.D. Kumārāpāla had the image of Pārśva installed there with due ceremonies. Some more events of the later years are also recorded. During the last part of the 12th century Kīrtipāla and Samarasimha ruled from Jalor: the latter built the extensive ramparts of the fort. About 1310 A.D. Alāuddin Khilji took advantage of the feudal factions among Rājputs; and Jalor and Suvarnagiri came under him with the result that the temples and statues there suffered terrible damage at the hands of the iconoclasts and adversaries. In 1608 Jahangir had the enclosure of the fort rebuilt. It is only at the beginning of the 17th century, when Jalor became a part of the Jodhpur State after the death of Aurangzeb, renovation and reconstruction of the temples started on the Sovangiri under Jayamālaji Muñnot of Jodhpur. This 'Muñnot Jayamālaji was a great warrior and philanthropist. The Mughal emperor gave two districts of Jalor and Sanchor to Mahārāja Gajasimha who appointed Muñnot Jayamālaji as the governor. Jayamālaji carried on the administration successfully. He defeated five hundred Marathas who invaded Sanchor. When a dreadful famine broke out in 1630 A.D., he distributed grains free of charge among the needy and distressed. Besides, he spent his entire property in these charitable activities.¹ He used to stay at Jalor.²

¹ K. C. JAIN: *Jainism in Rajasthan*, p. 218, Sholapur 1963.

² For these details about Jalor, see *Jaina-tirtha Suvarnagiri* by Muni KALYANAVIJAYA in the Silver Jubilee Number of the *Jaina*, pp. 42-55, Bhavnagar San. 1985, i.e., 1928. Dr. K. C. JAIN gave me a typed note on Jalor from his dissertation on the ancient towns of Rajasthan for which I feel very thankful to him. Shri RATIBHAI DESAI, Ahmedabad, kindly sent me a translation into Hindi of a note on Jalor from the *Jaina-tirtha-sarva-samgraha*, Vol. I, part II, pp. 187-92 by A. P. SHAHA, (in Gujarati) and published by Anandaji Kalyanaji, Jhaveriwad, Ahmedabad 1953. Since I read the *prabasti* of Uddyotana and his reference to Jalor, I was yearning to visit that place which was once hallowed by the presence and movements of Uddyotana. Thanks to Pt. DALASUKHBHAI MALAVANIA and Shri RATIBHAI DESAI our trip was very comfortably arranged, and Pt. BECHARDASJI and his daughter also accompanied us. After the session of the International Congress of Orientalists we all left Delhi on the night of 10-1-1964. We reached Jawai Bandh Rly. station at about 3 p.m. next day. Some Śrāvakas from Jalor had already come there to receive us. We reached Jalor by evening. We paid respects to Muni KALYANAVIJAYA. He knew me through correspondence for the last many years. He stays in Jalor nowadays, and he is very old. He gave me a good deal of information about the locality and its past history. He mentioned to me his Gujarati article, noted above, and obliged me with copies of some local inscriptions. Even though he is very old, he has a good memory for a number of details. Next morning we three (Pt. DALASUKHBHAI, Shri RATIBHAI, and myself) accompanied by some local śrāvakas and a guide started climbing the hill fort, Songir, at about 9 a.m.; and we were on the top of it by about 10.30 a.m. We saw all the temples, the palace, rampart etc.; the town below gives a picturesque view; and so many anecdotes are narrated about the fort and brave fighters during the Rajput and Mughal periods of history. Some of the temples have an appearance of antiquity, but they are often renovated. We came down late in the noon. In the afternoon we visited some more temples in the town: some are old, some new, and some under construction, dedicated to different Tirthakaras. They all speak for the wealth and religious zeal of the local Sangha. The new Nandīśvara temple on the station road is worth a visit, both by the pious and the artistic. Next morning we started by train for Ahmedabad and on the way passed Bhinmal, the ancient capital of Gujarat. Any way my impressions about Uddyotana and his associations with Jalor were given a more concrete form by actually visiting this place and by moving about in the fort in a temple of which the *Kūvalayamālā* was composed more than eleven hundred years ago.

Uddyotana refers to a contemporary king Vatsarāja (whom he calls *raṇa-hatthī*) who crushed the frowny soldiers of the enemy and who was a source of joy to his own people. The word *jatyā* only shows that Vatsarāja was the king at that time; Jalor was possibly a part of his territory; and it cannot be inferred, without additional evidence, that he was ruling at Jalor.

This title, *raṇa-hastin*, of Vatsarāja is quite important. Some nine coins bearing the Brāhmī legend Śrī Raṇahastin have come to light. One was found in Kanauj; one was discovered in Rajasthan; five of unknown locality, now in the Indian Museum, Calcutta; one obtained from somewhere in Saurashtra; and one more coming from Uttara Pradesh or Rajasthan. The characters appear post Gupta-Brāhmī. According to P. L. GUPTA 'the characters are not earlier than eighth century A.D.' RAPSON suggested once that this ruler is identical with Mahārāja Hastin of the Parivrājaka family. Dr. DASHARATH SHARMA has already suggested that this Raṇahastin is the same as Vatsarāja who is qualified with the adjective Raṇahastin by Uddyotana. This identification is accepted as quite plausible by P. L. GUPTA. The provenance of the coins points to Vatsarāja having ruled in the West.¹

King Dhruva of the Rāṣṭrakūṭa dynasty prided himself on his defeat of Vatsarāja whom he made to enter upon the path of misfortune in the centre of the desert of Maru. He despoiled Vatsarāja of two white umbrellas taken by him from the king of Gauḍa, perhaps Gopāla, who had suffered defeat at the hands of Vatsarāja, the Gurjara king of Bhinmāl.² There is no doubt that Uddyotana is referring to this Vatsarāja in A.D. 779. Five years later, in Śaka 705 (c. 783-4),³ when Jināsena completed his *Harivamśa* at Vardhamāna-pura,⁴

¹ *Journal of the Numismatic Society of India*, XVI. 282-3, XVIII. 222-3 and XX. 189-91, Bombay 1954-58.

² V. A. SMITH: *The Early History of India* (4th ed.), pp. 413, 445, Oxford 1957. For more details about Vatsarāja, B. N. PURI: *The History of the Gurjara-Pratihāras*. Bombay 1957. D. SHARMA: *Rajasthan through the Ages*, pp. 124 ff., Bikaner 1966.

³ Seeing that the earlier expressions are in the Acc. sing. (*uttarām, dakṣiṇām, pūrvām* and *aparām*), the *Saurāṇām adhimāṇḍalam* is quite in order, and need not be amended into Loc. sing. *-adhimāṇḍale* as some scholars seem to propose. Both the editions of the *Harivamśa* (Manikachandra D. J. Granthamālā, Bombay 1930 and Bhāratīya Jñānapīṭha, Varanasi 1962) have the form in Acc. sing.

⁴ The identification of Vardhamāna-pura has become a matter of controversy which is linked with the interpretation of the famous verse from the *Harivamśa* of Jināsena on which the scholars have differed. After much thought and studying respectfully the views of my predecessors (For my earlier observations, see *Bṛhat-Kathākośa*, Bombay 1943, Intro. pp. 121 ff.), I would understand the verse as noted above. Jināsena, in my opinion, is speaking in general and noting the directions without any particular locality in view. He has in view four rulers in the four directions in general: Indrīyudha in the North; Śrīvallabha, the son of Kṛishṇa in the South; the king of Avanti in the East; and the king Vatsarāja in the West. Some have taken Avanti-bhūbhṛt, -rāja or -nātha as the name of the king himself, and parallels can be quoted from literature (For instance, *Raghuvamśa*, VI 32: *Avantinūtho'yamudagrābhūḥ* etc.). Or politically it was a period of instability, and no outstanding ruler could be specified.

⁵ Jināsena does not stop here, but goes on further to add that Sauramaṇḍala was ruled by Jaya Varāha. The reason why he is not satisfied by merely mentioning four rulers in four directions

he tells us that Indrāyudha was ruling (in) the North, Śrīvallabha, the son of

is that the place where he is writing, namely Vardhamāna(-pura), is located in Sauramaṇḍala, also known as Saurāṣṭra-maṇḍala (as in the Una grants), roughly corresponding to Kathiawar. Vardhamāna gets correctly equated with modern Wadhwan in that area. When any other place outside is suggested for identifying Vardhamāna (-pura) the significance of mentioning Sauramaṇḍala, in addition to the general directions of the country with their rulers, is missed; and any such attempt, therefore is out of context. Thus in Śaka 705, Jināsena associates Vardhamāna(-pura) with the Punnāṭa Saṃgha of his own and with the local chief Jaya Varāha.* In this connection, the Haḍḍālā grant is of special significance. This was discovered in Eastern Kathiawar. It refers to Dharanī Varāha resident in Vardhamāna 'who was *samadhigat āśepa-mahāśabda-Mahāsūmantādhipatiḥ*, and who through the favour of Rājādhirāja-Paramesvara-Śrī-Mahīpāladeva ruled the Adḍānaka-deśa named after his own grand-father.' It is dated in Śaka S. 836. This Adḍānaka is the same as modern Haḍḍālā 'a large village on the old road from Dholkā to Dhandhukā, but belonging to Eastern Kathiawar.' The contents of this grant confirm what Jināsena says that there was a Varāha Sāmanta at Vardhamāna, (a subordinate of Mahīpāladeva); this Vardhamāna is in Eastern Kathiawar and obviously to be identified with mod. Wadhwan (G. BUHLER: The grant of Dharanīvarāha of Vadhvān, *J. A.*, July 1883, pp. 190 f. H. C. RAY: *The Dynastic History of Northern India*, Vol. I, pp. 582-3, Calcutta 1931, P. C. BAGCHI: Baurah or Baruzā? *J. H. Q.*, XIX. iii. pp. 266 ff.). *Then in Śaka 853, Hariṣeṇa, like Jināsena, belonged to the Punnāṭa Saṃgha and completed his (*ḥṛat*) *Kathākośa* while staying at Vardhamāna(-pura). There are good reasons to believe that this Vardhamāna(-pura) is the same as the one mentioned by Jināsena and referred to in Haḍḍālā grant. First, Jināsena and Hariṣeṇa belong to the Punnāṭa Saṃgha. Secondly, if Jināsena speaks about Vardhamāna (-pura) as *kalyāṇiḥ parivardhamāna-vipula-śrī-Vardhamāne pure*, Hariṣeṇa adds *kārtasvarāpūrā-janādhipāse*. Both Jināsena and Haḍḍālā grant refer to the ruling local family of -varāhas; and the Haḍḍālā grant (in Śaka 836) and Hariṣeṇa (in Śaka 853) rightly refer to successive rulers Mahīpāla and Vināyaka-pāla. If Hariṣeṇa has not mentioned any -varāha ruler, either he did not think it necessary or the rulers of that family had lost their prestige after Dharanī Varāha. The linking is so perfect in the details supplied by Jināsena, Haḍḍālā grant and Hariṣeṇa that one is perfectly justified in identifying Vardhamāna(-pura) with modern Wadhwan in Kathiawar.* The other locality which has been suggested (H. L. JAINA: *Indian Culture*, XI, 4, pp. 161 ff., April-June, Calcutta 1945; also *Madhyabhārati*, No. 3, pp. 1 ff., Jabalpur 1965) for identification with Vardhamāna(-pura) is Badnawar(Dhar): North of Dhar, on Mhow-Neemuch road; 12 miles from Baruanagar, a station between Rutlam and Indore on the W. Rly. Numerous remains like images, mosque, fort, temples etc. are discovered there (*Central India State Gazetteer Series*, V, Pl. A 1908, and also *The Bibliography of Madhya Bhārata Archaeology*). The claims of this place to be identified are to be judged on their own merits. First, the corruption of Vardhamāna (-pura) into Badna(war) is not at all intelligible: the proposed change is speculative acrobatics of vowel and consonant changes. The fact is obvious that Badnawar is a natural corruption or changed form of Vardhana(ā)pura as local inscriptions mention it (Lekhas 1-3). Secondly, no clear-cut evidence has come forth from the locality to show that the place was called Vardhamānapura. The quotation from Dr. H. TRIVEDI's report only shows that Badnawar possesses Jaina antiquities. The inscription on which the proposed identification is based is Lekha No. 3 (of Sarā. 1229, p. 168) which clearly mentions Varddhanā-pura and not Vardhamānapura, as claimed. In fact, Dr. TRIVEDI plainly says (*Jaina Antiquary*, XVII, p. 72, foot-note 10): 'The inscription is important as it records the ancient name of the place which is Vardhanāpura'. A few months back I was in Ujjain. Shri SATYANDHAR SETHI is a zealous upholder of the view that Vardhamānapura-Badnawar. He showed me some images from Badnawar in the Ujjain Museum in a Jaina temple there, and gave me a typed copy of some 17 short and long inscriptions which cover those reproduced in the papers referred to above. On the images and in the inscriptions the reading is Varddhanā(ā)pura. In some records there is a reference to Vardhamāna-vara (-pura) anvaye, As a rule, an anvaye

Kṛṣṇa (in) the South, the king of Avanti (in) the East, the king Vatsarāja (in) the West, and Jayavarāha over the Saura-maṇḍala.¹ I agree with Dr. DASHARATH SHARMA² and Dr. H. L. JAIN that Vatsarāja need not be connected

gets mentioned in a locality with reference to a Teacher who hails from a different locality: a man mentions the locality as a part of his surname only when he migrates to some other place. This reference, therefore, cannot be adduced as an evidence to show that the place was called Vardhamānapura. Thirdly, the equation of Dostaṭikā with Dotāriya is tempting (apart from its conjectural etymology), but it cannot be proposed without first proving that Vardhamānapura-Badnawar. Fourthly, to bring *ūjayantūlaya-siṃhavāhīni* to Ujjain and associate her with Mahākāla there is only a forced conjecture. Fifthly, in none of the epigraphs found at Badnawar is mentioned the Punnāṭa Saṃgha with which both Jinasena and Hariṣeṇa are associated. Sixthly, the Badnawar records mention neither any local Varāha ruler nor any suzerain -pāla king referred to by Jinasena and Hariṣeṇa and also in the Haḍḍikā grant. Seventhly, Badnawar presumes an earlier form of its name to end in -pura (like Varddhanāpura, as the local records show). But the locality which Jinasena (*Vardhamāne pure*, and not *Vardhamānapure*) and Hariṣeṇa (*Vardhamāna-ākhyā-pure*) mention (along with the Haḍḍikā grant which I am using from a second hand source) Vardhamāna is really the name of the locality, and the term *pura* is more a descriptive appendage than a part of the name of the town proper. So it cannot be equated with Badnawar but it can be with Wadhawan with greater justification. Lastly, the list of Nannarājas is quite welcome, but no specific evidence is brought forth to prove that any one of them had built a temple either at Vardhamāna(-pura) or at Badnawar. Proposing identity based on similar names either in the case of Jaina Ācāryas or dignitaries is always fraught with uncertainty, because our information is necessarily limited. Lately, a scholar (see the Introduction of the *Pārsvābhyudaya* by Shri M. G. KOTHARI, Bombay 1965) has identified Nannarāja, in whose name a temple stands at Vardhamāna-pura in Śaka 705, with Nanna, the patron of Puṣpadanta who completed his *Mahāpurāṇu* in Śaka 887: all this on the basis of similarity in name. Thus the well-established dates of these authors are upset. The above discussion shows that Badnawar has no claims for being identified with Vardhamāna(-pura) of Jinasena and Hariṣeṇa. For verifying the details of the political history discussed in this connection, I do not have here the necessary material on which the theory is built; nor is this discussion needed for the identification of Vardhamāna(-pura). Some historians have not taken this discussion sympathetically (B. N. PURE: *The History of Gurjara Pratihāras*, p. 35, Bombay 1957, where these theories are considered to be highly speculative.). Dr. V. V. MIRASHI (*Studies in Indology*, Vol. IV, pp. 137 ff., Varanasi 1966), however, would like to endorse the view of Dr. H. L. JAIN, merely because he has not examined the basic facts on which the structure of arguments is based. Some of these facts have been duly scrutinised above. There is one more inscription found in Ujjain and assigned to the time between the Vikrama years 1197-1200. It mentions Jayavarmadeva residing in Vardhamānapura and informing his officials. He was dethroned soon after his succession by Ajayavarman. The various places mentioned there including Vardhamānapura are not identified. May be that Jayavarman was staying at Vardhamānapura perhaps during the period of his exile: the identity of this place in Malwa is still to be proved (*Indian Antiquary*, Nov. 1890, p. 350, and reference to this in the article of Dr. V. V. MIRASHI noted above). For a reference to Vardhamānanagarī in the South, see I. A. XI, January 1882, pp. 11, 18.

¹ D. SHARMA: *Annals of the B. O. R. I.*, XVIII, iv, pp. 396-98; *J. of I. History*, XXII, ii-iii, pp. 92 ff.; *Ibid.* XXIII, i, pp. 43-44; *Ibidem* XLI, iii, Dec. 1963, pp. 757 f. Also the observations of Drs. H. L. JAIN and V. V. MIRASHI, noted above. G. C. CHOUDHARI: *Political History of N. India*, Amritsar 1963, pp. 40 f.

² D. SHARMA: *Rajasthan through the Ages*, Bikaner 1966, pp. 126 ff., Bikaner 1966. H. L. JAIN: *Identification of Vardhamānapura and the Ruler of Avanti in Śaka 705*, *Madhya Bhārati*, Vol. III, p. 8, Jabalpur 1965.

with Avanti, the name of the ruler of which is not obviously mentioned by Jināsena. Vatsarāja is ruling over or in the West. Uddyotana does not clearly specify that Vatsarāja ruled at Jalor; and it is not unlikely if he ruled at Bhilmāl, the traditional capital of the Gurjaras. Had Vatsarāja been the ruler of Avanti, Uddyotana would not have depicted (in the *Kuvalayamālā*) a Mālava prince brought as a captive and put in a humiliating condition.¹ If any further inference is justified, Uddyotana indicates that the ruler of Avanti (or Mālava) might not have been on good terms with Vatsarāja in whose kingdom Jalor was included.

While mentioning his parentage, Uddyotana only specifies that he hails from a Kṣatriya family and nothing about his lunar lineage. But when he describes himself as an Ācārya, he mentions that he was an *avayava* or member of the Candrakula. The Ms. P describes Uddyotana as *śvetapaṭa-nātha-muni*; so Candrakula is the name of the Gaccha of which a number of authors are known from the 10th century onwards.² Some of them have later changed over to Rāja-, Kharatara-, Khaṇḍilla-gaccha etc. This Kula seems to have split into other branches like Bṛhad-, Paurṇimika-gaccha etc.

Uddyotana specifies the Śaka year in which he completed the *Kuvalayamālā*: and as worked by H. JACOBI (see Notes on 283.6) it corresponds to March 21, 779 A.D.³ Jināsena writing at Vardhamāna(pura) also uses Śaka era, 705; and Hariṣeṇa who composed his *Bṛhat-Kathākośa* (931-2 A.D.) at the same place gives both the Śaka (853) and Vikrama (989) eras.

After knowing so much from Uddyotana about himself and after critically scrutinising these details, it is interesting to see what Prabhācandra⁴ says about him in his *Prabhāvaka-carita* (1277 A.D.) while writing the biography of Siddharṣi (906 A.D.):

स कोपवेशमालाया वृत्तिं बालावबोधिनीम् । विदधेऽवहितप्रज्ञः सर्वज्ञ इव गोभरं ॥ ८८ ॥
 सुरिर्वालिष्यच्चन्द्राख्यो गुरुभ्रातास्ति तस्य सः । कथां कुचलयमालां चक्र मृङ्गारनिर्भराम् ॥ ८९ ॥
 किञ्चित् सिद्धकृतप्रत्यसोत्प्राप्तः सोऽववत् तवा । लिखितैः किं नबो ग्रन्थस्तववस्थानमाक्षरैः ॥ ९० ॥
 शास्त्रं धीसमरादित्यचरितं कीर्यते भुवि । यद्रसोर्मिच्छता जीवाः क्षुण्णुडाद्यं न जानते ॥ ९१ ॥
 अयोत्पत्तिरसाविष्यसारा किञ्चित्कथापि मे । अहो ते लेखकस्येव ग्रन्थः पुस्तकपुरणः ॥ ९२ ॥
 अथ सिद्धकविः प्राह मनोद्वन्दोऽपि नो क्षरम् । वयोऽतिक्रान्तपाठानामीदृशो कविता भवेत् ॥ ९३ ॥
 का स्वर्धा समरादित्यकविष्ये पूर्वसूरिणा । क्षद्योतस्येव सूर्येण मातृमन्त्रभस्मेरिह् ॥ ९४ ॥
 इत्यमुतेजितस्वान्तस्तेनासी निर्ममे बुधः । अन्नदुर्बोधसंबन्धां प्रस्तावावष्टकसंभूताम् ॥ ९५ ॥
 रम्यामुपमितिभ्रमप्रयुक्ताख्यां महाकथाम् । सुबोधकवितां विद्वदुत्तमाङ्गविभूतनीम् ॥ ९६ ॥
 ग्रन्थं व्याख्यानयोर्व्यं यदेनं चक्रे शमाश्रयम् । अतः प्रभृति संवोधस्य व्याख्यातुश्चिपदं वदो ॥ ९७ ॥

¹ Though this is accepted, Dr. H. L. JAIN's suggestion that Vintitā-mod. Bink in the old Sonapur State is contradicted by Uddyotana himself for whom Vintitā is Ayodhyā. See *Kuvalayamālā* 8.27, 180.18, 156.26, 177.7, etc.

² M. D. DESAI: *Jaina Sāhityano Itihāsa* (in Gujarati), Bombay 1933, pp. 192, 207, 236, 238, -9, 275, 340, etc.

³ Even though H. JACOBI had worked out the details about this date, some have expressed doubt about its correctness, of course, without offering any evidence to substantiate their view. Prof. HARIHARA BHATTA's further elucidation sought and given by Pt. SUKHALALAJI in his *Samadarśi Ācārya Haribhadra* (Hindi ed., Jodhpur 1963), pp. 8 ff. should set at rest all such doubts in this connection.

⁴ *Prabhāvaka-carita* of Prabhācandra, pp. 123-4, ed. JINA VIJAYA MUNI, Singhi Jaina Series, Ahmedabad-Calcutta 1940.

As to the gist of the above verses, Siddharṣi composed the *Bālāvabodhini Vṛtti* on the *Upadeśamālā*; and he was obviously proud of it. But his *guru-bhrātā* (both Uddyotana and Siddharṣi being presumed to have been the pupils of Haribhadra), Dākṣiṇyacandra, who had composed his *Kuvalayamālā* full of erotic sentiment, laughed at his new literary feat. He incidentally referred to the *Samarādityacarita* (of Haribhadra) which is so much flooded with flavour that its readers would forget their hunger and thirst (while reading this *sāstra*), and also to his own (*Kuvalayamālā*-) Kathā, quite worthy for its contents and flavours. He derided Siddharṣi's performance as a scribe's stuff. Siddharṣi was quite modest about his poetic gifts as compared with those of Haribhadra; but this worked as an inner challenge, and he composed consequently his *Upamitibhava-prupañcā kathā*. Then the Saṃgha gave him a title of *vyākhyātr*. That Siddharṣi was a contemporary pupil of Haribhadra is a myth exploded long back.¹ Prabhācandra's statement that Siddharṣi (906 A.D.) and Uddyotana (779 A.D.) were contemporaries is an anecdote devoid of any historical foundation.²

The *Kuvalayamālā* is the only work of Uddyotana so far known to us. The references like the above clearly show that very few Ācāryas seem to have read the whole of it. Very few authors like Guṇapāla (c. 11th century A.D.),³ Āmradeva (1134 A.D.) show some acquaintance with it.⁴ The *dakṣiṇhaimdha* is misunderstood both by Devendra (A.D. 1103)⁵ and Prabhācandra (1277 A.D.).⁶ The Mss. of it are few, so far known, only two. After Ratnaprabha prepared its Sanskrit Digest, very few authors appear to have touched the Prākṛit original. There is no wonder, therefore, that what were just characters in a religious and diadactic romance came to be looked upon as Religious Heroes, great Saints of yore in flesh and blood who attained liberation after practising penances (see Notes on 280.17, the details about *Pañca-ārāḍhanā-prakaraṇa*). For Prabhācandra, Dākṣiṇyacandra was just a title and his *Kuvalayamālā* had a little romantic halo with the result that he put both Uddyotana and Siddharṣi as contemporaries of Haribhadra.

After studying the various aspects of the *Kuvalayamālā*, quite a clear-cut personality of Uddyotana as a man of letters stands before us. His aim is to elevate man to his highest spiritual height by eliminating the baser elements in him and by cultivating the more sublime qualities. Man's baser instincts are anger, vanity, deceit, greed and infatuation; and if they are not kept under proper restraint, they run amuck to his ruin and also to that of humanistic qualities so needed for an orderly and balanced society. This basic problem is handled by Uddyotana in this Dharmakathā. The characters which Uddyotana

¹ Siddharṣi calls Haribhadra *me dharmā-bodhakaro guruḥ*, because, as he puts it, Haribhadra wrote (even before Siddharṣi was born) his *Lalitavistāra* that it may prove to be for the benefit of Siddharṣi. See H. JACOBI: Introduction, p. i, *Samarāccecakathā*, B. I. No. 169, Vol. L, Calcutta 1926.

² Such disclosures only indicate that one should not take these tales as historical without additional and corroborative evidence.

³ See Notes at the end on 1.2-18, 4.13-14, 5.27. etc.

⁴ See above, Intro. p. 95, Āmradeva's use of the tale Māyāditya.

⁵ Intro. p. 19, footnote 4, above.

⁶ See the verse No. 89 quoted above from the *Prabhāvācarita*.

introduces can be seen anywhere in our Indian society under the environments so well sketched by him with personal experience and observation and study: this invests the story with some eternal values which need sympathetic understanding and renewed explanation for the betterment of man as a social being. Uddyotana is a good teacher; he knows the psychology of the audience; and he tells us how the minds of people are to be captured for better ends (§ 9).

Uddyotana is typically modest. His literary gifts and equipments have not made him vain. He has regard for his critics, but their alleged criticism does not undermine his faith in his involvement in and dedication to a purpose, namely, composing a Dharmakathā to instruct men and women in correct behaviour in their social set-up. He has as much regard for the appreciative critics as he has faith in his pursuit (6.11-2). In fact, he anticipates what kinds of flaws might be found in his Prabandha, and tries to explain them in a way (§§ 427-8). All the details, howsoever discordant, are justified in a *dharmakathā*, because they ultimately lead to Samyaktva. He wrote this only as a Dharmakathā, not out of any pride of his poetic abilities and not with the intention of composing a Kāvya, a piece of ornate poetry. He is prepared to admit grammatical lapses here and there. He adds that he was merely a mouthpiece in composing this work which was all inspired by Hṛī-devī dwelling in his heart (§ 429): otherwise how could he compose 100 *granthas* within a *prahara*. The work is meant primarily for reciting by those who know *deśi-bhāṣā* and the style of Gāthā, otherwise it may be read from a Ms.

Despite his modesty, Uddyotana exhibits significant poetic talents throughout his work. His descriptions are often of the Varṇaka type, rather ready-made for setting up wherever needed; so now and then some ideas get repeated (49.7 f.; 72.20 f.; etc.). Long metres and heavy descriptions add to the dignity of his verse and prose which often go together in this work as is the style of a Campū.¹

¹ On the Campū style see A. B. KEITH: *A History of Sanskrit Literature*, Oxford 1948, pp. 332 f. K. K. HANDIQUI: *Yāskatilaka and Indian Culture*, pp. 85 ff., Sholapur, 1949; Ch. TRIPATHI: *Campū-kāvya kā ālocanātmaka evaṃ aithāsika adhyayana*, Chowkhamba Prakāśana, No. 83, Varanasi 1965. The Campū style is characterised by a natural blending of prose and verse both of which flow out spontaneously for the poetic effect of the narration. One or the other cannot be detached without harming the current of composition: in fine, both are inseparable constituents of the poem. It is but inevitable from the trends of literary currents and from the age-old literary training and habits of our poets that prose would be used for narrating events and the verse would be better impregnated with poetic flash and flavour. Still it is not that they cannot serve each others' functions. Judged in this light, many works could not be called Campū simply because of the mixed presence of prose and verse. In the *Pañcatantra*, for instance, the verses stand detached; and the narration does not suffer, even if they are omitted. Likewise in the *Samarāṅgacakāḥ* of Haribhadra many verses are introduced for descriptions, religious instructions and moral exhortations: some of them can be skipped over and the narration is not affected. To a less extent, however, the same tendency is seen in the *Kuvalayamālā*. Here and there Uddyotana adds a description for heightening the effect of the context: he does not hesitate to duplicate such descriptive sections in verse and prose. Comparatively speaking the *Kuvalayamālā* has better claims for being called a Campū than the *Samarāṅgacakāḥ*. Some earlier Kannaḍa Kāvya's like the *Ādipurāṇa* and *Bhārata* of Pampa (A.D. 941) are in the Campū style. Though Trivikrama and Somadeva are pioneers of this style, it is rather in later works like the *Bhārata-campū* that the style becomes more effective.

He is quite at home in strings of similes, *rūpakas*, *utprekṣās*, *śleṣa* etc. The *śrīkhalā-yamaka* is often used. His descriptions of towns, seasons, natural scenes etc. are a significant contribution to the poetic wealth of the *Kuvalayamālā*. At places, his style is appropriately swift and catching on account of short sentences (199.30 f.). In certain descriptions more than one piece is added, for instance, that of Narmadā (§ 206, also § 118). As in oral delivery some looseness in construction is seen (§ 143, *ciṃtiyaṃ*, *ciṃtium* etc.). His conversational style is throughout successful (§ 104, § 129 etc.). The talk between the prince and Vetāla (§ 380), amongst water-carrying ladies (§ 243), in the circle of boys in the Maṭha (§ 245) and between ladies at the sight of Kuvalayacandra (§ 59) are quite poetic and attractive. Sometimes the style suits the context (§ 61) with apt expressions and similes.

Uddyotana is a master of Prākṛit expression, not of the rigid type seen in the *Rāvaṇavaho* etc. but elastic enough to absorb popular traits from Apabhraṃśa as well as Deśī styles. His illustration of the Mid-Indian Colloquial (§ 245) and the bazaar talk (§ 246) in eighteen *deśa-bhāṣās* are a speciality of this work, and not found anywhere else. He uses a string of verbal forms with a slight shade of difference in meaning (18.26 f.).

As a religious teacher, he has packed his work with details about Jaina doctrines put in the mouth of Tīrthakaras, eminent teachers and offered by himself at suitable contexts. The painting of *saṃsāra-cakra* is a fine occasion to project in details the picture of life and illustrate the law of Karman and retribution (§§ 292 ff.). There are pieces of advice full of ethical rigour and moral elevation (§ 85). Then throughout the work stand scattered gems of moral maxims and worldly wisdom, more or less *arthāntaranyāsas* (10.17, 12.24, 13.16, 18.20; 34.1, 48.14, 51.19, 57.9-10, 61.31-2, 127.24, etc.).

Though the society depicted in the *Kuvalayamālā*, on the whole, is an affluent one with plenty of comforts, pleasures and pastimes (§ 209 f.) for which Uddyotana has a keen eye, he has uniformly held detachment, equanimity and renunciation as the highest values. In fine, ascetic attitude is writ large in various contexts. All the characters, whatever their antecedents, renounce the world and attain better status by their life of piety and austerity. The author does not want the defaulters to be duped by priestly *prāyaścittas*, but puts them on the path of good conduct, placing before them a philosophy of hope and spiritual progress on their own strength. It is a touching context that even birds are talking the language of renunciation when their kith and kin are trying to dissuade them from entering the order of asceticism (§ 402 f.). The parable of *kuḍamgaddīva* (§ 166), the *juga-samilā dṛṣṭānta* (§ 326), symbolic interpretation of certain popular notions (§ 306), the episode of Priyaṃkara and Sundarī (§ 349), the biography of *raṅgaṃdura* (§ 181), Raṅnamukūṭa trying to save the butter-fly from dying (§ 230) etc. give good finishing touches to the general atmosphere of renunciation in this work.

Uddyotana is deep in his learning, cosmopolitan in outlook and broad-based in his information. His exposition of Jaina dogmatics and religious doctrines (see pp. 67 f. above) shows his thorough study of Jaina scriptures. He shows good knowledge of *aśva-śāstra* (§ 56), *rāśi-phala* (§ 48), *khanya-vāda* (§ 187).

sāmudra-sāstra (§ 216), *dhātu-vāda* (§ 311) etc. He is quite conversant with traditional and contemporary philosophical tenets (§ 320 f.) and religious practices (§ 157), modes of worship (say that of Kātyāyanī, § 32), customs and rituals (§ 286) etc. His similes are homely and apt (113.22 f.) drawn from various walks of life and different layers of literature and mythology (§ 19). His work thus reflects the entire society more than an isolated socio-religious sector to which he might belong. He has an open eye for everything, and presents the same in a catching manner. He depicts in a pleasing style a number of scenes noticed by the prince when he enters Vijayapurī (§§ 243 f.).

Uddyotana has introduced many episodes which are instructive, engrossing and entertaining. He has a keen insight into the workings of human mind; and his experience of human relations and patterns of behaviour is realistic. The way in which Mānabhaṭa behaves while striking a Pulinda prince who unintentionally occupied former's seat in the Durbar of Āvantivardhana is typical of feudal vanity (§ 98). Kāmagajendra's love-madness is well caricatured; and he is duped in his trap for his spiritual benefit (358 f.): his love-mad mood and his transportation to Aparavideha are a fine study in contrast. The activities of *kāmīnī-sārtha* (§ 158), the conversation between the *taruṇa* and *yuvati* (§ 161) and the dedicated love of a self-willed lady moving about with a purdah (§ 163) are remarkable for their erotic touch which gets diluted as it were by a fine comparison, in that context, between the behaviour of monks and courtezans (§ 160). The first night of Kvalayamālā and Kvalayacandra and the arbitration of friends on the robbery of heart is skilfully worked out (§ 275). If the meeting of Kvalayamālā and Kvalayacandra in the park, even with previous appointment, depicts a tense mood of the loving parties (§ 269 f.), the scene of Vyāghradatta and Mohadatta fighting for the hand of Vanadattā has a thrilling effect: all this becomes simply tragic when the gifted monk discloses their mutual relation (§§ 151 ff.)

Uddyotana has a balanced mind for logical deduction (about the sound etc., § 269) and a sense of humour. The latter is obvious when the king cuts a joke (15.12) even with the goddess who is sportive enough to take it as a *parihāsa* and bless him with the boon of a son. Likewise, Anaṅga's enacting a counter-situation by presenting a dead body of his beloved (Māyādevī) and by declaring that she eloped with (dead) Priyaṅkara is at once amusing but effective enough to bring Sundarī to her senses and to herald the dawn of enlightenment about the vanity of attachment and inevitability of death (§ 349 ff.). The conversation between the Prince and Bhillapati is logical and jocular enough to bring out a serious conclusion and correct understanding (§ 228). Uddyotana has a knack of probing into the minds of his characters and then give out fine specimens of loud thinking (§ 256). To this category belong the thoughts in the minds of men and women who are witnessing the prince and the princess on the back of an elephant (§ 287 f.).

Uddyotana is primarily a religious moralist, out to teach lessons in good behaviour. He is endowed with deep learning, wide experience of men and matters, mastery over catching expression and entertaining style and earnestness of purpose. As such, he deserves to be ranked, as the author of the *Kvalayamālā*, with the great classical writers of our country.

A CULTURAL NOTE ON THE KUVALAYAMĀLĀ OF UDDYOTANASŪRI

By

[The Late] Dr. V. S. AGRAWALA¹

The *Kuvalayamālā* is a Prākṛit Campū written by Uddyotanasūri (779 A.D.). It is full of cultural material which gains in value because of the firm date of its composition. It had long been known in Mss. form. It has been edited and printed by Dr. A. N. UPADHYE who has very kindly invited me to make a study of the text from the cultural point of view. Obviously the material belongs to the post-Harsha period when the three great empires of the Gurjara Pratihāra in the North, Rāshtrakūṭas in the Deccan and Pālas in the Eastern India had been established. That played a magnificent rôle in the glorious rehabilitations of art, literature, philosophy, culture and commerce. Uddyotanasūri was a writer of a very keen observation gifted with the same pictorial memory as Bāṇa; and his knowledge of men and matters was of a wide character as shown by the description of the *Kuvalayamālā*.

The Campū opens with salutations to the great Tīrthaṅkaras on the occasion of whose birth even the gods take part in the great festival, clapping their hands with bejewelled bracelets (*maṇi-valaya*, 1.2). The personified beauty mentioned as *māhava-sirī*, *gimha-lacchī*, *pāusa-sirī*, *saraya-lacchī* and *hemaṃta-sirī* is full of beautiful expression not found elsewhere (1.9-14).

There is a reference to gold of highest purity (*jacca-suvaṇṇa* = *jātya-suvaṇṇa*, 2.2). Whatever impurity or dross was contained in the gold brought to the goldsmith was removed by the latter by subjecting it to different processes of testing it on the touch-stone (*kasa*), cutting (*cheda*), heating under regulated fire (*tāva*), beating out into flat sheets (*tāḍaṇa*), filing the sheets and the same process of beating it into a different shape, giving it a shape of round bar and dividing into several parts for final testing (*vihadāṇa*). The purest gold (*jacca-suvaṇṇa*)

¹ The late lamented Dr. VASUDEV SHARAN AGRAWALA, in whom I had an intimate friend and academic associate for over thirty years, was a versatile Indologist; and his Cultural Study of the *Harṣacarita*, published by the Bihār Rāshtrabhāshā Parishad (Patna 1953), in Hindi, has proved a pioneer study and a model in the field for a number of subsequent monographs. As he had always a keen eye for the cultural data, he was very much attracted by the *Kuvalayamālā* of Uddyotana. I earnestly requested him, therefore, to spare some time to study the *Kuvalayamālā* and shed some light on its cultural aspects. Despite ill health, he sent these notes to me, which are of immense value for a student of cultural history of medieval India, especially in its western parts. The Notes were dictated by him, and what reached my hands was the first typed draft. Due to indifferent health, he could not spend more time on their revision. I retyped them for the Press. If some different opinions are there between my views and these Notes, I should submit that we had no occasion to discuss them; and the scholars may take them for what they are. My sincere thanks are due to the departed soul. What pains me, however, is that Dr. AGRAWALA did not live to see these Notes in print (a.n.u.).

was styled as *dohdahi* in Persian. In India it was called *Bārahvāṇī* (*bārahi vannīya*) as in *Dravya-parīkṣā*, 17 (Jodhpur 1961) of Ṭhakkura Pheru, i.e., gold refined to the twelfth degree which was regarded as the standard gold (*bhittikanaka*). In the pre-Muslim period, the highest purity was of sixteen degree, and such gold was called *ṣoḍaśa-varṇaka* (*Kāvyaṁmānsū* of Rājaśekhara, Śaka 900, chapter 17) which must have been the *jacca-suvaṇṇa* of Uddyotanasūri. We also find reference to *ṣoḍaśa-varṇa* gold in the *Mānasollāsa* (*yat syāt ṣoḍaśa-varṇākhyam koṣe sthāpyam tad eva hi*, 1.2.398, Mysore ed. p. 797) from which was derived the Hindi word *solaha vāṇī* which in Rājasthānī became *solamo sono* referred to as *solen* in the *Jñāneśvarī* (1290 A.D.). For more details see my article: The highest purity of gold in India, (*The Journal of the Numismatic Society of India*, Vol. 16, pp. 270-74). This seems same as the *śṛṅṅī-kanaka* mentioned in the *Kādambarī* (§ 85).

On page 2.9 occurs a list of peoples in a country in which persons are born: i.e., Śaka, Yavana, Barbara (the Negro tribe), Kirāta, Khasa, Pārasa (the Persian name given to the Sassanian rulers upto their extinction by Muslims in the 7th century and continued even later), Bhilla, Muramḍa (a branch of the Śaka which the author must have borrowed from some *varṇaka* list, since there were no Muramḍas left in the 8th century A.D.), Oḍḍa, Bokkasa (a mythical tribe called Bhokas in medieval Hindu literature), Śabara, Puliṇḍa and Siṁghala.

On pp. 3.18-4.12, Uddyotanasūri gives the names of a number of Kathās and their authors, in Sanskrit, Prākṛit and Apabhraṁśa, i.e., Pādalipta and his *Taraṅgavarī*, Hāla (Sālāhaṇa) and his Kośa, the club of poets known by the term Chappañṇaya, *Bṛhatkathā* of Guṇādhyā, Vyāsa and Vālmīki to whom we owe *Bhārata* and *Rāmāyaṇa*: that was the usual practice of classified investigation. We are able to know the names of about fifty works including romances. Dr. A. N. UPADHYE has dealt with these in his paper entitled 'Works and Authors referred to in the *Kuvalayamālā* of Uddyotanasūri' submitted to the A.I.O.C. Session at Gauhati. There is an important reference to a story book named *Supurisacariya* written by Devagupta of the Gupta dynasty.

The poet mentions five kinds of Kathās (4.5): Sayala-kahā, Khaṁḍa-kahā, Ullāva-kahā, Parihāsa-kahā etc. His disquisition on the nature of the different Kathās according to the metres, topics, serious or humourous, and style of writing is very enlightening and shows the richness of Kathā literature during his time. It is noteworthy that the topics of these were cast into the mould of the Rāsa literature that carried forward the Kathā-sāhitya in Apabhraṁśa, Avahaṭṭā, Old-Gujarātī, Old-Rājasthānī, etc. and later in Avadhī, Brjā-bhāṣā and Rājasthānī languages. It is a fascinating subject worthy of classified investigation.

It was customary with the poets beginning from Kālidāsa, Bāṇa etc. to prefix their narration with an account of *durjana-nindā* and *sajjana-prasāmsā*; and Uddyotanasūri too has done the same at some length. Kālidāsa gives it in the minimum way, while Gosvāmi Tulasīdāsa at much length. Uddyotanasūri gives *durjana-nindā* in nineteen lines and *sajjana-prasāmsā* in fifteen lines. Several of the epithets of this topic were common; so, in that, he has followed a conventional description of *varṇaka* nature.

On page 7, § 13, we find an exhaustive description of the Madhyadeśa which closely follows in spirit and word the description given in the *Mūla-sarvāstivāda-vinaya* of Sanskrit Buddhism. A bunch of architectural terms is available (7. § 14): *tuṅga-bhavana*, *maṇi-toraṇa*, *dhavala-dhaya*, *maṇi-sihara* in the description of the city Viṅṭyā. There were usually eightyfour market places in a medieval town of which a list is given in the *Pṛthvicandracarita* (Saṁ. 1161 [?]; but here [§ 15] some names of shops according to articles displayed in them is given, i.e., 1) *kuṅkuma-kappūra-agaru-mayaṇa-abhivāsa-paḍāvāsa*; 2) *elā-lavaṅga-kakkolaya*; 3) *matṭāhala-suvaṇṇa-ṛayaṇa*; 4) *netta-juyala*; 5) *vasaṇa* (= cloth); 6) *viḍāo*; 7) *saṅkha-valaya-kāya-maṇiya*; 8) *sara-sarāsaṇa*; 9) *saṅkha-camara-ghaṃṣā*; 10) *viviha-osahito*; 11) *siṅha-ṇiramtara-bahu-khajja-pejja*; 12) *haliddi*; 13) *surā-mahu-māsāo*. Thus Uddyotana has in his view a complete form of a medieval market place with the number of lines full of different commodities on the basis of which was compiled later on a list of 84 *caūhattas*.

There is (9. § 20) a reference to *abbhaṃtarovatthāṇa-maṃḍava*, Hall of Private Audience, corresponding to *bhuktāsthāna-maṃḍapa* of Bāṇa, or Darwār khāsa of Mugal architecture. There (9.20) is a reference to *vettalayā paḍihārī* which throws light on the Mathurā railing figure (No. 2) in the Mathura Museum showing that such attendants actually existed in royal palaces. Later (11.15), there is a reference to *bāhīrovatthāṇa-maṃḍava*, the Hall of Public Audience, to which all people were admitted and which was known as Darwāre Ām in Mugal times. That was also known as *savvāvasara* (= *sarvāvasara*) in Aṇabhrāṃśa texts. On page 11.21 there is a clear statement that the king, after dismissing the public Durbar, entered the private apartment of his palace known as *vāsa-bhavana*. At 12.1 there is a reference to *kovahara* (= *kopa-grha*). On page 12, line 11, there is a reference to *suvaṇṇaddha-sahassam*, five hundred of Suvarṇa. At 12.27 there is a reference of Mahākāla Śiva of Ujjain which had a crowd of *joya-joyaṅṭi-siddha* and of those who were proficient in Tantras and Mantras. This is a welcome reference to Mahākāla about a century and half later after Bāṇa's *Kādambari*. The description given by Uddyotanasūri is much more detailed about the bloody offering and sacrifices and use of wine and the skull of human beings and Vetāla-sādhana carried on in the temple.

On page 14. § 34, there is repetition of gods mentioned at 2.23. At 14.13-7, there is a Stotra of Rāyasirī Bhagavāi describing her beauty and ornamental glory. On p. 15.18 there is again a reference to *bhoyaṇa-maṃḍava* and *abbhaṃtarovatthāṇa-maṃḍava*; and further at 16.18, there is again a reference to *bāhīrovatthāṇa-bhūmi* which are already mentioned. There is also a reference to *rayaṇa-ṇiṇimmaṇṇiya-mahariha-sṭhāsaṇa*, i.e., the *siṃhāsana* of the king, also called Indrāsana. On the same page a graphic account is given of Rājasabhā which included Maṃṭiṇo, Mahānarimḍā, Mahāvīrā, Mahāvejjā, Mahābambhaṇā, Mahākaiṇo, Mahāseṇavaiṇo, Mahāpurohiyā, Vāravilasiṅho and authorities on different subjects of learning of which the list is given. At 17.24 there is a description of festivities; and at 18.26-8 there is a reference to cast fabrics and coins. At 20.28 there is a reference to *āvāṇaya-bhūmi* and again to *bhoyaṇatthāṇa-maṃḍava* and *atthāṇa-maṃḍava*.

An important topic during early medieval times was the education of

princes. We have a detailed description in the *Kādambarī* of the education of Prince Candrāpīḍa. The description presented by Uddyotanasūri is no less important. The prince was sent under an auspicious star to his *vijā-ghara* (21.14). The prince spent twelve years in receiving instructions from his Teachers. The author has given a list of 72 Kalās (*kalā-kalāve*, 22.1-10).

At page 23.22 f. there is an enumeration of 18 kinds of horses, e.g., 1) Mālā, 2) Hāyānā, 3) Kalayā, 4) Khasā, 5) Kakkasā, 6) Ṭaṃkā, 7) Ṭaṃkaṇā, 8) Sārīrā, 9) Sahajānā, 10) Hūnā, 11) Śeṃdhavā, 12) Cittacalā, 13) Caṃcalā, 14) Pārā, 15) Pārāvayā, 16) Hamsā, 17) Hamsagamaṇā, and 18) Vatthavvayā. Further, there is a very important reference of three kinds of horses named Vollāha, Kayāha and Serāha. These were Arabic names of horses introduced by Arab Horse-Traders. The first mention of Vollāha is found in the *Samarāteccakāhā* of Haribhadrasūri in the beginning of the 8th century A.D. The Arab traders entered into very good relations with the Rāshtrakūṭa rulers who depended on them for the supply of the horses. Gradually the names of Indian horses as given by Bāṇa and Daṇḍin were taken from the market terminology, and they were replaced by Arabic names until the author of *Mānasollāsa* and Hemacandra in his *Abhidhāna-cintāmaṇi* completely left out the Indian names and replaced them by the Arabic terms. Hemacandra was so ignorant of their origin that he considered them of Sanskrit origin and has treated them in his Sanskrit commentary (See my article: Indian Names of Hoses [?]).

Page 33, § 70: The Puspakaraṇḍaka Udyāna at Kosambi is elaborately described as of a Varnaka type. Page 35, § 74: it is an important passage describing an assembly of followers of the different religious schools discussing from the point of views of sorrow, although the names of those schools are not mentioned: only their several views are given. In this context a list of hells is also given.

On page 55.11 f., there is a description of poor home (*aṇāha-maṇḍava*) in the city of Mathurā. In its population there was a sprinkling of disabled persons: leprosy (*koḍḍhīe*), suffering from leucoderma (*valakkha*), tuberculosis (*khayae*), extreme poor (*dīna*), extreme helpless (*duggaya*), blind (*aṃdhala*), lame (*paṃgula*), slothful (*maṃdula*), hump-backed (*maḍaha*), short in stature (*vāmana*), clipped or cut-nose (*chiṇṇa-nāsaya*), clipped-ear (*toḍiya-kaṇṇa*), cut-lips (*chinnoṭṭha*), scorched (*taḍiya*, better *taṇuva*), a parasite (*kappaḍiya*) and several classes of mendicants. The invaders of the orphan home exchange their views as to which sin may be washed at which holy place. Some one said that the sin of leprosy could be washed out at Vārāṇasī. Another said that it could be done better at the Sun temple of Mūlasthāna (mod. Multan). Another one said that six months' stay at Mahākāla would wipe this sin. Another said even long accumulated sin could be washed at Akṣaya-vaṭa of Prayāga. Some said that even the most horrible sin of killing one's father and mother could be cleaned at Gaṅgāsampgama, i.e., at the holy confluence of Ganges with the sea and paying homage to the deity Bhairava Bhaṭṭāraka there.

Page 56.27: There is a description of the holy city of [Vārāṇasī, in the territory of] Kashi where, among other subjects, there was provision of the teaching of *Arthaśāstra* of Kauṭilya (*Cāṇakka-satthaim*). Uddyotanasūri does

not mention by name any other text except the treatise of Cāṇakya which shows that the *Arthaśāstra* of Kauṭilya was existing and formed an important subject of study by young men at the educational centre at Varanasi.

Page 57.13-15: There is an expression of views about the relative importance of Trivarga consisting of Dharma, Artha and Kāma in which emphasis is laid on Artha, according to individual precipitation, adding that wealth should be earned even by crooked means. It was a topic on which the political thinkers usually express their opinions.

Page 57.27: There is a vivid description of a commercial prosperity of the city of Pratiṣṭhāna where rich merchants earned plentiful of gold and jewels.

Page 58.32: There is a reference to *racchā-caiikka* or Police posts which were like defence citadels garrisoned by soldiers and were a common feature of medieval administration ṭhāṇe. These were also known as *gulma-sthāna*, the garrisoning contingent of the government, in Gupta administration and found in *Mrcchakaṭika*. In the medieval period, the *rakṣā-cātuṣkika* had come into existence and is recorded in the inscription of Vastupāla and Tejapāla (*Tejāpāla-praśasti*, about 1225 A.D.). According to Malika Muhammad Jāyasi, Allauddin also continued this practice of establishing defence posts (*ṭhāṇe*) along the path of his marching army which suggested the means of his occupations. Abul Fasal in the *Ain Akbari* also refers to this practice in the time of Akbar (*Ain Akbari*, BLOCHMAN'S Trans., Vol. I, p. 369, foot-note). The words *ṭhāṇe* and *chauki* are still current terms in Hindi languages, sometimes used together as an instance of poly-glottism showing that the origin of the word *sthāna*, which is also used by Kauṭilya, proceeded by *cātuṣka* to denote this meaning.

Page 59.4: There is a reference to a *gujjara-pahiya*, that is, a traveller of the Gujjara clan which seems to be one of the earliest references to the Gūrjara settled down in the region of south Rajasthan and Gujarat.

Page 59.5: This is a Dvipadī: a new metre is availed in Prakṛit in which the first and the second line agree in *tukānta*; and each line consists of 24 moras with a *yati* at 13 and 11 moras which correspond exactly Dohā-chanda of Apabhraṃśa and Hindi languages.

Page 62.5: There is a reference of Pallī, which was a forest settlement, and to its śabara chief, the description being partly modelled after Bāṇa's *Harṣacarita*.

Page 63. § 124: The author has given specimen of spoken dialects as used by the village people. In line 22 there is a reference of Kāpālika sect as a means to get rid of sins. The details of this religious practice are not given; but it appears to be quite familiar. It implies the assumption of Śaiva practice of eastern character and roaming about the country visiting great teachers and centres of pilgrimage. There are references to Kāpālika mendicants in contemporary literature. In line 24 there is a reference to Jyeṣṭha Mahā-mahattara who was placed in charge of all the Drangas, or defence posts, in that area. The word is very often used in the *Rājataranṅinī* of Kalhaṇa to denote an institution which was common in the North-west. Its mention by Uddyotanasūri is significant as showing its extension to Rajasthan area.

Page 64. § 127: There is a description of the capital city of Taksila which

seems to have been resounding with its fame during the 8th century, about 150 years after the visit of Yuan Chuang who found it in flourishing condition. The *Kuvalayamālā* describes Taksila with its deep mote (*parikhā*) and high city-walls and as a centre of Jainism where the Samavasaraṇa of the first Tīrthamkara was being held.

Page 65.13 f.: This is a brilliant description of a Sārthavāha taking his caravan, or a trading expedition, from Taksila to Sūrpāraka which was the biggest sea-port. Here there are two motifs well-known from Gupta time, firstly, relating to the ardent desire (11.5 f.) of a young son of a rich merchant to earn wealth by his own diligence. His father at first dissuades him from undertaking the journey saying that there was wealth enough in his house to last for several generations, but, in the end, allows the young man to travel to foreign country for earning wealth. The second motif is the description of the caravan consisting of an army of horses and wheeled vehicles for transport of merchandisc. In Sūrpāraka he sold away the excellent horses of the northern breed which he had brought with him and earned large profits thereby. At Sūrpāraka there was the merchant Bhaddasēṭhi whose wealth lasted for several generations, and there was also a guild of local merchants. It was their custom to hold a reception in honour of merchants from outside and to learn from them the country of their origin, the destination, field of trade, the nature, value and volume of commodity in which he is interested and all such matters relating to his business. It was the ancient and traditional custom of the great emporium city of Sūrpāraka which was also a flourishing sea-port for oceanic commerce with the western world. He was offered essence, betel leaf and perfume as a mark of honour.

An interesting record is preserved here (65.27 f.) of the conference of the merchants relating to the conditions of their trade. The topic was the countries visited and the goods brought on return journey. One said: 'I went to Kosala with a troop of horses. The king of the country gave one she-elephant-calf equal in value to my horses.' Another said: 'I went to Uttarāpatha with a load of betel nuts, and I bought horses out of the earned money profits.' Another said: 'I went with pearls to the eastern country (probably Assam) and brought fly-whisks.' Another said: 'I went to Dvārāvātī and brought conchshells from there.' Another said: 'I went to the coast of Barabarcum (a region along the sea-coast of Sindh) taking fabrics with me and brought superior pearls (probably of Persian gulf) and ivory (of African origin).' Another said: 'I went to Suvarṇa-dvīpa (Sumatra) taking flowers of the Palāśa tree (*Butea frondosa*) and brought gold from there (contemporary with the Śailendra emperor of Sumatra and Java).' Another said: 'I went to China (Indo-China) and Mahācīna (great Chinese mainland) taking buffaloes and the naval deer and brought from there two kinds of fabrics named *gaṅgāpaṭṭa* and *netrapaṭṭa*. This information is important; and Gaṅgāpaṭṭa seems to have been a special kind of silk manufactured for export to India which was here famous under the name of *cīnāśśuka*. It seems to have been white silk known in India as *gamgājul*. The other fabric known as *Netrapaṭṭa* is a colour-silk mentioned for the first time in the *Raghuvamśa* of Kālidāsa (7.39). Bāna mentions Netra about 150 years

before Uddyotanasūri, and it appears that Netra was a special kind of figured and coloured silk which according to Śaṅkara was synonymous with *pr̥ṅga*. It is new information that figured Chinese silk was given the new trade name of Netra in India (See *Harṣacarita: A Cultural Commentary* [in Hindi], pp. 78-9 and 149). Somadevasūri (959 A.D.) refers to Netra as a superior silken fabric that was in use in the Rāshtrakūṭa empire. The *Varṇaratnākara* of Jyotirīśvara Ṭhakkura (about 1400 A.D.) mentions two kinds of Netra cloth mostly according to their different colours. Jāyasī (circa 1528 A.D.) mentions Neta as a superior silken fabric used in the royal houses. Another said: 'I went to Mahilārājya, the kingdom of women, taking men with me and brought gold in exchange.' Mahilārājya was a name applied to several kingdoms; but this was probably the state of Kerala in South India ruled by amazon chiefs. Another said: 'I went to Ratnadvīpa with leaves of the Nimba tree and brought gems from there.' The above is a graphic cross section from the commercial life of India during the 8th century drawing a picture of trade from China to Barabarcum and from Taksila to Sumatra within which brisk commerce was maintained and valuable goods were exchanged by international merchants.

Page 66.28: *sijjhaū jattā* is a Prakrit rendering of the Sanskrit *siddha-yātrā* that was applied to sea-journey including going and safe return. This had become a technical phrase in medieval literature.

Page 67.1-3: Details of preparation for sea-voyage are given which include the following items relating to preparatory ritual and the equipment of the ship: i) arrangement of boats or ships (*jānavattāim*); ii) loading of merchandise (*bhaṇḍāim*); iii) bringing together other sailors (*nijjāmayā*); iv) calculation of the duration of the journey both outward and inward (*gañijjāe diyahaṇ*); v) fixation of the date and time of departure (*laggaṇ*); vi) observation of portends whether favourable or vice versa (*nirūvijjanti nimittāim*); vii) making announcements about the journey (*kṛtaṇti avasūto*); viii) prayers to proper deities (*sumarijjanṭi iṭṭhadevae*); ix) feeding the Brahmins (*bhūmjāvijjanṭi bambhaṇe*); x) paying respects to select persons (*pūijjanṭi viṣiṭṭhayaṇe*); xi) worshipping of deities (*accijjanṭi devae*); xii) arrangement of sails (*sajijjanṭi seyavaḍe*); xiii) raising of the mast (*ubbhijjanṭi kūvākhaṇbhae*); xiv) fitting the furniture for sitting and sleeping (*sayane*); xv) collecting loads of timber for plank and fuel (*kaṭṭhasamcae*); and xvi) filling the containers with fresh sweet water (*jala-bhāyane*).

When the ship was to take off auspicious musical instruments were sounded, conch-shells were blown, auspicious songs were sung, Brahmins muttered the *āstsā*; and thus in the sound of invocation and *jaya jaya* the ship took off its voyage, the sails were unfurled, the ropes and riggings were pulled up, the oars began to be operated, the helmsman took observations, the ship fell into its course, favourable winds began to blow: thus the ship started its journey being tossed on the high sea waves.

The ship reached to its destination. It touched the landing, and the merchant got on the coast. It was then the custom to pay a visit to the king by making suitable presents, while obtaining from him his consent or tacit charter to trade in his territory. They paid all the customs, charges and taxes (*ditṭho rāyā kao pasāo*). In the trade of precious stones and gems, it was customary not

to utter the value loudly by word of mouth but through a piece of cloth or a scarf on the jewels and pearls to be sold and then the buyer and seller put their hands under the cloth, both of them negotiating by means of some signs conveyed through the fingers of the hands (*diṅṅā hattha-saṅṅā*). It is also stated that after taking other goods in exchange and before leaving the place the foreign merchant makes some charitable gifts to the local religious teachers and establishments (*diṅṅaṃ dāṅṅaṃ*).

On the return journey the greedy merchant pushed his friend in the mid-ocean and raised a false cry of his having slipped into the sea. The pious merchant after struggling for some time against the waves sank under the water and lost his life. He however became a Vyantaradeva who, in order to revenge himself against the mischief-making merchant, caused the storm leading to shipwreck. This had become a literary motif as appears from Jāyasī (1527 A.D.) describing a similar situation of a storm and shipwreck brought about by a Rākṣasa when Ratnasena was returning from Singhala (*Padmāvata*, dohās 389-90, p. 68.12). A vivid description of the storm is given consisting of rushing or gathering of clouds, dashing of waves, splashing of sea-monsters, etc. As a result the ship was tossed from side to side, the masts were broken, etc. In such a plight the men on the ship uttered prayers to their respective gods of motley pantheon, e. g. reciting a stotra to Nārāyaṇa, promising an annual sacrifice or offering to Caṇḍikā, a holy pilgrimage to Śiva and prayers to Mātṛkas, Sūrya, Viānyaka, Skanda, Yakṣa (probably Kubera), Revanta (the son of Sūrya), Buddha and others. Others vowed to feed Brāhmaṇas on their return. The ship was split into splinters and completely lost into vicious sea, the goods under water, and the sailors all died.

Page 69.18: A strange reference is found to the capture of the floating merchant by some people on Tārādvīpa and preparing from his blood and flesh an ingredient considered essential in making of gold. This ingredient was known as *momāi* in Muslim time and was highly praised by Unani physicians.

The motif of the Bhārumṅa bird darting from the sky and catching hold of and carrying a human victim to another place otherwise difficult of access was well-known in medieval time story-literature and occurs in the *Bṛhatkathāślokaśaṅgraha* of Budhasvāmi, ascribed to Gupta period.

Page 71.1-8: There is a mention of four major languages, namely, Sanskrit, Prākṛit, Apabhraṁśa and Paisācī; and during the 8th century, vast body of Apabhraṁśa literature appears to have been already produced. The Paisācī language seems to have been represented by the *Bṛhatkathā* which had survived in its original form upto the time of Uddyotanasūri. This appears to be very probable since the original Paisācī *Bṛhatkathā* was known to Kṣemendra who based his Sanskrit version on it.

Page 77.16-28; There is a reference to Madana Mahotsava on the *madana-trayodaśī* day in the *bāhyodyāna* where there was a temple at which the festival was held.

Page 80.17: There is a reference to Cāraṇa Śramaṇa who moved alone in the air from place to place, whereas the other kind of teacher was *gaccha-pariggāhi* who took his whole Gaṇḍa or Gaṇa with him while on the move. In

line 18 there is a reference to the holy mountain Śatruṃjaya which seems to have become a famous religious centre before 779 A.D. when Uddyotanasūri was writing.

Page 82.30: Here is a list of religious establishments of different denominations as Mantra-jāpa-maṇḍapa, Brāhmaṇa-śālā, Rudra-bhavana, Dhārmika-maṭha, Home of Kāpālikas, Holy platforms of Yakṣas, Nāgas etc., Brahmanical songs were sung in *āvasati*, Jinagrha, Buddha-vihāra or Buddhist monasteries, Shrine of goddess Koṭṭavī, Temple of six-headed god Kārttikeya and temple of other deities. In this list mention of Koṭṭajjā-ghara is most important as Koṭṭavai was the most ancient goddess of Tamil land whose worship is spread towards many centres in North India upto the Himālayas where, at Koṭṭal Garh, in Almore District, there was a shrine dedicated to her. She is mentioned in Bāṇa's *Harṣacarita* as a nude woman. According to the *Vāmana-purāṇa*, Koṭṭavai was the name of ancient Goddess at Hingulas in Baluchistan who was later on renamed by Scythians as Nani and by the Hindus Carcikā during the Gupta period. It is gratifying to note that Uddyotanasūri refers to the shrine of Koṭṭavī [Koṭṭajjā]. In the *Deś'nāmamālā* (12th century) Koṭṭā is given as the name of Pārvatī (2.35) which seems to have been due to a later religious synthesis of Goddess' name.

Page 83.3-9: Here is the description of the house or the sleeping chambers of young ladies which were beautified for the reception of their husbands. The select items in this list are as follows: cleansing the dust from the painted walls *citra-śālikā* (*papphoḍesu citta-bhittō*); dropping pieces of Karpūra in *madirā*; arranging pendant garlands in the houses; painting scroll-designs on the floor (*koṭṭime pattalayāo*); arranging of flower-beds; burning of incense pots; placing the pet birds in the cages (*jamta-sāinae*); prepare clusters of *nāgavallī* leaves in their cases; filling camphor sticks in boxes (*kappūra-phadā-sumuggae*); placing of Kakkola globules; spreading of coverlets and seats in the *jāla-gavākṣa* (air-l windows); putting on the *śrīṅgāṭaka* and *valakkhala* necklaces and round earrings ornaments; lighting of lamps; collecting wine on the drinking tables; dressing the hair and pouring the jugs; handing over the drinking cups; and arranging of eatables by the side of the beds.

Page 87.14: There is a reference to Khaḍga-vidyādhara, the other classes being Mālā-vidyādharas wearing garlands, and Gulikā-vidyādharas, wearing necklaces of beads as depicted in an Ajanta painting.

Page 87.20-28: Here is a vivid description of the intellectual and spiritual life in the Āśrama of a Jaina Muni, somewhat similar to that in the hermitage of Divākara Mitra described by Bāṇa in the *Harṣacarita* where scholars studied, devoted and held controversies, disputations and exchange of views on several points of religion and philosophy. A similar atmosphere is envisaged by Uddyotanasūri writing a century and a half after Bāṇa. He gives a list of twentyone methods of study and discussions and approaches to the tenets of religion and philosophy, e.g., self-study, teaching, reflecting, resolving doubts, exposition by those who had grasped the meaning, listening to the texts after reciting them, composing new poems or Stotras, practising meditations and attending to the service of teachers, learning of rules of Vinaya, observing of

Triratna in the form of *daršana*, *jñāna* and *cāritra*, extolling the knowledge of the Tīrthakaras and their Gaṇadharas, interrogating about points of doubts about the scriptures, practising the art of disputation, developing points of controversies in matters relating to Dharma and Adharma, deliberating about Bondage and Salvation of souls, pursuing the stages of Śukladhyāna and Dharmadhyāna, condemning the evils of egoism, pride and anger and greed, and speaking against the suffering of the world.

Page 88.32: Here is a reference to Kuṇḍagadvīpa to which had floated three merchants after experiencing shipwreck on return journey from Ratnadvīpa, Suvarṇadvīpa and Laṅkāpurī. It is stated that those merchants mounted a lofty tree and brandished remains of the wrecked boat to attract the attention of the passing ship. It happened that certain merchants noticed their sign and despatched the sailors in a small *doṃ* to take them.

Page 92.24-31: A Devī-vimāna is described as being decorated with rubies, pearls-pendants and festoons, rows of bells (*kinḱiṇī-mālā*) attached to banners (*dhvaja-paṭa*), rows of *vaijayantī* flags fixed on the top, lotus-medallions formed by the inset work of rubies (*maṇi-pomarāya-ghaḍiyam*), figures of the lotus-pond and thus giving appearance of Padma-vimāna. Such was the external appearance of Vimāna but in its middle portion or inside (*vimāna-majjha*) there were living apartments with rooms or retiring chambers beautified all-round with pearl-festoons (*mauktika-jālu-mālā*) furnished with a bed spread (*sayana*) of chalcodony and blue stone, foot-stool of emerald, placed on a floor of precious stones and furnished above with a *devāṅga* cloth and upper canopy like *devadūṣya* cloth.

Page 93.17-8: There is a list of eight auspicious girls holding respectively sprouted water-jars, fan-palm, fly-whisk, parasol, mirror, *mṛdaṅga*, harp, drum and cloth and ornaments. These were regarded as eight celestial nymphs of Indra's heaven and frequently referred in literature as *aṣṭakanyā* or *subhā-kanyā*. They are mentioned as forming part of the articles collected for Rāma's coronation (*Ayodhyā-kāṇḍa* 15/8) and that of Sugrīva where their number became sixteen. King Yudhiṣṭhira looked at these auspicious maidens as amongst the objects seen by him every morning (*śvalaṃkṛtāḥ śubhakanyāḥ*, Droṇa-parvan 58/20). These were regarded as auspicious to be seen before starting on a journey (*prāyātrika-maṅgala-dravya* 2/28). It is stated in the Vālmīki *Rāmāyaṇa* (Sundara-kāṇḍa 18/11-4) that these eight auspicious girls moved in the train of Rāvaṇa holding respectively: i) a golden lamp; ii) fly-whisk; iii) fan-palm; iv) golden water-pot; v) sword; vi) rolled-up seat; vii) platter of gems; viii) parasol with golden star. These were depicted on the railing pillars at Mathura during the Kushan period some of which were obtained from the Jaina Kankali Tīla and others from Buddhist Stūpa, they being accepted in both religions as auspicious. The list of eight auspicious girls also occurs in the *Lalitavistara* (VII, p. 71) where their names are: i) Pūrṇakumbha-kanyā; ii) Mayūrahastakanyā; iii) Tālavṛntaka-kanyā; iv) Gandhodaka-bhṛṅgāra-kanyā; v) Vicitra-pāṭalaka-kanyā; vi) Pralambaka-mālā-kanyā; vii) Ratnabhadra-lampkāra-kanyā; and viii) Bhadrāsana-kanyā. These were also known as the eight women of Indra's court (*aṣṭau yoṣitaḥ* or *aṣṭau apsarasah*).

Page 96.27-33 and p. 97.1-24: Here is a description of Samavasaraṇa

consisting of enclosures, gateways, beautified by figures of Śālabhañjikā women and in the centre of all was placed on a high terrain the throne of the Tīrthakara furnished with three parasols, fly-whisks, a rain of heavenly flowers, an Aśoka tree and halo (*bhāmaṇḍala*).

Page 103.15: Here is a reference of the Kaumudī Mahotsava celebrated in the city of Campā on the Śaratpaurṇimā day (line 32). It was attended by great festivities of music, dance and drama. In the city-square a Naṭa gave demonstration of his dance. The Naṭa is called Bharata-putra, i.e., the follower of Bharata or an adept in *Nāṭya-śāstra*.

Page 103.20: It is said that a Subhāṣita listened got the award of one lakh of money. This is the earliest reference to such a practice and also indicates the high value put on Subhāṣita literature in that age.

Page 104.26: There is a reference again to a sea-voyage undertaken by Sāgaradatta of Campā with his starting from a big sea port of south India named Mahāsamudra-nagarī Jayaśrī with its destination to Yavana-dvīpa. Details about the taking off of the boat are similar to those already given. Sāgaradatta sold the goods in Yavana-dvīpa and purchased from there gems and precious stones and took emerald, pearls, gold and silver as his *pratihāṇḍa* of the value of seven crores. A special official of the ship is named as *pañjarapuruṣa* (106.6), the person who made observation from the high top of the mast. In the time of a storm the ropes and riggings were unfastened, the sails were rolled up, the goods on the ship were consigned to the hull, and the ship was brought to a standstill.

Page 107.34: Here is a reference to *lakkhavaḥ kirāḍa* in which the word *kirāḍa* means a retail merchant who was not regarded much, thus spoken of as *lakṣapati* and not a *koṭipati*. The word is used for the first time in the *Pañcatantra*, and it is still in use in the dialects of western U.P.

Page 112.28-33, also 113.1-26: There is a description of the summer season which is extremely rare both in Sanskrit and Prākṛit literature, the only other instance known to me is in the *Hurṣacarita* of Bāṇa.

Page 113.27 f.: There is a description of Vindhyāṭavī. The other comparable examples being that of Bāṇa in the *Kādambarī* and that of Bhavabhūti in the *Uttararāmacarita*, the latter having been written about fifty years before Uddyotanasūri.

Page 119.3-4: There is a reference to colossal image of Tīrthakara made of white marble (*muttāśela-viñimmiyā*, see also p. 115.3-4). A similar big image was made by the Yakṣa for himself on the crown of which he depicted a miniature figure of Tīrthakara (*ṇivesio esa maūlte bhagavaṃ jñayamaṇḍo*) (120.16). This is important as showing the use of white marble for making Tīrthakara images during the 8th century, a practice continued later throughout the medieval period.

Page 124.27-30: There is a short inset of Ujjayānī with its rich market place, city gates, rampart and moat. There are also references to some famous cities as Bhṛgukaccha, Nandipura (mod. Nāndeḍa), Padmanagara (mod. Paunāra), see pp. 125.29-30, 126.1.

Page 128.6: There is a reference to *raṭnamañ mahāpratimā*. By the time

of Uddyotanasūri the distinctive signs (*lamchaṇa-lamchiya*) of Tirthakaras (line 11) had come into existence. They did not exist on the image of the Kushan period but appear to have been introduced in the religion and art of the Gupta period.

Page 128.17-8: There is a reference to a Śabara and his wife who knew the *deśi-bhāsā*, probably a reference to the dialect of the Śabarās. There is also a reference to Patra-śabarās or Paṇa-śabarās who were foresters living in much greater wilderness.

Page 132.1-3: The special cult-practices and beliefs in Mantras amongst the tribes of Pulindas, Kāpālikas, Mātaṅgas, Rākṣasas, Vānaras on hilltops and forests formed part of the Śabaravidyā. This was a cult involving occult practices like the muttering of śabara Mantras and uttering the same through the ear (133.5). It appears that during the 8th century, in the time of Uddyotanasūri, Jaina occult religion and mysticism brought into close touch such practices as Śabaravidyā of which Vidyādharma godlings were considered medium of transmission (133.9-10). The shrine of Ṛṣabhanātha became a centre for performance of *sādhana* and for the perfection of Vidyās.

Page 134.32-33 f.: There is a description of a caravan with a large number of camels, bullocks, horses and donkeys. It had come from Vindhyaपुरी and was going to Kāñcīपुरी.

Page 135.6: There is a reference to Vijayā Mahāpurī which was situated on the sea shore and the same as Nagarjuna Kunda, the famous capital of the Ikshvāku kings as stated in their inscriptions. It seems to be a historical fact that the monument of Vijayāपुरी stood intact and the place enjoyed wide celebrity. The leader of the caravan was one Vaiśramaṇadatta. There follows (lines 27 f.) a description of the attack on the Sārtha and its plunder by wild Bhillas.

Page 150.17 f. & 151.1-5: There is described an educational institution (*mahamtaṃ madham*) which included students from Lāṭa, Karṇāṭaka, Mālava, Kaṇṇujja, Godāvarī (Nasik), Mahārāṣṭra, Saurāṣṭra, Śrīkaṇṭha (Thanesvar) and Sindha. The courses of study comprised Vyākaraṇa, Buddhism, Sāṃkhya, Nyāya, Anekānta or Jaina and Lokāyata or Cārvāka philosophies. At another place (151.6-11) the prince came across persons who cultivated the seventytwo arts and sixtyfour sciences, such as, Nimitta, Mantra, Yoga, Añjana, Black magic, Dhātuvāda, Yakṣiṇīsiddhi, Military Science, Yogamālā, Yantramālā, Jyotiṣa, Rasabandha, Rasāyana, Metre, Vṛtti-nirukta, Patraccheda etc. Further (12 f.) there is a caricature of the fattened Vedic students (*dālivaṣṭā caṣṭā*) committing to memory the Vedic texts, who were of robust, sturdy body with developed muscles, living by rough exercises a care-free life and were of violent dispositions. And they were a set of fools (*vijjā-viṇṇāṇa-nāṇa-viṇaya-virahiyā*) and bereft of upright morals (*para-juvat-damaṣa-maṇā*).

Page 152.24 ff.: Here we have a specimen of eighteen Deśī dialects spoken in: 1) Region of Godāvarī (Nasik), 2) Madhyadeśa, 3) Magadha, 4) Antarvedī (region between Ganges and Jumna), 5) Kīra (Kullu Kangra), 6) Dacca, 7) Sindhu, 8) Maru, 9) Gujarat, 10) Lāṭa, 11) Mālava, 12) Karṇāṭaka, 13) Tāpti, 14) Kosala, 15) Mahārāṣṭra, 16) Āndhra, 17) Khasa, and 18) Pārasa. These different idioms of speech were spoken by the shop-keepers in the market

place of Vijayāpurī which was thus a big cosmopolitan town where merchants from all over the country displayed their goods. This reminds us of Ujjainī where the citizens knew the languages and scripts of many countries as stated by Bāṇa in the *Kādambarī* (*sarva-deśa-bhāṣā-lipijñā*).

Page 157.2: The situation of Vijayāpurī is given as south sea coast (*dāhiṇa-samudda-velā*). Vijayāpurī was actually situated on the bank of Krishna [?] a few miles above the sea coast upto a point the river was navigable to big ships which landed on docks. The distance from Ayodhyā to Vijayāpurī was mapped out in successive stages and covered in one month and three days (*ekkaṃ māsaṃ tinṇi vāsārattassa*) (157.11).

Page 160.13: There is a reference to stencil cutting in which a figure of Rājahāmsī and the name of prince Kuvalayacandra were reproduced. It was one of the seventytwo arts. The prince Kuvalayacandra himself cut a stencil design of a water pond with *hamsa*, *sārasa*, *cakravāka*, *nalinī*, *śatapatra*, *bhramara* and also cut a Gāthā verse on it (169.8).

Page 170.21 f.: Twentyfour items are mentioned in connection with the marriage of Kuvalayamālā, for instance, pounding of grain, arranging the palace, building high pavillion, colouring of the fire altar (*vedī*), decorating the floor of the interior of the palace, white-washing the wall, making ornaments of gold, sowing of barley off-shoots in wide mouthed pots for decorating the Vedī (as mentioned in the *Harṣacarita* on the occasion of Rājyaśrī's marriage), sewing of Kūrpāsaka garments (as sleeveless or half-sleeved for female body), hanging of buntings and flags, making of beautiful fly-whisks and bundles of peacock feathers.

Page 171.1 f.: There is a beautiful description of marriage festivities; and the author has chosen for it a new metre of the Amṛtadhvani type carrying the last part of the foregoing stanza into the first part of the succeeding stanza //18 f.).

Page 173.31 f.: We have here a conventionalised description of sea as it was visible from the top of the Vijayāpurī palace.

Page 175.10: Here is a reference to Jaina Śāsana in which the word Jaina has been used for the teaching of religion of the Tīrthakaras. During the 7th century, in the writings of Bāṇa, the terms Jina, Jinendra, Jinanātha and Jaina were used with reference to Buddha and Buddhism, and the same is the case in the *Amarakośa* and the *Lalitavistara*, etc. It is an open question as to when for the first time the word Jaina was used in its present meaning.

Page 185.21 f.: Here follows a description of two printed scrolls, one illustrating the Jaina conception of Sāmsāracakra and the other of Bhavāntaras. The Sāmsāracakra was also painted by Buddhists on a ceiling at Ajanta. It is stated in *Dīvyāvadāna* that Bhavacakra was painted in the *dvāra-prakoṣṭha* or the entrance of the royal palace. It is little surprising that the different parts of the painting were explained by being pointed out with a long stick. The Sāmsāracakra illustrated the three worlds of hell, human world and the world of gods.

In the portion about the various hells, the beings undergoing sufferings were also painted: The figure of a king riding on a horse and going for hunting; then the various animals trembling for fear of impending death; then

a crowd of people making noise to bring the animals together, i.e., engaged in what is now known as *hānkā*; then a way-farer captured by the robbers and subjected to various tortures, torments, splitting, hanging, scorching etc. Then, in another portion, were painted the agriculturists engaged in ploughing their field with plough, bullocks with pierced nostrils and with ropes tied round their necks, having ploughs on their necks, and bleeding owing to their having been pricked with sharp pointed whips (*totta*); farmers engaged in tearing the walls of earth and becoming sinful thereby; other house-holders engaged in field operations and undergoing much suffering for their sons and wives; farmers harvesting ripe crops and collecting heaps of pulse and paddy and crushing them with bullocks tied to the middle of the post; people suffering from many kinds of diseases like fever, pain and burning, and lying on their cots and meeting their deaths, to gather their mourning servants, wives and friends; coffins (*śava-śayana*) being borne by their relatives and the body being cremated on the funeral pyres of wood and grass; bemoaning relatives seated round and setting fire to it; the devoted wife crying and weeping for her departed lover, the old father sitting nearby with tears flowing from eyes and his mother becoming unconscious in a swoon; visit of dear ones in condolences; all the dear ones and relatives going to the water tank and performing the obsequies; a young couple engaged in at-random talk and the young women scratching the earth with the toe and smiling; a young man embracing with deep affection his young wife; a number of congruous poses between the male and the female; birth ceremony attended by auspicious rites and music; parties of dancing and singing men and women taking part in birth celebrations; wrestlers with stout bodies giving demonstration of their art; persons proud of their beauties bearing perfumed ornaments; persons puffed with pride of their high families; persons in the grip of greed; persons although ignorant feigning knowledge and holding scriptures in their hands; persons shooting animals with bow and arrow; a person holding a naked sword and showing feats of swordsmanship; parrots and magpies put in cages for amusement; a pregnant woman thinking of the birth of a son or daughter and experiencing *dohada* and labour pains; birth of a son accompanied by female festivities; a young boy amusing himself with the fight of cocks, male parrots, rams; a young man enjoying the company of young girls and maidens; an old man surrounded by his family; a beggar asking for food; a mendicant clothed in tattered garments; a recluse sitting on a palankeen and invited by the king; a soldier fighting with weapons on the battle-field; a king seated on his throne and surrounded by his feudatories and feeding on five mouthfuls of food offered in a leafy cup by a woman; a man entering the sea to save some drowning relation; a man stealing others' money; a fisherman catching a haul of fish with his net; traders engaged in false dealings and not realising the sinful nature of their actions; persons renouncing the world in a state of detachment: these were some of the topics depicting scenes of human life which were painted on the scroll.

Then follows a description in 19 verses of scenes of bird and animal life depicted in the painting, e.g., fight between lion and elephant (as depicted in the Kailāsa temple at Ellora); fight between a tiger and a wild bull, and killing of a

tiger with bull horns; fight between wild buffaloes; fighting antelopes; a serpent being swallowed by a large monster; large fish swallowing smaller fish; crocodiles swallowing their own species; wounded beasts attacking the other wounded ones; peacock swallowing a serpent; a number of animals making a composite form, one upon another: spider caught in the web of another spider, the latter catching an insect pursued by a lizard and the latter caught by a black bird (*sāmā*) which flying in the sky with its feed was caught by a bird of prey, and the latter falling to the ground was caught by a wild cat which in turn was attacked by a wild boar, the latter was being attacked by leopard, and the leopard was attacked by a tiger, the latter instantaneously by a lion and the lion by a wild Śarabha (stronger than a lion and said to have eight feet). The animals, reptiles, insects and birds described as locked in mutual engagements create a very strange atmosphere of their buoyant life and activities; and Uddyotanasūri deserves credit for creating such a motif in a painted scroll in the 8th century A.D. Then follows a description of the various hells depicted in the painting on cloth (p. 189.18-9). There is given also a description of the Svargaloka or the heavenly abode of Devī, Devakumāra and Indra seated in the Āsthāna or Saudharmasabhā (p. 189.32-3, p. 190.1-19).

Pages 190 ff.: Here we have a description of the second Citraṭa. It was a painting depicting the city of Campā with its people, houses, citizens, beautified with bejewelled ornaments, market places, its rich merchant and his wife and detailed account of one's *bhavāntara* or past life.

Page 191.28-32: Here is a reference to various Siddhis practised in medieval times, for example, Dhātuvāda, Añjana-siddhi, Bila-praveśa, Mantra-siddhi, Devatā Ārādhana. The Añjanasiddhi conferred the occult power of seeing treasures (*mahānidhāna*). We get some details about Dhātuvāda (p. 195), i.e., the art of making artificial gold, being practised in a secluded part of the Vindhya forest. It is said that the red colour of flames of the fire indicated the making of copper, yellow of gold, white of silver, black of iron and colourless of bronze. Others thought that its true technique was an unknown secret. If the fire is of lower heat, lead was produced, but if the heat became excessive, then granular gold (*phuṭṭaṇaṃ kaṇayaṇi*) was manufactured. If the fire was of moderate heat, the metallic contents of the crucible (*mūsā*) just drained in liquid form. If the flame was greasy, the contents would turn black. After putting the requisite content in the crucible, some kind of herbal powder (*cuṇṇa-joga*) was added. It is said that the assembled Dhātuvādins or alchemists (*kemiyāgāra*) were failing in their attempt. Prince Kunalayacandra tried his own knowledge and succeeded in the making of gold. It appears that one of the epithets of the Dhātuvādins was Narendra, meaning a master of charms or antidotes. The word is also used in this sense in classical Sanskrit literature. Dhātuvāda is also called Narendra-kalā (*narīṇḍa-kalā*, 197.16).

Page 199: Here is described Yuvarāja-abhiṣeka-mahotsava when the city of Ayodhyā put on gala appearance by means of beautifying streets, sprinkling of scented waters on its roads, hanging of flower-garlands, putting up golden gates, adorning the palace, decorating the floor in front of the entrances, making paintings on the walls of the public audience (*cittijjāṃṣi rāya-sabhāo*), making

offerings on the cross roads, beginning dramatic performances, hoisting of the lion banners (*siṅghavaḍaḍe*), installing canopies (*caṁḍoyave*), cloth pieces were being torn in proper pieces *pāṭi* for being wrapped round the post, pendants like the Kaṭisūtra ornaments were hung from the ceilings of doorways and walls of the houses, the great jewels were being taken out and put on show in the treasury, the pearls-strings were hung as festoons, so also were hung the flower-pendants. In the Āsthānamaṇḍapa was placed a big royal throne which was occupied by prince regent Kuvalayacandra and decked with golden pitchers studded with many kinds of jewels and covered with golden lotuses (*kaṇaya-pāuma-ppihāṇāim*).

Page 201.26: There is a reference to Kanakaśilā engraved with the doctrines of a Dharma which was offered to the king by the Kuladevatā of the Ikśvākus.

Page 203.20 f.: There is a detailed description of about 60 doctrines of different religious sects and schools of philosophy that had developed before the time of Uddyotanasūri, for example, Agnihotra, Gomedha, Bhṛgupatana, Guggula-jvalana, a Pāśupata sect, Paṁḍara Bhikkhu, an Ājīvaka sect (also mentioned in the *Pañcatantra*), abstaining from all kinds of dairy products like milk, curds and clarified butter, Sāṁkhya who believed in the twentyfive categories including Īśvara known as Pañcaviṁśati Sāṁkhya in the *Lingapurāṇa* and *Matsyapurāṇa*, Leśyādharma (blue, yellow and white), living on wild fruits and putting on bark garments like the Ṛsis of old. This list of different sects of Uddyotanasūri's may be compared with the lists given by Bāṇa in the *Harṣacarita* (Books 5, 8).

Page 217.11: Here is a reference to the city of Kākandī which was a pair word with Mākandī.

Page 233.7: There is a mention of a young painter bringing a cloth-painting on which was depicted the portrait of the daughter of the king of Ujjayinī (*paṭṭe lihiyā citta-puttaliyā*). The painting was marked with the purity of lines, richness of colours, according to different compositions, beautiful stripling or seedling to show the effect of surroundings or high and low surfaces and right measurements and representation of different lines of painting like *sādṛśya*. In the *Citrasūtra*, *rekhā*, *varṇa*, *vartanā* and *bhūṣaṇa* are mentioned as four qualities of a good painting (*rekhāṁ prasaṁsānty ācāryā vartanāṁ ca vicakṣaṇāḥstriyo bhūṣaṇam icchanti varnādhyam itare janāḥ!*). A motif of a princess of a Citrapaṭa was popular in medieval literature and also found in the *Tilakamañjarī*.

Page 247.27 f.: Uddyotanasūri has introduced the Mahāmāṁsa motif and created an atmosphere of the Kāpālika Dharma. That was an age in which it was predominant from Bengal to Rajasthan as also painted in the works of Bhavabhūti. Uddyotanasūri gives his comments from the Jaina point of view that the Vetāla and Piśāca as Vyantara classes of Devas did not eat flesh and blood but enjoyed it like playful children. This can hardly be said to be satisfactory, and it would have been better if the author had refrained from depicting such hedious picture in his story at all.

Page 249.19: There is a reference to mineral colours used in painting and made from the powder of stones of different colours. Such mineral colours

were used in the wall paintings of Ajanta and also at Ellora during the 8th century. Perhaps Uddyotanasūri was working on facts as had reached his ears. There actually was in the erstwhile state of Shakti in Madhyapradesh a place named Ṛṣabhapura which is mentioned in the Āraṇyakaparvan as a place of pilgrimage and visited by many persons to which the Pāṇḍavas also went with their teacher. It is probable that the place was notorious for its Kāpālika practices.

Page 251.24: Here is a motif of a magical sword being exposed from inside the earth as in the case of Puṣpabhūti in the *Harṣacarita*.

Page 256.31-2 ff.: Here is a mixed list of 25 gods and godlings of all religions. These were worshipped and propitiated to obtain favours. The list includes Goviṃḍa (Nārāyaṇa), Khaṃḍa (Skanda), Rudra, Vyantaradevas, Gaṇādhipa (Gaṇeśa), Durgā, Yakṣa, Rākṣasa, Kimpuruṣa, Gandharva, Mahoraga, Candra (moon), Tāraka (stars), Uḍu, Graha, Āditya (sun), Nāga, Udadhi, Suparṇa, Agni, Vidyut and Indra.

Page 261.7-8: Here is a reference of various processes of heating and firing of base gold to convert it into gold of the highest purity called *jaccu-suvarṇa*, the same as *ṣoḍaśa suvarṇa* of Hindu period.

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PREFACE

To the Edition of the Sanskrit Text

The text of the *Kuvalayamālā-kathā* of Ratnaprabha-sūri is based on the following material:

C-This stands for the printed edition of the *Kuvalayamālā-kathā* edited by Śrīmac *Chaturavijayamuni*, published by Śrī Jaina Ātmānanda Sabhā, Bhavanagar, Śrī Ātmānanda Granthamālā, No. 54, and printed at the Nirnayasagar Press, Bombay 1916, Crown pp. 10-250. It is carefully edited; prose and verses are neatly separated and presented; proper nouns are put in black types; and additional punctuation-marks like the comma, dash, sign of interrogation and interjection etc., which are quite helpful in understanding the text, are introduced. Verses are numbered group to group wherever they come. In places where the readings are obviously obscure, fresh ones are proposed in brackets, round or square; and in doing so, the editor claims, the original Prākṛit text is consulted in different contexts. The editor would prefer the name Dṛḍhavarma, though the Mss. indiscriminately write Dṛḍhavarma or Dṛḍhadharma. He suggests that the opening expressions, 'namaḥ Śrī-Hrī-devatāyai etc. to *Om Arham*' belong to Ratnaprabhasūri himself, and that is highly probable.

In preparing this Bhavanagar edition, it is stated that the following three Mss. were used; and now and then important readings from them are noted in the foot-notes. Their readings are also adopted in this edition, and they are indicated as below, their description being taken over from the Preface of C, p. 9.

Ck: It belongs to Paṇṇyāsa Śrīmat *Siddhivijaya*; it contains 29 leaves; and it is written in Saṃvat 1466 [-57=] 1409 A.D.

Ckh: It belongs to Śrīmat *Kantivijaya*; it contains 73 leaves; and it is written in Saṃvat 1961 [-57=] 1904 A.D.

Cg: This was secured through Paṇṇyāsa Śrīmat *Anandasāgara* from the Bhaṇḍāra at Stambhanapurī or Cambay; it contains 42 leaves; and it is written in Saṃvat 1487 [-57=] 1430 A.D. The concluding passage runs thus:

एषं श्लोक ३८१४ परं मया किमपि किमपि स्तोकं कुनविद्वर्णनादिकं मुक्तनरतीति शेषं सर्वैः । संवत् १४८७ वर्षे भाद्रपदमासे कृष्णशुक्ले एकादश्यां त्रिंशो बुधवारं मालवकदेशेऽसौह श्रीगोरीजानराज्ये सीण-उराग्रामे पूज्य-प्रभुमट्टारकपुरन्दरसोमसुन्दरसुरिस्तच्छिष्यपण्डितहर्षमूर्तिगणियोप्यवाचनाच्च कुबलयमाला-चरित्रं श्राद्धपद्येन लिखितमिदम् ।

It is clear that this shows abridgement in descriptions here and there.

P-This is a paper Ms., so kindly lent to me by Muni Śrī *Punyavijaya* (camp Ahmedabad). It is well preserved; only in some corners and in the middle of some folios, it is bored by white ants. It measures

12.5 by 4.25 inches and contains 54 folios written on both sides, the first page being blank. Each page has 16 lines and each line about 78 letters. The Devanāgarī hand is neat, and *paḍmātrās* are used. There is a square black spot at the centre and black margin on all the four sides of a page with border lines on the right and left. Here and there red chalk is used to spot the numbers of verses and beginning of sentences etc. In many places it leaves blank space showing its agreement with C which makes additions in square brackets. Though neatly written there are scribal errors arising out of auditory and visual reception, while writing the Ms. The only punctuation-mark used is a single or double *daṇḍa*. Letters to be scored off are dotted on the head. Visarga is often misunderstood as a *daṇḍa*. Often visarga, instead of ṣ, is used before *k*, *p* and *ph*. In a conjunct group with *r* as the first member, the other consonant is written as double almost uniformly. As the Ms. does not use commas or inverted commas, it has *saṁdhi* wherever possible, though it is not rigorously adopted always. Generally, *anusvāra* is used and not *para-sāvāriya*, and it stands even at the end of a *pāda*. Often *ṣ* and *ṣh* are not distinguished; *ś* and *s* are mutually confused; and *ṣ* and *kh* are interchanged. The opening and concluding portions are already reproduced in the foot-notes on pp. *1 and *87. The Ms. is more than 525 years old, being written in Śaivvat 1489 |57- | i.e., 1432 A.D.

B-This is a paper Ms. belonging to the Govt. Collection now deposited in the Bhandarkar Oriental Research Institute, Poona. It is numbered 1327 of 1891-95. The colour of the folios has turned brown, and some portions of the edges have marks of dampness. Total number of folios is 65 of which the first four are missing; the opening words are: *tṛṇāṁ apy acalāyate*, coming on p. *61.5 of this edition; and the pages are renumbered in pencil from 1-124/33. The folios measure 14.5 by 4.5 inches. There is a square blank spot in the centre, and margin is left on all the four sides. Most of the border-lines are filled with red chalk with which are also spotted nos. of verses and beginnings of sentences etc. Each page has 17 lines and each line some 56 letters. The Ms. is written in Devanāgarī with *paḍimātrās*. The letters are squarish and the hand is uniform. Additions and glosses are noted on the margin; some of the latter are given in the foot-notes of this edition. Some spots are left unwritten whenever the ink from the other side has percolated. There are scribal errors now and then. The use of *saṁdhi* and the position of *daṇḍas* are rather loose. Very often *ś* and *s* are confused; *visarga* is put for ṣ before *k* or *p*; and *ṣ* and *kh* are interchanged. Often, when *r* is the first member of the conjunct group, the other consonant is double (*rvv*, *rmn*, *rpp*, but *nirbhara*). Generally *anusvāra* is used and not *para-sāvāriya*. In many places words which are separated in this text by commas, *daṇḍas* and inverted commas are joined in *saṁdhi*. The concluding portion is reproduced in the foot-notes on p. *87 of this edition.

The Ms. is about 570 years old, being written in Samvat 1445 [-57--], i. e., 1388 A. D.

It is interesting to compare C, P and B mutually. In many places P and B agree between themselves as against C in their readings, but in having or not having *saṁdhi* and in putting the *daṇḍas* they do not agree. Now and then B gives some independent readings; marginal glosses are its speciality; and in one place at least it is B alone that supplies a line which is not found in any other Ms. P shows blank space in some places where C makes additions in square brackets. May be that P preserves some older readings than those of B, but B has its independence in many crucial contexts; and as such, it has proved useful in building the critical text.

The text is presented here according to some uniform standards of editorial discipline. The main features of the excellent edition of Muni Śrī *Chaturavijaya*, called C here, are basically adopted. In the Mss. there is no uniformity in the numbering of verses; and their being numbered in groups does not serve any useful purpose for reference. So, in this edition, the verses are continuously numbered in each chapter; besides, lines are numbered on every page and paragraphs are marked out for practical convenience. All this will be useful for referential purpose. One can refer to the Prastāva and paragraph or verse as required, or the page and line. Most of the gaps in C are filled after collating the two new Mss. Only one line is left blank on p. *61; and even there I am wondering whether the author did have three lines in an *anuṣṭubh* unit. It will be seen that a better and more authentic text is presented in this edition by collating the Mss. P and B, the latter genuinely of an independent tradition. The various readings are selective; and if their number is more, it is only to help the critical reader to judge for himself the basic readings from which the deviations might have originated.

With the publication of the *Kuvalayamālā* of Uddyotanasūri (Singhī Jaina Series, No. 45), greater interest is sure to be taken by scholars in this important religious romance in Prākṛit. The stylistic digest of it in Sanskrit by Ratnaprabhasūri obviously serves as a companion volume for its thorough study. The excellent edition of this digest by the late lamented Muni Śrī *Chaturavijayaji*, however, is long out of print. Muni *Jinavijayaji* suggested, therefore, that it might be republished along with the text of the *Kuvalayamālā*. So a critical edition of this Sanskrit text is presented here after collating some new and independent Mss. It is hoped that this Sanskrit text, presented along with its source, would prove helpful in studying the Prākṛit *Campū* of Uddyotanasūri. Some of the problems connected with this Sanskrit digest, namely, how far it is a summary of the original work, whether it has got any additional

matter, and on which of the two Mss. J and P, it is directly based, will be discussed in details in the Introduction to the *Kuvalayamālā*, Part II, which is to be published soon. This work is also included in that volume, but some copies are separately issued for the benefit of those who are interested only in the Sanskrit Text. My sincere thanks are due to Muni Shri *Punyavijayaji* who kindly lent to me the Ms. P and to Muni Shri *Jinavijayaji* who generously published this work in the famous Shinghi Jaina Series.

karmaṇyevādhikāras te /

Kolhapur
15-9-1961.

A. N. UPADHYE

रत्नप्रभसूरिविरचिता

कुवलयमालाकथा

[अथ प्रथमः प्रस्तावः]

ॐ

॥ ओं अहं ॥

1

1

§ १) आदित्यवर्णं तमसः परस्तादस्तान्यतेजःप्रचयप्रभावम् ।

3

3

यमेकमाहुः पुरुषं पुराणं परात्मदेवाय नमो ऽस्तु तस्मै ॥ १

लोकालोकलसद्विचारविदुरा विस्पष्टनिःश्रेयस-
द्वारः स्फारगुणालयस्त्रिभुवनस्तुत्याङ्घ्रिपङ्केरुहः ।

6

6

शश्वद्विश्वजनीनधर्मविभवो विल्लीर्षकल्याणभा
आद्यो ऽन्ये ऽपि मुदं जनस्य वदतां श्रीतीर्थराजस्त्रिम् ॥ २

गोभिर्वितन्वन् कुमुदं विमुदं तमःसमूहं परितः क्षिपंश्च ।

9

9

वदानु नेत्रद्वितयप्रमोदं श्रीशान्तितीर्थधिपतिर्मुंगाङ्कः ॥ ३

क्षिषाय भूयादपुनर्भवाय शिवाङ्गजन्मा स शिवालयो वः ।

जन्मप्रभृत्येव न यस्य कस्य ब्रह्मव्रतं विश्रुतमेतद्वच ॥ ४

12

12

अष्टमूर्तिरिच भाति यो विभुर्नैघनागमणिराजिबिम्बितः ।

दर्पकोपचितिविच्युतिक्षमः क्षेममेप तनुतां जिनः स वः ॥ ५

यन्नाममन्त्रवशातो ऽपि शरीरभाजां नश्यन्ति सामजघटा इव दुष्कृतौघाः ।

15

15

पादाप्रलाञ्छनमृगेन्द्रभुवा भियेष देवः स वः क्षिषसुखानि तनोतु वीरः ॥ ६

सा भारती यच्छतु वाञ्छितानि यस्याः प्रसादात्कवयो वयन्ति ।

प्रबन्धवासः सुगुणाभिरामं न यस्य मूर्ध्यं न च जीर्णता च ॥ ७

18

18

भास्वन्तमत्यन्तमुदा द्विधा तं गुरुं तमस्तोमहरं प्रणौमि ।

गोसंगतो यस्य भवत्यवश्यं विकस्वरं ज्ञानसरोजमेतत् ॥ ८

कुवलयमालेव कथा कुवलयमालाहया कुवलये ऽस्मिन् ।

21

21

अर्थप्रपञ्चपरिमलपरिसिलिताभिहरोलम्बा ॥ ९

दाक्षिण्यच्छिह्नमुनिपेन विनिर्मिता या प्राक् प्राकृता विबुधमानसराजहंसी ।

तां संस्कृतेन वचसा रचयामि चम्पू सद्यः प्रसद्य सुधिष्यः प्रविलोकयन्तु ॥ १०

The references 1), 2), etc. are to the numbers of the lines of the text, put on both the margins. 1) After the symbol of *bhāde*, which looks like Devanāgarī ६०, P opens thus: अहं ॥ श्रीनौत-
माय नमः ॥ नमः श्रीश्रीदेवतायै ॥ नमः श्रीहृदयकुवलयमालाकथाविभाषिणे श्रीदाक्षिण्यच्छिह्नसूरिप्रवराय ॥ ओं अहं ॥ आदित्यवर्णं etc.; B
has its opening folios missing; C is made to open thus: ॥ अहं ॥ न्यायान्मोनिषि श्रीमदिजयानन्दसूरीश्वरपादपद्मेभ्यो
नमः ॥ श्रीमद्रत्नप्रभसूरिविरचिता कुवलयमालाकथा । आदित्यवर्णं etc. 12) P विभुर्नैघ ('नैघ ?). 13) P विबुधियः. 15) P ते वः
for देवः. 18) P दिशातुं गुरुं 19) P नाम for ज्ञान. 22) P प्राग् प्राकृता.

- 1 § 2) गतिचतुष्टयसंभूतप्रभूतदुष्कृतमयापारसंसारसागरे परिप्रमता जन्तुना महता कष्टेन भनुष्य-
 2 म्भः प्राण्यते। तत्रापि दुर्लभप्राप्तपुरुषत्वेन सत्पुरुषेण पुरुषार्थैर्वादारः कर्तव्यः। ते पुनस्त्रिरूपाः। धर्मोऽर्थः
 3 कामः। केवाचिन्मोक्षधेति। एतैर्विरहितस्य पुरुषस्य महद्दर्शनाभिरामस्यापि केवलं निष्फलं जन्मेति। 3
 4 यतस्तेषु च विशेषत एव धर्मः श्रेयस्तरः। स पुनस्तावद्बहुविधो लोकप्रसिद्धः। सर्वेषां मणीनामिष
 5 कौरुभः, कुञ्जराणामिष सुरगजः, सागराणामिष क्षीरसागरः, नृणामिष चक्रवर्ती, शाखिनामिष
 6 कल्पशाखी, शैलानामिष सुमेरुः, सुराणामिष देवेन्द्रः, तेषां धर्माणामुपरि विराजते जिनेन्द्रप्रणीतो 6
 7 धर्मः। स च चतुर्विधो दानशीलतपोभावनाभेदैः। तत्र प्रथममेव प्रथमतीर्थेपेन प्रथितपुषुमहिम्ना
 8 धनसार्थैवाहभवे व्रतिभ्यः प्राण्यमाज्यं ददात रोपितो दानधर्मः। ततः सिद्धगन्धर्वादीनां प्रत्यक्षं
 9 प्रतिष्ठां समाश्रयता भगवता सर्वं मम पापमकरणीयमिति प्रकटीकृतः शीलधर्मः। वर्षोपवासस्थितेन 9
 10 प्रकाशितो लोके तपोधर्मः। तथैकान्ताशरणात्वकर्मवर्गणावन्धमोक्षनारकतिर्यग्गतिनरामरगमनागमन-
 11 दुःखसुखधर्मशुक्लध्यानादिभावनां भावयता भगवता निवेदितो भावनाधर्मः। ततोऽस्मादशस्तादशैर्वा-
 12 नादिभिस्त्रिभिर्द्वैरत एव परित्यक्ताः। यतः सखसंहननवर्जिताः। तस्मादेव संवेगकारको भावनाधर्मः 12
 13 सुखकरणीय इति। यतः सदा सत्पुरुषालीकदोषप्रवृत्तिपराः प्रमादपर्वशचेतसो दुर्जनपाश्वर्वातेन
 14 परममार्गानुसारिणस्तिष्ठामः, ततः श्रीमज्जिनेन्द्रभ्रमणपुद्गलसत्पुरुषगुणग्रामाभिरामोक्तीर्तेन सफली-
 15 क्रियते जन्मेति। अन्यच्च, ये च पूर्वं पादलितशातवाहन-पट्टकर्णक-विमलाङ्क-दैवगुप्त-बन्दि-क-प्रभञ्जन- 15
 16 श्रीहरिभद्रसूरि-प्रभृतयो महाकवयो बभूवुः। येषामेकैकोऽपि प्रबन्धोऽद्यापि सहृदयानां चेतांस्य-
 17 नुवृत्तिः। ततः कथं तेषां महाकवीनां कवित्वतत्त्वपदवीमनुमवाामः। यद्युर्णामल्लाभिर्मदोन्मत्ताः 15
 18 करिणो बध्यन्ते, यदि वा तुच्छगुञ्जाफलैरनुपमानां विद्रुमाणां शोभा प्राण्यते, यदि वा काचशक- 18
 19 लेर्धैर्वैदूर्यमणिप्रभा प्रकाश्यते, यदि वा भुजाभ्यामुभाभ्यामम्भोधिस्तीर्यते, यदि वा काञ्चनगिरि-
 20 स्तुलया तोलयते, ततश्चतुरचेतसां चमत्कारिणी कथा मादशैरपि समुद्गीर्यते। परमिथं तु न कवि- 18
 21 त्वमदेन, न च शब्दशास्त्रावीर्येण, न च साहित्यसौहित्येन, न च कर्कशतर्ककौशलेन, किंत्वात्मनो 21
 22 विनोदाय। सा च पञ्चधा सकल-खण्ड-उल्लाप-परिहास-चराख्यादिभिः कथाभिः। एताः कथाः
 23 सर्वा अपि प्रसिद्धाः। एतासां लक्षणधरा संकीर्णकथा ज्ञातव्या। अथ संकीर्णकथैवोच्यते। सापि 24
 24 त्रिविधा धर्मार्थकामकथाभिः। ततो धर्मकथैव भण्यते। सा च धर्मकथा चतुर्विधा, आक्षेपिणी १ 24
 25 विक्षेपिणी २ संवेगजननी ३ निर्वेदजननी ४ चेति। तत्राक्षेपिणी मनोऽनुकूला १, विक्षेपिणी मन-
 26 प्रतिकूला २, संवेगजननी ज्ञानोत्पत्तिकारणम् ३, निर्वेदजननी वैराग्यजनका ४। ततः प्रस्तुतकथा- 26
 27 शरीरमुच्यते। तच्च कीदृशम्। सम्यक्त्वलाभगुरुतरं परस्परनिर्वृद्धसुहृत्कार्यं निर्वाणगमनसारमेतद् 27
 28 दाक्षिण्यचिह्नेन सूरिणा निर्मितम्। यथा स कथास्वामी कुवलयचन्द्रो जानः। यथा च प्राक्संगतेन
 29 देवेन हतः। यथा च तेन सिंहो देवः साधुश्च दृष्टाः शून्ये कानने। यथा स पूर्वजन्म पञ्चानामपि 30
 30 जनानां मुनिमुखाच्छुभावः। यथा स सिंहश्च सम्यक्त्वं प्रतिपन्नौ। यथा स्वर्गाच्छ्रुताः परेऽपि स 30
 31 कुमारश्च तुलसं तपो विधाय स्वर्गमार्गमगमन्। तत्र विविधान् भोगान् भुक्त्वा यथा पुनर्भरतक्षेत्रे
 32 समुत्पद्यान्योन्यमजानन्तः सन्तः सर्वेऽपि केवलिना बोधिताः। आत्मण्यं च निरन्तरं प्रप्राप्य संवि- 30
 33 द्वास्तपस्तीर्णं निर्माय कर्म विनिर्मध्य यथा मोक्षलक्ष्मीमीपिधांसः। तत्सर्वमपि प्रसन्नाया द्वियो देव- 33
 34 ताया मुखतः श्रुत्वा कुवलयमालायां कथायां पूर्वकविना निबद्धम्। तथाश्रायसारवचसापि मया
 35 भण्यमानं महात्मभिः धोतच्यम्। यतः,
- 36 निस्तेजसोऽपि माहात्म्यं महानर्पयति श्रितः। भर्गसंसर्गतः पश्य पावित्र्यं भसनोऽपि ॥ ११ 36
 37 सर्वथैव परित्याज्यः स दूराद्भुजः सताम्। द्विधा स्नेनार्पितेनापि यः परं कुस्ते द्विधा ॥ १२
 38 तद्विहाय तयोश्चर्चां स्वस्वकार्यविहस्तयोः। अस्याः कथायाः संक्षेपः कियते स्वार्थसिद्धये ॥ १३

2) P om. सत्पुरुषेण, C पुनस्त्रिरूपा धर्मार्थकामाः। 3) P रामस्यापि स्वेव केवलं. 7) P तपोभावभेदैः. 8) P धनसार्थ-
 भवे, P प्राण्यमानं. 13) P परममार्गानुसारेण पाश्वर्कनाशवर्जिताः. 15) P पट्टकर्णक. 18) P यदि तुच्छः. 20) P चमरीणी
 कथा. 28) P प्राग् संगतेन. 34) P तथा अत्रापि असारवचसापि. 36) o explains भर्गसंसर्गतः as शिष्यसंगमसिद्धये: in a
 footnote.

- 1 १) तथाहि । जम्बूद्वीपे द्वीपे धर्मवारणसधर्मणि षट्सण्डभरतक्षेत्रस्य दक्षिणार्धे मध्यमदेशा- 1
 2 घनीमौलिमण्डनमणिर्विनीता नाम नगरी । या महापुरुषनामिजम्नो जिनेश्वरस्य समेतवासवकुल-
 3 राज्याभिषेकानन्तरं संप्राप्तमलिनीदलनिक्षिप्तवारिव्यापृतकरमिथुनकरपर्यस्तवरणयुगलाभिषेकदर्शनस- 3
 4 हर्षहरिप्रजल्पितसाधुविनीतपुरुवाङ्मिता विनीतेति प्रसिद्धा तदाभवत् । यत्र च शक्रः स्वयं प्रमुदितचेता
 5 मक्तिभरनिभृतो वासनावासितान्तःकरणोऽनन्तमहिमामेयगाङ्गेयच्छायाकायधीनामेयस्य समुच्छ्रितम-
 6 पनीतहृदयावसादं प्रासादं कार्याचकार । या चानन्तप्रवरसुरमुवननिवहाप्रध्वजाञ्जलैः करैरिव मस्तदृशी 6
 7 पुरी नापरस्ति [इति] निषेदयतीव । यत्र शुभ्रशरवृत्रविभ्रमधारिणि स्फुटस्फाटिकमयान्यभ्रंलिहाप्राणि
 8 हर्षाणि सुरपथपथसंचरिण्योहणांशोरपि विरचयन्ति स्यन्दनस्खलनम् । यत्र द्विमुखो मुदङ्गः, तीक्ष्णो
 9 मण्डलाग्रः, भ्रमणशीलो मधुकरः, सकलङ्कध्वन्द्वः, प्रवासी राजहंसः, चित्रलो मयूरः, अविनयी बालः, 9
 10 अपलः प्लवगः, परोपतापी ज्वलन एव न पुनर्जनः । यत्र च स्पर्शो एव प्रस्तरः, पीयूषमेव जलम्,
 11 छायाद्रुम एव द्रुमः ।
- 12 वण्यन्ते सा कथं देवैः किल शकनिवेशतः । या श्रीमन्नाभिपुत्रस्य निवासायै विनिर्ममे ॥ १४ 12
 13 यां वीक्ष्य पथिका नैककौतुकानां निकेतनम् । प्रवासालापवैभुर्वै स्वप्रियाणां विसस्रगः ॥ १५
 14 तद्वस्तु नास्ति यत्त्र प्राप्यते प्राणिभिः सुखम् । यत्कथास्वपि वर्तेत तत्सर्वमपि वीक्ष्यते ॥ १६
 15 यत्र वक्राङ्गता हंसैः मत्स्ये च स्वकुलक्षयः । अरिष्टे स्मृतिकागोहे जने नैव कदाचन ॥ १७ 15
 16 राजन्ते यत्र कासारा नराश्च कमलाधिताः । सहस्रशालिनः स्वच्छाः सङ्ख्याया द्विजभूषिताः ॥ १८
 17 यन्मुगाक्षीमुखाम्भोजजलावण्येन विनिर्जिता । तपस्यतीव प्रपया सरोजालिः सरोजले ॥ १९
 18 अनन्तवैभवोपेतनिकेतोन्नतकैतनैः । छत्रायां यत्र मार्तण्डमण्डलं न दृशां पथि ॥ २० 18
- १४) तत्र दृढवर्मा नाम राजा । यः सरलो दक्षिण्यनिर्घिर्दानशौण्डो द्यालुः शरणागतवत्सलः
 19 प्रियवदः [च] । यस्तु दौर्गत्यशीतसंतापितानां दहनः, न पुनर्वहनः; सुजनवदनकमलाकराणां तपनः,
 20 न पुनस्तपनः; घनसमयः स्वजनकदम्बानाम्, शरदागमः प्रणयिजनकुमुदवनस्य, हेमन्तः प्रतिपक्षलक्ष- 21
 22 कामिनीकमलिनीनाम्, शिशिरकालः सौधयुवतीजनकुन्दलतानाम्, सुप्रभिमित्रकाननानाम्, प्रीत्याः शत्रु-
 23 जलाशयानाम्, छतयुगावतारो निजश्रितिमण्डले, कलिकालो वैरिनरेन्द्रराज्येषु, संतुष्टेः स्वकलत्रेषु, न
 24 पुनः कीर्तितेषु; लुब्धो गुणप्राप्तेषु, न पुनर्येषु; युद्धः सुभाषितेषु, न पुनरकार्येषु; सुशिक्षितः कलासु, न 24
 25 पुनरलीककपटचाद्रुवचनेषु । तस्य कपालकरवालधाषाविदारितवैरिवारणकुम्भस्थलीगलितमुकाफलवि-
 26 भूषिताखिलक्षितितलस्य सर्वत्रास्खलितप्रसृतनिस्सीमप्रतापतपनशोषिताशेषविपक्षलक्षकीर्तिसरसीवि-
 27 सरस्य शरखन्दचन्द्रिकावदानुगुणसंघातस्य निरवधिलीभाग्यलक्ष्मीकटाक्षलहरीलक्षितसामिलाषवपुर्वै- 27
 28 भवस्य नम्रानेकनरेश्वरशिरःश्रेणिमिणुमुकुटतटोद्भवप्रभाजालपिञ्ज्रितपादावरविन्दस्य प्रतापाक्रान्तविक्र-
 29 कवालप्रान्तविश्रान्तशासनस्य मधुमयनस्यैव कमला, कुमुदवन्धोरिव कौमुदी, निरुपमरूपतिरस्कृतसुर-
 30 सुन्दरीसार्या अनन्यसामान्यपुण्यलावण्योपचिता अविकलकलाकलापकलिता सदा सद्दर्शयानदत्ता- 30
 31 वधाना सर्वान्तःपुरप्रधाना समप्रगुणप्रामाभिरामा प्रियङ्गुदयामा स्वयंवरपरिणीता कान्ता कान्ता
 32 बभूव । अथ तस्य तया साकं नाकेश्वरस्यैव शच्या विषयसुखमनुभवतः कोऽपि कालो व्यतिचक्राम ।
 33 १५) अन्यदा चाभ्यन्तरसभासीनस्य तस्य भूपस्य कतिपयमश्रिजनपरिदृष्टस्य ज्ञेहवशप्रियाप्रति- 33
 34 ष्टितशामपार्श्वस्य बाहुलतावलम्बितवेत्रलता प्रतीहारी समाययौ । तथा किन्तया भूपतेः पदपद्मयुग्म-
 35 युग्मभक्त्या विभक्तम् । 'देव, एष शश्वरसङ्घसेनापतिपुत्रः सुपेणाक्षय्यदा देवस्यैवाथया मालवनरेन्द्र-
 36 विजयार्थं ययौ स सांप्रतं द्वारि स्वासिनश्चरणाम्बुजदर्शनमभिलषन्नस्ति' । राज्ञोर्कं 'प्रविशतु' इति । 'यदा- 36
 37 ज्ञापयति देवस्तत्रमामाणम्' [इति] चवन्या तया प्रवेशितः सेनानीः । स च नृपे विलोक्य किञ्चिद्भाग-
 38 मुपसर्ष्य ननाम । राज्ञापि 'आसनमासनम्' इति जल्पता दक्षिणकरतलेनोत्तमाङ्गं परिदृश्य संमानितः ।
 39 ततो विरचितदेवीप्रणामः स सकलसामवायकनायकगणानतिदूरे यथोचितविष्टरे निषसाद् । अथ 39
 40 पृथ्वीधृता तमासनासीनं सुपेणं निरीक्ष्य हृदयाभ्यन्तरप्रवर्तितप्रमोदामृतपूरितनित्यस्वध्विन्दुसंदोहमिष

13) P निर्देशः 13) P पक्षिकनेक. 16) P स्वराज्या 19) P ० इहर्षा. 20) P दहनो न, P तपनो न. 23)
 P कलिकाले. 24) P लब्धो for लुब्धो. 28) P ततोद्गटप्राभा. 30) P अविकलाकलकलाय. 31) ० inter. स्वयंवर-
 परिणीता & मिषहृदयामा. 33) ० इहृत्स सप्रियस बाहु. 34) ० प्रतिहारी. 35) P शक्रसंज्ञः. 36) P द्वारिणी स्वामिन्.
 39) P प्रणामस्खलः. 40) P om. पूरित, ० 'तारे प्रमोदामृतपूरितेन हर्षाङ्गिणि विमुञ्जता दुपेण.

1 मुञ्जता किण्वधवलपस्मलवलप्रयनयुगलेन 'सुषेण, कुशलं तव' इत्यप्रच्छि । तेनोक्तं 'देवचरणयुगल-
 2 वशीनेनापि सांप्रतं मम श्रेयम्' इति । नृपेणोक्तं 'मालवनरेश्वरेण सह भवतां को वृत्तान्तः समभूत्' ।
 3 ततः सुषेणः प्रोवाच । 'देवपादानामादेशेन तदा चतुरङ्गवलेन मालवपतिना समं संप्राप्तः समजनि । 3
 तावदेवप्रतापेन प्रसर्पता मत्सैन्येन रिपुबलं भ्रमम् । सैनिकैस्तदीयं सर्वस्वमपि स्वीचके । तस्यान्तःस्थितो
 4 बालवरीतो बाल एकः पञ्चवर्षदेशीयस्तृष्टपतिसुतः स्वशक्त्या युध्यमानो ऽस्माभिर्गृहीतः । स एष
 5 सांप्रतं द्वारदेशे ऽवलिष्टते ।' ततो भूपतेरादेशलेशेन मालवनरेन्द्रनन्दनो महेंद्रनामा स्फुरत्सौभाग्य- 6
 सुभगः पुण्यलावण्यावयवश्रीधम्पककुसुमतनुरतनुगुणप्राग्मन्दिरं भविष्यन्महागन्धगज इवादीनैर्दृष्टि-
 7 पातैर्विलोकयन्नास्थानमुपनृपमाजगाम । ततो राज्ञा विलसत्स्नेहनिर्भरहृदा दीर्घतरमुजादण्डाभ्यां गृहीत्वा
 8 निजोत्सङ्गे निवेशितः । भूपतिसत्त्वं निरीक्ष्य प्रमुदितमनाः समुद्र इव चन्द्रमसं स्वयं परिरभ्य बभाषे । 9
 'अहो, यत्र कठिनमानसो ऽस्य जनको यो ऽद्याप्यस्य विद्योगे जीवति ।' देव्यपि कुमारं देवकुमारमिव
 9 पश्यन्ती पुत्रमिव छोहं विभ्रती जलितवतीति । 'धन्या सा युवतिर्यस्याः कुश्लीं रोहणगिराविव गुणैरस-
 12 पत्नं पुत्ररत्नम् । वारुणा सा या सुतविरहे आत्मानं विभर्ति ।' सचिवेश्वरैरुक्तम् । 'किं करोत्येव, ईदृश 12
 एव विचिपरिणामः । तव सुकृतविलसितं चैतत् ।' अपि च ।

भवेयुर्न भवेयुर्वां कस्य कस्यापि भूस्थिताः । अतीव स्युः पुनः पुण्यवशातः सर्वैतः धियः ॥ २ ?

15 § ६) अत्रान्तरे स चाध्यान्तरगुरुदुःखज्वलनज्वालावलीतप्तचित्तो बाष्पाशुभी रोदितुं प्रवृत्तः 15
 ततस्तस्य महीभूतः ससंभ्रमजलतरङ्गास्फालितशतपत्रमिव समुदितोदयाचलचूलावलयम्बिमार्तेण्डमण्ड-
 16 लकिरणगाभाहतदिवसधूसरशशधरबिम्बमिव दीप्रदीपप्रभापराभूतमालतिप्रसूतमिव बालस्यास्यं
 18 पश्यतः किञ्चिच्छिसे 'महदुःखम्' इति वदतः प्रसूतवाष्पजलाद्गं नयनयुगमभूत् । प्रकृतिकरणहृदयाया 18
 देव्या अपि क्षणमभ्युषिन्नुत्सदोहेन निपतता कुचकलशोत्सङ्गे हारलीलायितमल्लचक्रे, मन्त्रिजनस्यापि
 पतितम्बाधुप्रसरः । 'अहो अनुच्छगुणवत्सल वत्स स्वच्छचित्त, मा विषादस्यावकाशी भव' इति जल्पता
 21 भूभृता स्वदुकुलाञ्जलेन बालस्य विमलीकृतं वदनकमलम् । ततः परिजनोपनीतशीतजलेन कुमारस्य 21
 स्वस्य च नयनानि प्रक्षालितानि देव्या मन्त्रिगणेन च । राज्ञा भणितम् । 'भो भोः सुरगुरुमुखाः सचि-
 22 वेश्वराः, भणत किं कुमारेण भ्रमेत्सङ्गसंगिना रुदितम् ।' तत एकैनोक्तम् । 'किमत्र ज्ञेयम् । यत एष
 24 खलु बालः पित्रुमातृवियुक्तो विषण्णचित्तः, अत एतेन रुदितम् ।' अपरेणोक्तम् । 'देव, त्वां विलोक्य 24
 निजपितरौ हृदि स्थितावित्यनेन रुदितम् ।' अन्येन च भणितम् । 'देव, तथा अस्मिन् समये सन्त्यग न
 27 ज्ञायते यदस्य बालस्य पितरौ किमवस्थान्तरमनुभवतः, अतो ऽनेन दुःखेन रुदितम् ।' राज्ञापि ज्ञप्त्य ।
 27 'किमत्र विचारेण, इममेव वृच्छामः ।' भणितश्च भूपतिना । 'पुत्र महेंद्रकुमार, कथय कथं त्वयाश्रुपातः 27
 कृतः ।' ततः कुमारेण किञ्चित्सगद्वदं गम्भीरप्रयुराक्षरं भणितम् । 'पश्यत विधिविलसितम्, यथादृश-
 30 तागमम्, ततो मयानेन मन्युना बाष्पप्रसरो रोद्धुं न शक्यते ।' अथो भूभृता तद्वकिर्गतवाक्यविस्- 30
 यावद्धरसाक्षिप्यमाणमनसा भणितम् । अहो बालस्यामानो ऽभिमानः, अहो सावधम्भवम्, अहो वचन-
 33 श्यामयवस्थायामीदृश एव बुद्धिविभवः ।' इति जल्पता भूभृता बीक्षितानि सचिवेशाननानि । मन्त्रिभि- 33
 रुक्तम् । 'देव, को ऽत्र विसयः । यथा गुञ्जालप्रमाणो ऽपि ज्वलनो दहनस्वभावः, सिद्धार्थमाणो ऽपि
 36 रत्नविशेषो गुरुर्षे, तथैते महावंशप्रभृता राजपुत्राः सत्वपीरुपमानप्रभवेर्गुणविभवेः सह स्वयंघर्षतदेहा एव 36
 भवन्ति । अन्यत्, देव, नैते प्रकृतिपुत्राः, किंतु देवत्वच्युताः सावशेषशुभकमाणो ऽत्र जायन्ते ।' ततो 36
 महीभृता जल्पितम् । 'एवमेवैतत्, नात्र संदेहः' इति । भणितश्च सानुनयं कुमारः । 'वत्स, मा चिन्ता-
 39 चान्तमना भव । यथाहं भवतां रिपुस्तत्सत्यम्, न पुनः सांप्रतम् । यदा त्वमस्त्रमन्दिरं समागतस्तदा- 39
 प्रभूत्येव त्वहंशनमात्रेणापि स त्वत्पिता नृपतिमित्रं जातः । भवान् मम पुत्र एव । एवं परिहायाधृतिं 39
 मा कार्षीः । सुञ्ज प्रतिपक्षबुद्धिम् । अभिरमस्य वत्स, स्वेच्छयात्मनो निकेतने यथा, सर्वमेव भव्यं भावि'
 इति भणित्वा नृदेवेन कुमारस्य वक्षःस्थले स्वकण्ठकन्दलावुत्सार्थं निर्मलमुकाफलहारो निक्षिप्तः,
 42 वृत्तानि च क्रमुकफलफालीकलितनागवह्नीदलानि । तेन 'महाप्रसादः' इति भणित्वा तत्सर्वं 42

11) P विप्रती नल्पितः. 13) P सुकृतं निरसितः. 17) P मालतीप्रयत्न. 20) Oq स्वस्थचित्त. 22) P जो भो. 26) P 'मनुभवतोऽनेन. 28) P गद्वदगम्भीः. 30) P रत्नविशेषोऽपि शुभ', Oq 'गुणविशेषैः सह स्वघर्षितः. 40) P वत्सेच्छयात्मनो निकेतने यथा. 41) O प्रयुक्तीकल.

1 स्वीचक्रे । अर्पितश्च देवगुरोः सचिवाधीशस्य भणितश्च । तथा त्वयैव उपचरितव्यो यथा कदाचन 1
 2 लौचपित्रोर्न स्मरति, सर्वथा तथा कर्तव्यं यथा ममापुत्रव्यैव पुत्रो भवति' इति । ततः किञ्चित्कालं
 3 स्थित्वा राजा भद्रासनान्त्समुत्स्रथौ । हृतदिवसध्यापारस्य तस्यातिक्रान्तो वासरः । 3

§ ७) अन्यान्यदिवसे बाह्यास्थानमण्डपमुपगतस्य हननेन्द्रमण्डलीपरिगतस्य तस्य भूपतेः सुर-
 4 निरेरिच कुलशैलमध्यगतस्यागता धौतधवलकुलयुगलनिवसना मङ्गलप्रीवास्त्रमात्राभरणशोभमाना
 5 सुमङ्गला नामान्तःपुरमहत्तरा, दृष्टा च राज्ञा प्रौढराजहंसीव ललितगतिमार्गा । सा च कञ्चुकिनी 6
 6 नृपतेर्दक्षिणकर्णं किञ्चिन्निवेद्य निर्गतवती । ततो भूचवः स्वयमनल्पविकल्पसंकल्पदोलायमानहृदयः
 7 क्षणमास्थाने स्थित्वा विसर्जिताशेषसकलोकः कण्ठीरवपीठादुत्थितवान् । प्रियङ्गुह्यामामभवनं प्रति प्रच-
 8 लताचलापतिना चिन्तितम् । 'अहो, सुमङ्गला कथितं यद्यद्य देव्या बहुधा विविधमङ्गीभिर्मणितयापि 9
 9 परिजनैनालङ्कारो ऽपि न कलयांचक्रे आहारो ऽपि न, केवलममानो मान एवावलम्बितः । किं पुनर्देव्याः
 10 कोपकारणम् । अथवा स्वयमेव चिन्तयामि, यतः स्त्रीणां स्वभावत एव पञ्चभिः कारणैः कोपः समुत्पद्यते ।
 11 12 तथाया प्रणयस्खलनेन १, गौरस्खलनेन २, अविनीतपरिजनेन ३, प्रतिपक्षकलहेन ४, श्वभ्रूसंतजनेन ५ । 12
 13 तत्र तावत् प्रणयस्खलनं न, येन मम जीवितस्याप्येवैव स्वामिनी तिष्ठत्यप्यस्येति । अथ गौरस्खलनमपि
 14 न, येनास्याभैवाह्वया सकलान्तःपुरपुरन्द्रीजनमपि व्याहरामि । अथ परिजनेनो ऽपि कदाचन ममाहालोपी
 15 भवति न पुनर्देव्याः । प्रतिपक्षस्खलनमपि न, येन सर्वो ऽप्यन्तःपुरजनेनो देवतामिव देवीं मन्वते । शेषं 16
 17 श्वभ्रुभण्डनं दूरत एव न, येनास्माकं माता महामहीपतेरप्रे ऽग्निमायिष्य देवी भूतेति । ततः किं
 18 पुनरेतद्भवेत् ।' इति चिन्तयन् भूपतिर्देव्या वासवेशम प्रविशेत् । न पुनस्तस्य सा लोचनगोचरतां
 19 जगाम । नृदेवेन पृष्टा चेटिका कापि 'कुत्र देवी' इति । नया निवेदितम् । 'देव, देवी कोपीकसि प्रविष्टा ।' 18
 20 तत्र भूमीविभूर्ययौ । दृष्टानेन देवी हस्तिनोन्मुलितेव कमलिनी, भ्रमेव घनलता, प्रोक्षितेव कुसुममञ्जरी ।
 21 ततस्तां प्रेक्षमाणः क्षितिपतितस्तस्याः सविधवतीं बभूव । तत आसनात्सविनयमलसायमाना चादलोचना
 22 समुत्स्रथौ, निजमासनमदाह । उपविष्टो राजा देवी च । ततः पृथ्वीपतिरुवाच । 'प्रिये कोपने, किमे- 21
 23 त्वकारणे चैव शरत्समयवारिधाराहृतसरोजमिषोद्गहसि वदनाम्बुजम् । नाहं किञ्चिदपराधं स्वस्याभ्यस्य
 24 वा स्मरामीति । ततो मनः प्रसन्नतामानीय निवेद्य । किं मया न तव संमानितो बन्धुजनः, किं वा न
 25 पूजितो गुरुजनः, किं वा न संतोषितः प्रणयिचर्गः, अथवा न बिनीतः परिजनः, अथ प्रतिकूलः सपत्नी- 24
 26 सार्थः, येन कोपमवलम्ब्य स्थितसि ।' ततस्तद्वचः श्रुत्वा किञ्चित्सहास्यमार्थं निर्माय देवी सुधासुबं
 27 धाचमुवाच । 'देव, तव पदपद्मयुग्मप्रसादवशातः किञ्चिदपि न न्यूनमस्ति, किंत्वेनकम्पूमीनायकमीलि-
 28 मुकुटमाणिक्यकोटिनिघृष्टचरणयुगस्यापि तव प्रणयिनी भूत्वात्र वीक्षापत्रा जातासि । यादृशस्तस्यास्त- 27
 29 रलदशः पुण्यवत्यास्तनृङ्गवः जेहमाजनं महेंद्रकुमारस्तादृशो मम मन्दभाग्यायास्त्वयि नावे सत्यपि
 30 नास्तीत्येतद्भावयन्त्याः स्वस्योपरि निर्वेदः, तथोपरि च मम कोपः समजायत' इति । ततो विस्रयस्तेर-
 31 चेतसा नीतिप्रचेतसा विशामीशेन चिन्तितम् । 'पश्यताविश्वेकित्वं महिलाजनस्य यदलीकासंबद्धमल- 30
 32 पितैरीदृशोर्हिष्यन्ते कामिनीभिः कामुकजनस्य चेतांसि ।' ध्यात्वेत्युक्तम् । 'देवि, यदेतच्च कोपकारणमत्र
 33 क उपायः । दैवायसमेतत्, नात्र पुरुषकारस्यावसरो नान्यस्य चेति । यतः,

33 अनुद्यमाय कुप्यन्ति स्वजनाय कुबुद्धयः । दैवायसाः पुनः सर्वाः सिद्धयो नेति जानते ॥ २२ 33

§ ८) तावदेवविषे ध्यवस्थिते कथमकारणे कोपमवलम्बसे ।' देव्या विज्ञप्तम् । 'नाथ, नाहमकार्यं
 34 कुपिता, किन्तु कार्य एव । किं यदि महीपतिरुद्यमं विधाय देवताभारार्थ्य संततिं याचते ततः कथं
 35 मनोरथाः प्रमाणकोटिं नाटीकन्ते, अतः प्रसीदतु मम मन्दभागिन्याः स्वामी देवताचारधनेन' इत्युक्त्वा 36
 36 चरणकमलयुगले निपतन्ती राज्ञा भुजाभ्यां धृत्वा प्रोक्ता । 'कान्ते, यत्वं वदसि तद्वदयं विधास्ये
 37 सर्वथैवाभूतिं मुञ्च । परित्यज संतापम् । क्रुह भोजनम् । भज पञ्चगोचरसंभवं सुखम् । प्रिये, निशि- 39
 38 तासिधारया त्रिनयनस्य पुरो हुत्वा स्वमांसं, कात्यायन्या अन्नतः शिरसा बलिं दत्त्वा वा, महाप्रशान्ते 39
 39 भूतेप्रतिपाशाच्चदिकं क्रमपि साधयित्वा, विद्यया वा पुरन्दरमपि समाराध्य मया तनुजो याचनीय एव ।'
 40 इति भूपचर्चनं समाकर्ण्य हर्षकर्मप्रकृतसर्वोद्गारोमोक्षमा प्रोत्कृतवदनाम्बुजा देवीं समजानि । ततो
 41 नृपतिरुत्थाय हृतमज्जनभोजनविधिर्विधिषुं मन्त्रिगणं समादिदेश । 'मो भोः सुरगुरुप्रमुखाः सचिवाः, 42

1) P यदा कदाचन. 3) P व्यापारस्थतिक्रान्तो. 13) P अथा गौर. 16) P माला महीपते. 22) P धाराहृतमिव
 सरोजमुद्गहसि. 23) P समानाजितो. 33) P कुप्यति. 36) P कार्य एव च । 39) O७ त्रिनेत्रस्य पुरो. 40) P
 पिशाचविरक्तं किमपि, P inter. साधयित्वा & विधया, P तनुजो for तनुजो. 42) P विधिर्विधिं, P मो भो.

1 अथेदशो वृत्तान्तः समभूत् । देव्याः कोपकारणमात्मनः प्रतिहारोर्हणं च कथयामास । मन्त्रिमि- 1
रुक्तम् । 'देवि, यतः

3 अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम् । बल्मीकश्च सुमेरुः कृतप्रतिहस्य धीरस्य ॥ २३ 3
तथा,

परारक्रमवतां नृणां पर्वतो ऽपि लुणायते । ओजोविवर्जितानां तु लुणमप्यचलायते ॥ २४

6 ततो देव, यस्वया निमित्तं तत्तथैव । सुन्दरश्चैव ईदृशो देवस्याध्ववसायः । यतो मणितं पूर्वमुनि- 6
मिलौकदास्त्रेषु । यथा,

अनुव्रस्य गतिर्नोस्ति स्वर्गो नैव च नैव च । तस्मात् पुत्रमुखं दृष्ट्वा पश्चाद्धर्मं समाचरेत् ॥ २५

9 अन्यथा, देव सर्वाण्यपि कार्याणि पिण्डपानीयप्रदानादीनि पुत्रं विना न संपद्यन्ते पुरुषाणाम् । भण्यते च । 9
विधावतो ऽपि नो यस्य स्युनन्युनविक्रमः । वृथा तज्जन्म शास्त्रीय पुण्यैरात्म्यो ऽपि निष्फलः ॥ २६

तेन प्रथान एव स्वासिनः पराक्रमः । देव, तिष्ठन्तु सर्वे ऽप्येते शक्तिसेखरोपास्तिमहामांसविक्रय-
12 प्रसूतपूर्वपुरुषसान्निध्याध्यासिनी राज्यलक्ष्मीर्भगवती कुलदेवता । तामाराध्यामाराध्या पुत्रवरं प्रार्थ-
यस्व' इति । ततो राजा जल्पितम् । 'साधु मन्त्रिपुङ्गवाः' इति प्रोच्य भूपतिरासनादुत्तस्थौ मन्त्रिगणश्च ।

15 § ९) अन्येषुः स पार्थिवः स्वयं पुण्यनक्षत्रयुतायां भूतेष्टयाभरोपत्रिकचतुष्कादिषु रुद्रादीन् 15
देवानभ्यर्च्य यक्षराक्षसादिभ्यो देवेभ्यो बलिं दत्त्वा दुःस्थितान्धकारपेटिकादीन्नुकम्प्य निर्मितज्ञान-
क्रियः प्राहुतघैतघचलदुकूलयुगलः श्रीखण्डद्रवचर्चिताङ्गः कण्ठकन्दलन्यस्तुमनोमनोरममालः

18 परिजनभृतकुलुमबलिपटलिकोपचारसारः कमलादेव्यालयं प्रविश्य सपर्यां विरचय्य द्रुपैसंदमितस्त्रस्तरे 18
निवण्णः कृताञ्जलिः स्तुतिं पपाट ।

पद्मनाभविमोर्षेक्षःपद्मप्रमरवल्गुम् । विधेहि पुत्रपत्न्यां मे पथे पद्मासनस्थिते ॥ २७

21 ततो नरेश्वरो भक्तिभरनिर्भरहृदयस्त्रिरात्रं जितेन्द्रियः कुरामये स्त्रस्तरे स्थितवाच । तुरीयदिने च नृपो 21
ऽजातदेवतादर्शनामर्षेवशः ह्यामलकुटिलललाटपट्टचदितभूकुटीमङ्गभीषणाननो वामेन भुजादण्डेन
गृहीत्वा कुन्तलकलापं दक्षिणबाहुयुतखड्गरेत्नेन कन्धरायां यावत्प्रहारं दानुमारब्धवान् तावदेवतया

24 हाहारवधाक्षयपुरःसरं तस्य स्तम्भितो भुजादण्डः । राजापि यावदुन्नमित्तस्यः पश्यति तावद्ददन्विभु- 24
संनिधाने ऽपि विज्ञोपविकचक्रकमलपरिमलमिलदलिकुलसङ्कारमुखरितदिक्चक्रवाला कमलालया देवी
राजकमला प्रत्यक्षीभवूव ।

27 § १०) तद्दर्शनसमुत्पन्नरोमाञ्जकवयो विसितवदनारविन्दः कृतप्रणतिः क्षितिपतिरासीत् । 27
राजलक्ष्म्या भणितम् । 'भो नरेश्वर, विलक्षीकृतप्रतिपक्षलक्षवनितावैधव्यस्यूललक्षं कृपाणरत्नं प्रीक्षायां
किमित्यायास्यते ।' नृपेणोक्तम् । 'देवि, यस्वया त्रिरात्राभ्यन्तरे मम निराहारस्यापि न निजदर्शन-

30 मदायि ।' ततो राज्यश्रिया किंचिद्विहस्य प्रोक्तम् । 'वन्स, वद् मया किं कार्यं तव' इति । अथो 30
निगदितं मेदिनीशेन । 'देवि, प्रसादं विधाय सर्वकलाकलापनिलयः प्राज्यराज्यधुराधरणधौरेयः
कुलमन्दिरावष्टम्भस्तम्भनिभः पुत्रः पवित्रगुणशाली दीयताम् ।' ततः सिन्धवा राज्यकमला समुवाच ।

33 'महाराज, किं को ऽपि कदाचन मयि पुत्रो भवता न्यासीकृतो ऽस्ति, वेत मां प्रार्थयते ।' राज्ञोक्तम् । 33
'यद्यपि मया तनुजो न स्वर्गपितृस्तदवितथम् । परं कल्पलतासंनिधाने किमु को ऽपि दुभुक्ष्या
विलक्षीकियते । स्वर्गापगापुलिनायस्थाने ऽपि किं लुण्णया वाध्यते । असपत्नक्षिन्तारत्नप्रा-

36 तावपि किं दौस्थ्येन दूयते । स्वयि दृष्टायां किं को ऽप्यधिवाचामनुभवति ।' देव्या ऊचे । 'महाराज, 36
मया परिहासः कृतः । सर्वगुणसंपूर्णः पूर्णिमाचन्द्र इव कलाकलापनिलयस्तवैकः पुत्रो भावी' इति
भणित्वा राज्यलक्ष्मीस्तिरोदधे ।

39 § ११) ततो नृपतिर्लक्ष्यराज्यश्रीप्रसादाः श्रीदेवीगृहाश्रित्य निर्मितज्ञानभोजनः सभायामुपविश्य 39
मन्त्रिमण्डलमाकार्यं च यथावृत्तं निवेद्यामास । मन्त्रिभिर्जल्पितम् । 'देवगुलप्रसादावेतद्भवतु ।' ततः

1) P देव्याश्च कोपः 5) C नृणां, P पर्वतोऽपि for पर्वतोऽपि. 6) P सुन्दरश्च एव M सुन्दरश्च । एव. 8) P B om.
सर्वो नैव etc. to समाचरेत्. 9) C संपणो. 11) B शक्तिसेखरो'. 15) P सर्वं मनुष्य-लक्ष्मः 17) C प्राहुतघैत, P
चर्चितमण्डः. 18) P om. नुमम्, P स्रस्तरे for स्रस्तरे. 30) P राजश्रिया. 32) O४ कुलमन्दिरस्तम्भवाङ्मनः पुत्रः प्रदीपताम् ।
ततः सिनाः 35) O४ विनक्षीकियते. 37) P B सर्वैवपुत्रो. 39) P B श्रीदेविगृहा. 40) C प्रसादाञ्जकवेत् ।

1 क्षमापरिवृद्धो दृढधर्मा दृढप्रतिज्ञ आस्थानावुत्थाय देव्यै वृत्तान्तमधीकथत् । देव्यपि वृष्टमानसा समज- 1
निष्ट । राज्ञा समग्रे ऽपि नगरे वर्षांपनमहोत्सवश्चके । इतश्च धर्मांगुरपि करनिकरप्रसरेण तमःसमूहं

3 निराकृत्यास्तसमस्तकिरणदण्डो ऽस्ताचलचूलावलम्बी बभूव । 3

सति प्रभापताबध्रे न प्रभा तनयस्य मे । इति ध्यात्वास्तवमेत रविर्प्रस्तः सरस्वता ॥ २८
विना जीविनाथं तं किमन्यैरवलोकितैः । इतीव नलिनौ जज्ञे निग्राणनलिनेषणा ॥ २९

6 तदन्धकारं समभुङ्क्ष्वैवापि भ्रैरवम् । यत्र वर्षाभ्रियां लोपो हायते स्वा परश्च न ॥ ३० 6

ततः शय्यागृहान्तघौतघवलपटप्रच्छादिते मन्दाकिनीपुलिनतलिने तलिनोदरी प्रियङ्गुह्यामा समार-
धितदेवगुरुचरणकमला प्रमीलामीलितचारुलोचना पाश्चात्ययामिनीयामे स्वप्रे ज्योत्स्नाप्रवाहसंभृतदि-

9 फचक्रममन्दकुमुदानन्दप्रदं कलङ्कविकलं बहलपरिमलाकर्षितालिङ्गुलकलितया कुवलयमालया परिवृत्तं 9
कलाभृतमद्राक्षीत् । तावत्प्राभातिकप्रहृतमङ्गलमृदङ्गसंगतसंरात्रेण प्रबुद्धा । ततः स्वभावानुसद्दशस्वप्न-

दशोरसवशाप्रहर्षसमुच्छलद्रोमाञ्जकवचितया देव्या विनयावततोत्तमाङ्गया यथादृष्टः स्पष्टः स्वामः
12 क्षितिभर्तुः पुरो म्येवेदि । राजा तत्राक्षयमाकर्ष्य विशयस्सेरमनाः सुधासागरान्तस्थसिवात्मानं मन्य- 12
मानः प्रोवाच । 'प्रिये, यो राज्यलक्ष्या पुत्रवरः प्रदत्तः स सांप्रतं फलिष्यति ।' ततो देवी 'देवताना-

मनुग्रहेण राज्यश्रियो वरप्रभावेन गुणगुरुणां गुरुणामाशीर्वादेन च वाञ्छितं भवतु' इति जल्पन्ती
15 कवीनामप्यगोचरं प्रमोहं प्रतिपेदे । 15

§ १२) अथो महीनेता कृतावश्यकः समस्ततच्चिवाधीशौरलंकृतं स्वप्रपाठकैरन्वितां राजहंस
इव सरसीं सभामलंकृत्य देव्या दृष्टं स्वमं निवेद्येति पत्रच्छ 'को ऽमुष्य फलविपाकाः' । ततः

18 स्वप्रपाठकैरक्तम् । 'यथा किल महाराज, महापुरुषजनन्यः शशिसूर्यवृषभहरिजप्रभृतीन् स्वमान् 18
पश्यन्ति । तेन तस्यैदशस्य सकलकलाभूद्दर्शनस्य प्रधानपुरुषजन्म सूर्यते ।' राज्ञा भणितम् । 'देव्याः

पुत्रजन्मफलं राज्यश्रिया वरेणैव निवेदितम् । यः पुनः शशी कुवलयमालया कलितस्तद्वर्षं पृच्छामः ।'
21 ततो गदितं स्वप्रकोषिदैः । 'देव, नूनमेवा तव दुहिता भविष्यति' इति । अथ देवगुरुणा मन्त्रिणा 21
भणितम् । 'देव, युज्यत एतत् । यदि कुवलयमालैव चन्द्रतो विभिक्षा भवति ततः संभाव्यत एतत् ।

एषा पुनस्तमेव मृगाङ्गुमवगृह्य स्थिता । तेनैवा काप्येतस्य राजपुत्रस्य पूर्वजन्मज्जेहप्रतिबद्धा कुवलयमालेव
24 सर्वजनमनोहरा प्रियतमा भाविनी' इति । भणितं भूयन् 'संगतमेतत्' । ततः किञ्चित्कालं विद्वद्रोष्या- 24
मुपविश्य विशांपतिर्दिवसरुत्यक्तते कृत्यवेदी समुदतिष्ठत् । अथ देवी तदिनमारभ्य लावण्यपुण्याव्यया

परिजनस्य बहुमता सापुजनस्यानुकूला सर्वप्राणिगणे सातुकम्पा संप्रितदोहदसौहृदा सामोहा गर्भं
27 धीरिषोव्रह्मन्ती विरराज । 27

§ १३) अथ कियति काले ध्यतीते तिथिकरणनक्षत्रसुन्दरे वासरे शुभे लग्ने होरायामूर्ध्वमुक्त्वामुष्-
स्थानस्थिते प्रहृष्टके वृद्धाङ्गनामिरनेकाग्निः सततं रक्षाभिरुपचर्च्यमाणा, ताम्रपर्णीव मौक्तिकम्, रोहण-

30 भूखि रत्नम्, वैदूर्यमूषिरिख वैदूर्यम्, प्राचीव खिन्नमानुम्, मलयाचलाबलेव चन्दनपादपम्, धारि- 30
त्रिवेलेव विनुम्, राजहंसीव विशाङ्कदम्, प्रभापहतप्रदीपप्रभम्, विकस्वरवदनकमलम्, कुवलयदल-

लोचनयुगलम्, सा पवित्रं पुत्रमस्त ।

33 ततो देव्यनुजीविन्यो हर्षोत्फुल्लदशो भृशम् । अहंपूर्विकाया श्रीमदृढवर्मान्तिकं ययुः ॥ ३१ 33
वर्ष्यसे सुतरत्नस्य जन्मना येव संप्रति । इत्युक्त्वा भूपतिस्तासामभूत् प्रमोदमेवुरः ॥ ३२

दृढधर्मा महीपालस्तदा दानमदान्मुदा । तथा ताभ्यो यथा तासां वारिषो ऽभूद्रिद्रता ॥ ३३ 36
यथा प्राप्य निधिं को ऽपि भवेद्वर्षप्रकर्षभाक् । तथा तदा तनूजन्मजन्म भूपतिरप्यभूत् ॥ ३४

भूपः प्रवर्तयामास निःसामान्यं महोत्सवम् । महार्हामर्हतामर्हां कारयामास च स्वयम् ॥ ३५
तन्मात्रा युवतीजातिस्तयोत्कर्षमनीयत । यथा दुर्वां नरेशो ऽपि क्षिरसा तुणमप्यधात् ॥ ३६

1) B also दृढधर्मा. 2) B महोत्सवश्च वके. 4) B प्रभापतावज न. 6) B has a marginal note (on वैवादापि)
thus: ईश्वरपि । ईश्वरपक्षे वर्णा राजानावपलेषां भिन्नतासां लोपः । अंधकारपक्षे वर्णा नीलप्रीतारयः । 7) P पट्टच्छादिते,
P पुलिनवदतलिने, C adds देवी after प्रियङ्गुह्यामा. 9) B वतुल. 14) P गुणगुरुणां भाषी. 16) C कृतावचनः प्रभाते
लक्षिदैः समं समानुपविष्य स्वप्रपाठकानाहृष्ट तेषुः स्वप्रकलं पत्रच्छ कोऽमुष्य. 19) Cg ततोऽनेन स्वप्नेन प्रदानं for तेन etc. 21) C B
देवपुष्पमन्त्रिणा. 22) P कुवलयमाला येव चन्द्रतो, B adds on the margin क्ताचित् between कुवलयमाला and चन्द्रतो.
23) P मृगाङ्गुमवगता स्थिता. 25) B has a marginal gloss कार्यस्थानं on कृत्यवेदी. 26) P संप्रितदोहदोहदा, B has
a gloss येव गर्भं on गर्भं. 34) Cg एवंते, B इत्युक्त्वा नृपति. 35) P B C दृढधर्मा or दृढधर्मा, but the spelling
दृढधर्मा is uniformly adopted here. 36) P भवेद्वर्षः प्रकर्षभाक्.

- 1 पण्डितान् पूजयामास बालकांश्च नराधिपः । पाठकोलाहलोत्तालान् बहतः सूतिमातृकाः ॥ ३७ 1
 2 प्रीणयन्प्रार्थितानां सार्धमर्थैर्भुजबलाजितैः । सुनोर्जन्मोत्सव्यं चाढ चकार पुरि भूपतिः ॥ ३८
- 3 § १४) ततो राजा समाकार्यं वयं मौहूर्तिकं संमान्य पप्रच्छ । 'हंहो सांवत्सरिक, कथय कुमारस्य 3
 4 जन्मनक्षत्रग्रहाणां फलम् ।' वैवज्ञेन निवेदितम् । 'देव शृणु । जानन्दः संवत्सरः । ऋतुः शरत्स-
 5 मयः । मासः कार्तिकः । तिथिर्धनुषा । वारो बुधः । नक्षत्रं हस्तः । राशिः कन्या । योगः सुकर्मा ।
 6 सौम्यग्रहनिरीक्षते लग्नम् । संपूर्णबलाः सर्वे ऽपि प्रहाः सौम्याः, एकादशस्थानस्थिताः पापग्रहाः । 6
 7 अपि च ।

- 8 वीक्षिते ऽत्र ग्रहेः सौम्यैर्भुजैर्न स्फूर्तिशालिनि । चक्री वा चक्रितुल्यश्च सुतो जातो भवेदसौ ॥' ३९
 9 नृपेणोक्तम् । 'गणक, कति राशयः, के वा राशिगुणाः ।' निवेदितं निमित्तविदा । 'देव, अबघारय । 9
 10 तद्यथा,

- 11 मेधो वृषाख्यो मिथुनश्च कर्कटः सिंहश्च कन्या च तुला च वृश्चिकः ।
 12 धनुः प्रवीणैर्मकरश्च कीर्तितः कुम्भश्च मीनः कथिताश्च राशयः ॥ ४० 12
 13 सांप्रतमेतेषु राशिषु जातस्य पुरुषस्य महिलाया वा गुणगण आकर्ष्यताम् ।
 14 शूरः कृतको दीर्घोऽक्षयश्चकर्मा पुनर्मृदुः । लोलचक्षुः प्रियः स्त्रीणां मेपजातो भवेन्नरः ॥ ४१
 15 सत्यवादी शुचिर्देशो भोगी त्यागी मनोरमः । सुमित्रश्चासुगमनो वृषे जातो भवेन्नरः ॥ ४२ 15
 16 चलचक्षुश्च मिथो मेथुनासकमानसः । कर्णरोगी धनेनाढ्यो जायते मिथुने नरः ॥ ४३
 17 शूरः कृतको द्रव्याढ्यः कुराङ्गो गुरुवत्सलः । कोपनो ऽत्यन्तदुःखार्तः कर्के जातो भवेन्नरः ॥ ४४
 18 अभिमानी क्षमाशीलो जननीजनकप्रियः । मघमांसरतो नित्यं सिंहजातो भवेन्नरः ॥ ४५ 18
 19 वृषभावे च धर्माधीं सर्वलोकमतो धनी । कामिनीहृदयानन्दी कन्याजातो भवेन्नरः ॥ ४६
 20 इष्यालुर्मित्रवात्सल्यपरो वृःखनिकेतनम् । स्फुटवाक्पयो विरागी च तुलाजातो भवेन्नरः ॥ ४७
 21 क्रूरः शूरः पिङ्गलाक्षो वार्षिष्ठो निधुराशयः । धनी वियोगी पितृभ्यां वृश्चिके स्थान्नरः सदा ॥ ४८ 21
 22 मेधावी सत्यभाषी च सर्वलोकमनोहरः । वयंभार्यः सुतेजसी धनुर्जातो भवेन्नरः ॥ ४९
 23 दर्शनीयः सुधीर्विद्वान् पुत्रवान् दीर्घजीवितः । परदारपरस्त्यागी मकरे जायते नरः ॥ ५०
 24 लोलदृष्टिर्जाग्धवापालनो मानी विचक्षणः । पराकामी च तन्द्रालुर्जातः कुम्भे भवेत् पुमान् ॥ ५१ 24
 25 शूरः समुद्रगम्भीरः स्पष्टवाक्यस्तु कोपनः । युद्धप्रधानो गर्विष्ठो मीने जातो भवेन्नरः ॥ ५२

- राजाप्येतदाकर्ष्यं निमित्तविदो रूपकानां सहस्रं प्रदाय समुत्तस्थौ । ततः प्रमुदितमना भूपतिर्द्वादश-
 26 दिने समग्रमपि जनं संमान्य वासोभिः स्वग्रहदृष्टकुबलयमालाद्भुनक्तन्द्रदर्शानुसारेण तनुजस्य द्विधापि 27
 27 कुबलयचन्द्र इत्याख्यां वित्तीर्णवान्, अपरमभिधेयं श्रीदत्त इति । एवं धार्मीभिः पञ्चभिः परिपाल्य-
 28 मानः समितिभिर्यतिभिश्च इव कलाकलापेन प्रतिपन्नन् इव, पितुर्मनोरथ इव प्रवर्धमानः, सहस्रकर
 29 इव दिग्बधूर्त्संगसंगतः, सर्वैरपि करतलाकरतलं संचार्यमाणो ऽतितृषितैरिवाशोपजनलोचनैः पीयमानः 30
 30 सुधामय इव निर्मितः प्रजापतिनाष्टवर्षदेशीयः । समुद्रादप इव कुम्भभूः, दिनकरनिशाकरकरनिकरास्पृष्टे
 31 परिजनेनाप्यदृश्यमाने ऽमिलितगुक्जने विद्यागृहे यतिरिव जितेन्द्रियः, भोजनास्वादे ऽप्यकृतादरः,
 32 अनुकूलवुकूलयुगलपरिधाने ऽप्यदत्तावधानः, तिरस्कृतसुरासुरगुहधिया कुशाग्रसब्रह्मचारिण्या मेधया 33
 33 द्वादशवर्षाणि यावत् कलाचार्यपापार्थाध्यासीकृता इव कलाशालिकलाविमलाः सफला अपि कला हेलया
 34 कलयामासिवान् ।

- 35 § १५) अन्यथा च स कुमारः स्फाराकारः परिलसद्रिकमाघारः कृतमजनभोजनोपचारश्चन्- 36
 36 नातुलितः प्राहृतैकशौम्ययुग्मः कण्ठनिक्षितसुमनःशक् स्वसद्वशाग्रसाधनप्रसाधितोपाध्यायघृष्टलग्नः पितुः
 37 पदपद्मयुग्मं नमस्कृत्सुपागमत् । राजापि तं विलोक्य सफललोचनरोचनाकारं भास्वन्तमिष कमल-
 38 क्षण्डो राकाशाशङ्कमिष रत्नाकारः सेरप्रनाः समभूत् । कुमारेण सविनयं प्रणतः क्षितिपसमुत्सर्गे 39
 39 निवेश्य मोक्षिवान् । 'उपाध्याय, कुमारेण तत्रभवतो भवतः सफलो ऽपि कलाकलापः स्त्रीभक्ते ।' ततः
 40 कलाचार्येणोक्तम् । 'देव, कुमारेण मत्सकाशात्काश्चिदपि कला न गृहीताः । किंतु कुमारो मेधानिधिः

3) O trans. समाकार्यं after मौहूर्तिकं, P spells सम्मान्य. 13) P महेलया, B गुणलगाकर्ष्यताम्. 14) O दीर्घवृषभं.
 15) B हृजातो. 17) O भवेत्पुमान्. 18) O भवेत्पुमान्. 25) O मीनजातो. 28) O एवं पञ्चभिर्धार्मीभिः. 31) P
 समुद्रादप. 36) P च सुकुमारः. 37) P 'नातुलितप्रहृते'. 40) P B add स after निवेश्य, P कलाकलापः.

1 सकलामिः कलाभिर्बिरादुत्कण्ठितचेतोभिर्वधुभिरिव वल्लभः प्रावृषि नदीभिरिवादीनाभिर्नदीनाः स्वयं 1
 स्त्रीकृतः । अथ नृपेणोपाध्यायं विचिन्ता संभूय प्रोक्तम् । 'वत्स, तवातुच्छदुःसहविरहदहनसमुत्थ-
 3 चिन्तापुमप्यामा यथार्थभिधाना प्रियङ्गुध्यामा समजनि जननी ते, तस्मात् प्रथम ।' एवं समादिष्टः 3
 पुत्रः 'देवो यथा समादिशति' इति वदन् भूपतेरुत्संगात्समुत्थाय जननीं तदात्वविलोकनामन्वानन्द-
 बाष्पमरुतलोचनं समीपीभूय सविनयमाननाम । निःशेषमङ्गलोपचारं कृत्वा सुतं शिरसि बुम्बित्वा
 6 जेहेन देवगुरुणां सतीनां मातृणां प्रभावेन पितरमनुहरस्व' इति जल्पितवती यावदेवी तावद्वरित- 6
 मागत्य प्रणिपत्य च जनपित्रीं प्रतीहारी प्रोवाच । 'देवि, स्वामी स्वयमथ वाहकेलिं कर्तैत्यतः प्रप्यतां
 कुमारः ।' ततो मात्रा स विसर्जितः क्षितिपसमीपमुपाजगाम । वतुषाधवेनोक्तम् । 'भो महासाधनिक,
 9 गरुडवाहनं तुरङ्गममुपनय महेन्द्रकुमारस्य । तथा यथाहमुत्तमैस्तुरगानपरेषां राजपुत्राणां नियोजय । 9
 प्रमापि पवनवर्तं तुरङ्गममपेयेति । अपि च ।

रत्ननिर्मितपर्याणं सौवर्णमुख्यन्त्रणम् । अर्पयोदधिकङ्गोलं हयं कुबलयेन्दवे ॥ ५३

12 § १६) तावदादेशानन्तरं तेन कुबलयचन्द्रस्य पुरस्तुत्क्रमः समुपस्थापितः । यश्च कीदृशः 12
 वायुरिव गमनैकदक्षचित्तः, मनोभाव इव क्षणप्रातदूरदेशान्तरः, युवतिस्रभाव इव चपलः, विपणिधेनि-
 रिच मानयुतः, पश्याद्भ्रान्तप्रमत्तं इवानवस्थितचरणवतुष्कः । तं विलोक्य नृपेणोक्तम् । 'कुमार,
 15 किञ्चित्पुरङ्गलक्षणविचक्षणोऽप्यसि ।' कुमारेण विश्रुतम् । 'गुरुचरणकमलाराधनेन किञ्चित्परिहृतात्मसि ।' 15
 भणितं भूषेन । 'वाजिनो कति जातयः, किं प्रमाणम्, किं लक्षणमपलक्षणं च' इति । कुमारोपाध्यधापि ।
 'नाथ, अवधार्यताम् । यद्भवानामष्टादश जातयः, बोद्धाह-सेराह-क्रियाहादयः । ते वर्णलाञ्छनविशेषेण
 18 भण्यन्ते । अश्वस्योःकृत्वयसः प्रमाणम् ।

नराङ्गुलानि द्वात्रिंशन्मुखं भाले त्रयोदश । अष्टाङ्गुलं शिरः कर्णौ पञ्चङ्गुलमितौ ॥ ५४

चतुर्विंशत्यङ्गुलानि हयस्य हृदयं तथा । अशीतिश्च समुच्छ्राये परिधिस्त्रिगुणो भवेत् ॥ ५५

21 एतत्प्रमाणसंयुक्ता ये भवन्ति तुरङ्गमाः । राज्यवृद्धिं महीपस्य कुर्वन्त्यस्य वाञ्छितम् ॥ ५६ 21
 एकः प्रमाणे भाले च द्वौ द्वौ रन्ध्रापरन्ध्रयोः । द्वौ द्वौ वक्षसि शीर्षे च ध्रुवावर्ता ह्ये दश ॥ ५७
 अत ऊर्ध्वं गुणैर्नृनानन्पूनान् वा हयानिह । दुःखातिदुःखदान् मोचुरन्धलक्षणदक्षिणाः ॥ ५८
 24 यावदेतत् कुमारो निवेद्यति तावद्भूषेन निगदितम् । 'वत्स, पुनः प्रस्तावान्तरे श्रोष्यामः' इति वदन्ना- 24
 रुढः क्षमापरिवृद्धः पवनवर्तं तुरङ्गे, कुमारोऽप्युदधिकङ्गोलं, महेन्द्रोऽपि गरुडवाहनं, अपरा अपि
 राजपुत्रा अपरेषु तुरङ्गेषु । अपि च ।

27 गजैस्तुरङ्गैश्चतुर्भ्रजेकैः पदिकैस्तथा । विस्तीर्णमपि संकीर्णं राजद्वारं तदाभवत् ॥ ५९ 27

§ १७) ततो घृतसितातपत्रबलञ्चामरयुगलोपवीथ्यमानश्चतुरङ्गचमूचक्रपरिवृतः क्षितिपतिः

श्रीपथमवतीर्थं च बयैर्धैर्यगुणशाली कीतुकापातलाकलोचनमोद्गमाद्धानः क्षणेन पुरीपरिसरमवाप्य
 30 सकलमपि बलं दूरतो विधाय वाहकेलिं कर्तुं प्रवृत्तः । कुमारोऽपि धौरितकादिपद्मगतिक्रमनिरीक्षणाय 30
 स्वमश्वं वाहकेली मुमोच । यावज्जयज्यारवं जनः करोति तावत्सर्वेषां राजपुत्राणां पश्यतामेव तत्क्षणं
 बहलतमालदलद्वयामलं गगनतलमुदधिकङ्गोलः समुत्पपात । ततस्तस्य वाजिनो जवेन दक्षिणां दिशं
 33 प्रति धावतोऽनुचावर्त्तय शाखिनः । यदप्रे निकटीभूताः पदावर्त्तस्तेऽप्यनिकटीभूताः । तत एवं 33
 द्वियमाणेन कुमारेण चिन्तितम् । 'अहो, यदि तावत्तुरगस्ततः कथं नभस्तलमुत्पत्सितः । अथ यदि देवः
 चोऽपि ततः कथं तुरङ्गत्वं न मुञ्चति ।' एवं चिन्तयता कुमारेण परीक्षाकृते यमजिह्वाकपालवा क्षुरिकया
 36 निर्देयं तास्यैः कुक्षिभेदो हतः । ततः पतच्छोणितनिबधो वाहः शिथिलसर्वाङ्गसंघिर्मूर्च्छानिमिलिताश्च 36
 क्षितौ पतितमात्रः 'कुमारापहापात् पापी' इति भणित्वा तत्कालमेव जीवितव्येन तस्यै । ततस्तं गताहुं
 निरीक्ष्य कुमारेण चिन्तितम् । 'अहो, विस्वापनीयमेतत् ।

39 यद्यश्चस्तत्कर्णं देवमार्गगामी न चैव खेत् । तुरगस्तद्वयं किं वा प्रहारेण हलो मृतः ॥ ६० 39

§ १८) अथ तपात्ययसमयसजलजलदमार्जिगम्भीरधीरः कस्यापि शब्दः समभूत् । 'भो निर्मल-
 शशिपेशभिभूषण कुबलयचन्द्रकुमार, समाकण्ठेय मम वचनम् ।' गन्तव्यमस्ति तवाद्यापि गन्वृतिमार्गं
 42 दक्षिणदिग्दिशिभारो, द्रष्टव्यं चादृष्टपूर्वसिच किमपि ।' इदं च श्रुत्वा चिन्तितं कुमारेण । 'अहो, कथं 42

3) PB inter. जननी & समजनि, P om. ते. 4) B तदास्विलोकं. 6) O इति वापदासीर्नदं वृत्ते देवी तावत्. 7) O
 मतिहारी. 13) P मनोभव इव. 15) OG रुद्रसस्त्रेन किं. 19) P लाम् for मालं. 23) P दक्षणा, B दक्षणा. 28) P 'पञ्जराचारं',
 B om. चमूचक. 30) P धौरितादि. 35) P inter. न & तुरङ्गः. 36) ckh 'तावत्' 'पापी' इति मन्त्रं क्षितौ पतितमात्रो
 मृतः । ततस्तं. 40) O गम्भीरः कल्याणि. 41) B वंशभूषण, O गन्वृतिमतिं.

- 1 पुनरेतत्, को ऽपि मम गोत्रं नाम च जानाति । अथवा को ऽप्येव दिव्यो मम शुभायतये दक्षिणाशामि- 1
मुखं मां प्रेरयति निष्कारणकरुणापरत्वेन । अतीन्द्रियज्ञानगोचरतया चालङ्कनीयवचनाः किल देवा
3 मुनयश्च भवन्ति ।' इति ध्यात्वा दक्षिणामिमुखं गच्छन् गध्युतिमतिक्रम्य कुमारो ऽशेषान् दिग्भिभावान् 3
यावद्विलोकयति तावदप्रतो ऽनेकपर्वतपादपश्चात्पादलतागुल्मगहनां महाविन्ध्यतटर्षीं वृक्षां । या च
पाण्ड्यसनेधासुनालकृता, श्रीरिव महामजेन्द्रसनाथा, महापुरीष तुङ्गशालकलिता । चिन्तितं कुमारेण ।
6 'अथद्वयं वशीकरोमिन्द्रियप्रामः को ऽप्यत्र महर्षिर्महात्मा दिव्यज्ञानावलोकिताखिलपदार्थसार्थः परिच- 6
सति । यस्यस्य भगवत उपशमवतः प्रभावेन विरुद्धानामपि जन्तूनां परस्परमहूत्रिमं प्रेम संजातम् ।'
एतच्चेतसि चिन्तयन् कुमारः कुवलयचन्द्रो यावत्किञ्चिद्भागमुपसर्पति तावदनतिदूरे ऽतिस्निग्धबह-
9 लकिसलयविराजमानं बहुद्विजकृतकोलाहलमसंख्यशास्त्रासंकुलं वटपादपमपश्यत् । तं वीक्ष्य तामेव 9
दिशं प्रति चलितो ऽचलापतिपुत्रः, क्रमेण च स वटवृक्षतलमलंघकारः । ततो यावत्तत्र कुमारो ऽस्ति
तावत्सस्य तपोनियमशोधिताङ्गस्तेजसा ज्वलन्निव, मूर्तिमानिव धर्मः, उपशमरसराजधानीव, निवास
12 इव खारिप्रलक्ष्म्याः, केलिवनमिव सौम्यतायाः, मुनिः को ऽपि महात्मा दिव्यपुरुषसुगेन्द्रयोर्मध्य- 12
स्थितश्चक्षुःपधमायातः । ततस्तेन कुमारेण चिन्तितम् । 'यदिमं साधुं सकलत्रैलोक्यवन्दनीयचरणार-
विन्दयुगलं प्रणिपत्य स्वस्थाश्रावणहारं पृच्छामि । केन हेतुनाहमपहतः, को वैष तुरङ्गः ।' इति चिन्तयन्
15 संभ्रमतः पृथुलशिलापट्टस्थितस्य महर्षेः संनिकर्षम् । मुनिना प्रोक्तम् । 'मो शशिवंशविभूषण कुवलय- 15
चन्द्रकुमार, स्वागतं तव । वत्स, आगच्छ' इति । अथ तेन स्वनामगोत्रकीर्तनविक्षिप्तमानसेन महता
विनयेन प्रणतं मुनिपतेः क्रमक्रमलयुगलम् । भगवता सकलभवभवयहारिणा सिद्धिसुखकारिणा धर्मा-
18 लामाशीर्वादे लम्बितः कुमारः । ततो मुनिसमीपस्थदिव्यपुरुषेण प्रसारितः ससंभ्रमं सुरपादपकि- 18
सलयकोमलो माणिक्यकटकधरणभूषितो धामेतरः करः । ततो नृपतनुजेन करद्वयेन तस्य पाणितले
गृहीत्वेवद्विनतोत्समाङ्गेन कृता प्रणतिः । सुगेन्द्रेण च बहलशिथिलकेसरधारिणा उद्वेहदीर्घतरलाङ्ग-
21 लेन प्रशान्तभ्रवणद्वयेन स्तोत्रमुकुलिताङ्गणानुमानितो राजतनयः । कुमारेण हृषैवशविकसन्मुदितान्त- 21
रत्नेहया स्निग्धधवलया दशा हरिवैदशे । उपविष्टश्च नातिदूरे मुनिपस्य । भगवता निगदितम् ।
'कुमार, त्वयेति चिन्तितम् ।

- 24 पृच्छाम्यहं साधुमनुं कृतो मे केनापहारः क इवात्र हेतुः । 24
को वायमभ्यस्तदिदं निवेद्यमानं मया विस्तरतः शृणु त्वम् ॥ ६१
इति श्रीपरमानन्दसूरिश्चिष्यश्रीरत्नप्रसूतिविरचिते कुवलयमालाकाव्यासंक्षेपे श्रीप्रद्युम्नसूरिशोधिते
27 कुवलयचन्द्रोपचिचुरागपहारसाधुदर्शनकीर्तनो नाम प्रथमः प्रस्तावः ॥ १ ॥ 27

[अथ द्वितीयः प्रस्तावः]

- § १) ततश्च दन्तघृतिभिर्मुनीन्द्रस्तमःसमूहं विदधद्विष्टम् ।
30 उवाच तत्संशयमेवद्भ्रमात् तद्गोचनार्थं वचनं सुधाभम् ॥ १ 30
जीवितं यौवनं लक्ष्मीलोक्येषु प्रियसंगमः । सर्वं चलाचलं लोके कुशाप्रजलविन्दुवत् ॥ २
दुर्हदः सुहृदो ऽपि स्युः सुहृदो ऽप्यसुहृत्तमाः । मनीषी तेषु सर्वेषु ममतां कः करोति तत् ॥ ३
33 एक एव भवेज्जीवः सुखी दुःखी च जायते । एक एवाभूते मृत्युं शिवं यालेक एव हि ॥ ४ 33
अज्येते कर्मणा राज्यं हार्यते ऽपि च कर्मणा । विद्वान् विना न को ऽप्यस्ति कर्मणो हन्ति मर्म यः ॥ ५
अभावाद्दर्शितापि श्रीः क्षयं याति क्षणान्पि । घनाघना घनालीच दुर्दान्तमकृता हता ॥ ६
36 अविचक्षणानि सन्नन्ते नरके ऽत्र शरीरिभिः । दुःखान्प्युत्थितं देहं येषां भ्रवणतो भवेत् ॥ ७ 36
कशापाशाङ्कशादीनामाधाषाः स्वस्वकर्मणा । सन्नन्ते नित्यशो हन्त तिर्यक्त्वे ऽपि हि देहिनः ॥ ८
विद्योगरोगस्तपभ्रूपकोपादिवेदनाः । अवे भवन्ति भविनां मानवे ऽपि नवा नवाः ॥ ९

7) ० उपशमभावेन. 9) P B किरलय. 10) Pinter, स & व. 11) ०४ खारिप्रलक्ष्मीनिवासिनं for निवास इव
चारिप्रलक्ष्म्याः. 12) P केनकीर्तनमिव B केनकीर्तन. 14) P सत्साज्यहारं, ०४ इति विधिन्व संभ्रामः पृथुलशिलतलसस्य महर्षेः
समीपम्. 16) P अथ तेन नामगोत्रः की. 18) B कुमारः । तेन दिव्यपुरुषेण. 27) P B कीर्तननाम. 29) P B add नो अहं ॥
before ततश्च eto, B ० K 'मुनीन्द्रस्तमः'. 30) P B तत्संशय. 32) P सुहृदो for दुर्हदः. 33) ०४. अवे जीवः.
34) B ०४ सिद्धान् for विद्वान्.

- 1 मायासूयाभयोद्देशेगविषादाकुलचेतसाम् । शिद्वशन्त्वे ऽपि सखानामभिमानमर्षं सुखम् ॥ १० 1
इत्थं चतुर्गतात्रासुमता भ्रमता भवे । कर्मनिर्मयनोपायः प्रापि धर्मः कदापि न ॥ ११
- 3 कल्पदुर्गु बुद्धेर्भ्रं प्राप्य प्रार्थयेत्स वरादिकाम् । स्वायत्ते मोक्षसौख्ये ऽपि यो भवेद्विषयी नरः ॥ १२ 3
संसारभद्रकान्तरसमुत्तारं यदीहसे । सम्यक्त्वं सलिलं चिचरदित्यं तत्सदोह्यताम् ॥ १३
- 6 ततः कुमारकुबलयचन्द्र एतस्मिधीशो ऽसारे संसारे क्रोधमानमायालोभमोहमूढमानसैरारभियेद्वु- 6
भूतं तत्त्वया तुरगापहरणपयन्त्रमेकमनसा कथ्यमानं निशम्यतामिति । तथा हि,
§ २) अस्ति समस्तविशङ्कटयज्ञवाटबुताशसमुत्थबहलधूमध्यामलितानुलविपुलनभस्तलः सर्वदेश-
लक्ष्मीबक्षःस्थलालेकारतारहारो निखिलदेशान्तरसमागच्छदनेकवस्तुसङ्केतभूभाग इव वन्तास्थो
9 विषयः । यत्र कम्पाङ्कमिपतपुण्येभूपत्रनिचयशाध्वविचस्तमिष प्रविशति काननभुधं कुरङ्गयूधम् । 9
तदीयपूर्णतरलासिनिरीक्षणेन स्वकीयकान्ताकर्णान्तविधान्तलोचनसंस्तुतिपरो लेप्यमय इव दृषाधिमित-
स्तम्भ इव निम्बलः पथि पथिकजनशिरं तिष्ठति । तत्र प्रोक्तुङ्गसंगतसुरमन्दिरोपशोभमाना गम्भीर-
12 नीरपरिखालकृतप्राकारा लवणाभ्युधिषज्जवेदिकाकलितता जम्बूद्वीपलक्ष्मीरिष, सुरपुरीष सहषाध्याय, 12
अलकेव पुण्यजनाश्रितता, लङ्केव कल्याणमयी, कौशाम्बी नाम नगरी समस्ति ।
तस्या एकत्र विलसज्जगन्नयमाजुषः । किं भ्रूयो वर्णने यस्या न गीष्पतिरपि क्षमाः ॥ १४
- 15 तां प्रियमणयिनीमिष भुङ्क्ते पुरन्दरपरकामः पुरन्दरदत्तामिधो वसुधाधीशः । यस्तु प्रालेयाचल इव 15
कीर्तिमन्दाकिन्याः, विश्रामविटपीव गुणशकुनानाम्, कल्पपादप इव यथाचिन्तितवत्सचित्तः ।
अत्यवदातेन जिता हंसाः कंसारिमेचका हरयः । सवितुः सिता बभूवुर्यथशासा प्रसरता गगने ॥ १५
- 18 तत्रैक एव दोषो ऽस्ति समुद्रे ऽपि गुणत्रिया । यज्जैनवचने सौख्यवृक्षमूले न वासना ॥ १६ 18
§ ३) तस्य भूवासयस्य वासवस्येव सुरगुरुधनुर्विधबुद्धिनिधानं वासवामिधः सच्चिवेश्वरः । स
नृपतिः सहोदरमिष सहचरमिष पितरमिष देवतामिष तं मन्त्रिणं मनुते । स मन्त्री कौस्तुभमणिसिष
21 पुरुषोत्तमो दुर्वारधैरिवारणविवारणवारणारितुल्यं धीजिनेश्वरप्रणीतं सम्यक्त्वं हृदि धारयति । तस्य 21
मन्त्रिणो वासवस्यान्यदा कृतप्रभासिताकवश्यकस्य भगवतामर्षतां महाहौषानमर्षयानिसिषं जिनायतनं प्रवि-
शतो द्वारदेशे ऽनेकविधप्रभूतपरिमलपरिमिलितमधुकरनिनादमनोदरेण पुष्पकरण्डकेन समं बाह्योद्यान-
24 पाळकः स्थावरकस्यः समाययौ । तेन तच्चरणयुगं प्रणम्य 'देव, वर्षसे । सकलकामिजनलोचनप्रमोदप्रदः 24
प्राप्तस्तावद्दन्तान्तावतारः' इति जल्पता पुष्पाण्युपदीकृत्य महामन्त्रिणः करतले सहकारमञ्जरी ततः समर्पिता ।
अन्यत्र 'तत्रोद्याने चन्द्र इव तारकानिकरेण शिष्यगणेन परिभूतः क्षमारामालालाम्धारिञ्जरञ्जकारः
27 सर्वमुनिशिरोरत्नं निहतपुर्जैयकपायसंचयः सङ्गमनन्दनः धीधर्मनन्दनो नाम यतीश्वरः समवातरत्' 27
§ ४) तदाकर्ण्य मन्त्रिणा भुङ्कुटीभङ्गमीमाननेन 'हा अनार्य' इति वदता सहकारमञ्जरीं निजसह-
चरहस्ते समर्प्य साक्षेपमिति जल्पितम् । 'रे दुराचार विवेकविकल स्थावरक, प्रथमं प्रधानं सादरं
30 वसन्तं कथयसि पद्माद् धर्मनन्वनाचार्यम् । 30
क बलीकः क वा मेरुः कालसः क च नागराट् । क वसन्तः क भगवान् सुरिः धीधर्मनन्दनः ॥ १७
क्रातुराट् तनुते चिन्तं कामार्तं स च साञ्जुटाट् । तदेव विपरीतं तु वीक्ष्यतामन्तरं द्वयोः ॥ १८
- 33 तत्रच्छैतस्यात्मनो दुर्बुद्धिसिलसितस्य फले भुङ्क्त्व' इति । 'रे प्रतीहार', अमुष्य वनरक्षकस्य केदारपारां 33
लक्ष्मार्थं स्मरितं दापय, येन तत्कर्षणयासविषयाः पुनरपीदृशो निर्धिवेकं न वदति' इत्युक्त्वा मन्त्री
विहितदेवतार्चनः प्राप्य राजसौधं तामेव मञ्जरीं नृपतिकरतलसंगिनीं चके । राज्ञा भणितम् । 'किं
36 बहिरुद्याने पुष्पकालो ऽवततार' । ततो मन्त्रिणा जल्पितम् । 'वसन्तलक्ष्मीवीक्षार्थे देवपादमचधारः 36
यस्वेति ।' इति श्रुत्वा हुरेश्वर इव चतुर्वन्तं नृपतिरुचुङ्गं मतङ्गजमारुह्य चतुरङ्गबलेन वनावनीमीषिवान् ।
मन्त्री नृपं प्रोवाच । 'देव, अबधार्यताम् ।
- 39 अमन्दानन्दसंदोहस्फुरन्मधुकरस्वरैः । खलाम्भोजानि ते सौवागतिकस्य वदन्ति हि ॥ १९ 39
अमी वृक्षा निरीक्ष्यन्ते नग्नाः फलकदम्बकैः । स्वध्यागच्छति भूनाथे कः कुपायं नति क्षितौ ॥ २०

4) B सम्यक्त्वंसलिलं. 7) B विद्वंसट. 17) P हरयः for हरयः. 22) P महाहौषानिमिषं. 23) P परिमलित B विलित for परिमिलित. 25) P adds हार and B adds हारि (but later scored) before 'मञ्जरी. 29) P B 'मञ्जरी for 'मञ्जरी. 33) B पुनरे इतिविलसितस. 35) P राजसौधं. 37) P 'कर्मणं मतङ्ग'. 39) P अमंदामंदसंदोह B अमंदामोवसंदोह.

- 1 भ्रमरैरीतमेकान्तमधुरैस्ताण्डवं दलेः । तूर्यनिकं वितन्वन्ति दुमा देव तवाप्रतः ॥ २१ 1
कुर्वन्तीव दुमा देव भवतश्चरणार्चनम् । कुसुमैरसमैर्भृङ्गरणितैश्च गुणस्तुतिम् ॥ २२
- 3 § 4) एवं निवेद्यन् महाप्रभो परितो वने हृदि व्यापारयन् ध्यायति सः । 'तावद्रोषोदाने धर्म- 3
नन्दनो विभुर्न वीर्यते, तमेव हृदि धृत्वा मयात्र विभुरानीतो विनाप्यर्थमेव, तन्मध्ये ऽप्यत्र कुत्र वा
वनस्पतिकुण्डुपिपीलीकप्रपृथिताहुल्याप्यासुकत्वं विभाष्य सिन्दूरकुट्टिमतले सशिष्यः स्थितो भगवान्
6 मधिष्यति' इति चिन्तयित्वा राजानमवादीत् । 'देव, यस्वया कुमारत्वे सिन्दूरकुट्टिमासत्रे ऽशोकतरा- 6
रोपितः स कुसुमितो न वा, इति न ज्ञायते ।' राहोक्तम् । 'चाकुरितं भवता' इति वदन् मन्त्रिणः करं
करेण गृहीत्वा गतेन तेन तत्र मुनयो दृष्टाः । केचिद्धर्मध्यानदसाधनाः, केचिन्प्रतिमापालन-
9 लासमानसाः, केचिच्छुद्धसिद्धान्तपठनप्रवीणान्तःकरणाः, केचिद्विधासनाप्यासीनाश्च । तेषां च 9
मध्यगतं ताराणामिव ताराधिपम्, सागराणामिव क्षीरसागरम्, सुराणामिव सुरेश्वरम्, चतुर्हानिने
तं महासुनिं वीक्ष्य मनाक् प्रमुदितः क्षितीशः सच्चिवमुवाच । 'क एते पुरुषाः, कश्चैव नृप इषैर्वा
12 मध्यगतः' इत्युक्ते वासवसच्चिवः प्रोवाच । 'देव, तावदयं मुनिपतिर्महादिव्यां कृतीर्थिककथितकापथ-12
पतितानां जन्तूनां मुक्तिपुरीमार्गोपदेशको भगवान् श्रीधर्मनन्दनाचार्यो देवानामपि वन्द्यावादारविन्दः,
तथास्यैव शिष्या महात्मानो ऽमी मुनयः, तदुपस्त्याचार्यस्य समीपे धर्माधर्मं प्रष्टुमुचितम् ।' 'अथ
15 मधस्त्वेषम्' इति वदन् मन्त्रिकरतले लग्न एव भूपतिर्गुरुसमीपमुपेयिवान् । अथ मन्त्री स्तुतिपूर्वं प्रदत्त-15
प्रदक्षिणात्रयः सुगुरुचरणाम्भोजं ननाम तथा वस्तुधाधिपो ऽपि । भगवौश्च धर्मलाम् दत्त्वा 'स्वागतं
18 मन्त्री च गुरुजनमनुह्वाय, तदा चाग्ये ऽपि नृपमार्गमनुवर्तमानाः पान्थकापेटिकादयो नत्वा भगवन्त-18
मुपविष्टाः । भगवता सुखदुःखे जायतापि लोकाचार इति शरीरकुशलतावृत्तान्तं ते पृष्टाः । तैरुक्तम् ।
'सममथ तत्रमध-ङ्गवर्शनेन' इति । ततश्च चिन्तितमवनीपेन । 'भगवतो ऽमुष्यासामान्यं रूपम्, अगण्यं
21 लावण्यम्, अमेया कान्तिः, अपूर्वकरुणारसः प्रशस्तः, तथा चायं सेतुबन्धः संसारसिन्धोः, 21
परशुस्तृष्णालतावनस्य, अशनिर्मलशिलोच्चयस्य, मूलं क्षमापादपस्य, आकरः सर्वविद्यानाम्, कुलमन्दिर-
माचाराणाम्, महामन्त्रः क्रोधादिकायचतुष्टयभुजङ्गमस्य, दिवसकरो मोहान्धकारस्य, दावानलः
24 स्फूर्जद्भागशास्त्रिनः, अर्गलाबन्धो नरकद्वाराणाम्, कथकः सत्पथानाम्, निधिः सातिशयज्ञा 24
नमणीनाम् । सर्वथा सर्वगुणालिङ्गितसफलसंप्राप्तमनुष्यजन्मनो ऽस्य किं वैराग्यकारणं बभूव, येन
भगवता यौवनलक्ष्मीमाजपि सर्वदा सर्वदुःखसमुच्चयशय्या प्रव्रज्याञ्चिक्रे तत्पृच्छामि ।' इति
27 चिन्तयन् महीपतिर्मुनिना क्षान्तिना स्वयमेव प्रोक्तः । 'चतुर्गतिके ऽपि अवे सुलभं वैराग्यकारणम् । 27
यद्व्ये ऽपि विषयसुखास्वादमोहिता जीवाः पापं कुर्वन्ते तदेव क्षान्तिना वैराग्यहेतुः । तत्र नरकगतौ
तावन्नविधा विधाधा, क्षेत्रज्ञा ऽप्येवमुदीरिता परमाधार्मिकसुरकृता च । ततस्तदुःखानि वर्षकोट्या-
30 प्याख्यातुं न शक्यन्ते, एवं तिर्यङ्गानुष्यदेवगतिष्वपि । इह लोक पतदेव जिननाथवचनं क्रियमाणं 30
धर्माधिक्यप्रदम् । परत्र च मोक्षपुरुषार्थसाधकम् । ततः प्रथमं श्रावकधर्मं समाश्रित्य पश्चाच्छ्रमणधर्मपालने
मनो नियोजय' इति ।
- 33 § ६) अत्रान्तरे प्रस्तावं परिहाय कृताञ्जलिना वासवमहामन्त्रिणा भगवन्तं धर्मनन्दनं मुनिपं 33
नत्वा सविनयमुखे । 'नाथ, य एव त्वयाशेषदुःखानिलयश्चतुर्गतिलक्षणः संसारः प्रणीतः, पतस्य पूर्वं
किं निमित्तम्, येन जीवा भवे परिभ्रमन्ति ।' श्रीधर्मनन्दनगुरुणा भणितम् । 'ओ मन्त्रीश, नरेन्द्र
36 पुरन्दरदत्त' तच्चतुर् संसारपरिभ्रमणे जीवस्य यत्कारणं जिनेश्वरैरुक्तम् । तथा च । 36
कोचो मानश्च माया च लोभश्चाप्यनियन्त्रिताः । अमी कथायाः संसारदुःखसागरहेतवः ॥ २३
अन्तर्दहन् गुणप्राममिदः कोषधनञ्जयः । बहिर्वस्तुपरिम्लोचकृतः पाचकतो ऽधिकः ॥ २४
39 कदाचन सुपीर्वीचे स्थानं न स्वान्तवेष्टमनि । कोषस्य बन्धुशक्यस्य निःशक्यस्य जनक्षये ॥ २५ 39
केवलं सपर्वदृश्य प्रतीकारो ऽत्र विद्यते । उर्वान्तकोषसर्पेण दृश्यते तु न सर्वथा ॥ २६

1) B भ्रमरैरीतमेकांशं शास्त्रास्ताण्डवं दलेः. 3) B परिनसत्र हृदि. 4) O प्यात्वा for पूष्या, B मयाऽत्र विहरणीवं विनाप्यर्थमेव.
5) B कुसुपरीक्षितः. 6) O suggests यस्यवा for वस्यवा. 10) P ताराणामिव, P सागराणामिव सुरेश्वरम्. 12) P कृतीर्थिकक-
थितमुवाच । क एते पुरुषाः etc. repeated (as above) ending with कृतीर्थिककथित. 18) O मन्त्रीकोटिपरि युक्. 20) P B
ततश्चित्तम्. 29) P वर्षकोट्योऽप्यन्तः. 33) P भगवं धर्मं. 37) O कथायाः संसारे वसतो दुःखहेतवः । 39) P दंशकस्य.

- 1 मातङ्गस्पर्शमे शुद्धिः सुवर्णपयसा नृणाम् । न पुनः कोपचाण्डालसांगत्ये स्यात्कथंचन ॥ २७ 1
 2 नितान्तं स्तिमितं यस्य स्वान्तं शान्तरसाणसा । न कदापि स्फुरेत्सस्य कोपाटोपहुताशनः ॥ २८
 3 जिनाम्बुदंसमुद्रतप्रशाम्भृतयोगतः । यः क्रोधाग्निं शमयति तस्य धर्मबन्धं स्थिरम् ॥ २९ 3
 यदि क्रोधो भवेन्नैव कदाचन शरीरिणाम् । तद्वचस्यं कराम्भोजवासिन्याः स्युः शिवभ्रियः ॥ ३०
 अत्यन्तकोपमहातमःप्रसरान्नीकृतस्वान्तो भ्रातरं भगिनीमपि हन्ति, यथायं पुरो निविष्टः पुरुषः ।'
 6 नृपेणोकम् । 'प्रमो, वयं न जानीमः को ऽप्येव पुरुषः, कीदृशः, किं चैतेन कृतम्' इति । ततो गुरुणा- 6
 भागि । 'य एष तव वामो मम दक्षिणपार्श्वे स्थितस्त्रिनयनगलगवलकजलाभो गुञ्जाफलरकनयनो 6
 म्रुकुटीमङ्गभीषणास्यो रोषस्फुरद्धरोष्ठपुटो दृढकटिननिष्ठुराङ्गो मूर्तिमान् कोप इव संप्राप्तः । एतेन 6
 9 कोपवशावचसा यस्मिन्नि तदाकर्ण्यतामिति । 9

§ ७) अस्ति वसुधावामाश्या एकं कुण्डलमिवोत्ततकनकमयप्राकारगम्भीरपरिस्त्रापरिवृता काञ्ची 12
 नगरी । तस्याः पूर्वदक्षिणदिग्विभागे त्रिगण्युतिमात्रे रगडानाम् संनिवेशो ऽस्ति । तत्र सुशर्मदेवो 12
 द्विजः परिवसति । पत्नी सुशर्मा । तस्य च रुद्रसोमामिधो ज्येष्ठपुत्रः । तस्य लघुपुत्रात् सोमदेवः । 12
 तयोः स्वसा श्रीसोमा च । स तु रुद्रसोमो बाल्यादेव चण्डश्चपलो ऽसहनो गर्षाद्वुरकन्धरः स्तब्धो- 12
 ऽतिकर्कशावचाः सर्वदा सर्वदिग्भात्रिरागसो ऽपि रथ्यासु परिताडयति । तस्य तादृशस्य स्वभावं 12
 15 वीक्ष्य डिम्बैरेव चण्डसोम इति नाम गुण्यं कृतम्, तावन्नरेश, स एषः । स क्रियन्निर्घोसरे- 15
 रतिक्रान्तेः पित्रा ब्राह्मणकुलबालिकया नन्दिन्या सह पाणिं प्राहितः । तत्र पितरौ कुटुम्बमारामोप्य 15
 मन्दाकिनीतीर्थयात्राकृते निर्गता । चण्डसोमः क्रमेण यौवनभ्रियमलंभके । ततः सा नन्दिनी च 15
 18 ययप्यखण्डितशीलव्रता तथापि तां तारुण्यपुण्यावयवरमणीयां वीक्षमाणश्चण्डसोमः स्वमनसि न 18
 विश्वसिति । ततो नरनाथ, तस्या उपरि किञ्चिद्भागमुद्भूतस्तस्य को ऽपि कालो व्यतिक्रामत् । अथान्यदा 18
 विश्वरतार ।

- 21 अभवन् सर्वतो यस्यां दिशः सर्वा विकस्वराः । कुमुदिन्यः प्रमोदिन्यः सदाकाशा विकासिनः ॥ ३१ 21
 अनुत्सव्यच्छतापात्रमाद्रियेत जनैर्जनः । यस्यासितीव जातानि निर्मलानि जलान्यपि ॥ ३२
 यत्र स्वागतमग्रच्छि मरालानामुपेयुषाम् । सरोभिर्नलिनीगन्धलुब्धालिकुलनिःस्रवैः ॥ ३३
 24 सतच्छब्देषु चिकीर्तुर्विमुच्य करिणां कटान् । मधुषा यत्र नैकत्र स्थायिनो मलिना यतः ॥ ३४ 24
 यत्र चञ्चलकल्लोलभुजाभिरभिवादनम् । घनास्यध्रियः प्रीत्या तन्वन्तीव जलाशयाः ॥ ३५
 निपुणधानामिव धनं सरितां नीरमन्वुटत् । यत्र धान्यान्यवर्धन्त कार्याणीवार्यैवेतसाम् ॥ ३६

§ ८) अन्यदा तत्र ग्रामे नटपेटकमेकं प्रामानुग्रामं परिभ्रमत् समाजनाम् । तेन सर्वो ऽपि ग्रामः 27
 प्रेक्षाधीक्षार्थमन्यथितः । ततस्ते च ग्राम्या रङ्गन्याः प्रथमे यामे व्यतीते प्रदान्ते कलकले सुदङ्गध्वनि- 27
 माकर्ण्य गन्तुं प्रवृत्ताः । एष चण्डसोमः 'स्वकलत्रपरित्राणं कथं करोमि' इति व्यथितयत् । 'यदि 27
 50 तावन्नटं द्रष्टुं गच्छामि ततः कथं जायायाः परित्राणम्, यदि बल्लभाया रक्षणं तदा मम न प्रेक्षण- 50
 क्षणनिरीक्षणम्, 'इतस्ती इतो भ्यान्नः' इति न्यायादनल्पविकल्पमालाकुलितमनाः किं रथ्यासि, 50
 भार्यात्मना सह नेतुं न युज्यते, तस्मिन् रङ्गे युवशतसंकुलो ग्रामः । सो ऽपि मम ब्राता तत्र गतो 50
 33 भविष्यति । तावद् यद्भवति तद्भवतु । एतस्याः श्रीसोमाया भगिन्या एतां समर्थ्य ब्रजामि ।' इति 33
 विचार्य समर्थ्य च कोटिप्रहृषणधरश्चण्डसोमः प्रययौ । चिरं तस्मिन्निर्गते भगिन्या भणितम् । 'हले 33
 नन्दिनि, तावन्नटनाट्यधीक्षायै गच्छावः ।' नान्दिन्या भणितम् । 'हले श्रीसोमे, किं न जानासि 33
 36 निजसोदरचेष्टितं येनैवं भणसि, न स्वजीवितस्य निर्धिष्णासि, त्वं पुनर्युक्तं तत्कुरु' इति जल्पन्ती 36
 स्थिता । श्रीसोमा पुनस्तत्र नाट्यं द्रष्टुं गता । तस्य चण्डसोमस्य तत्र रङ्गे प्रेक्षमाणस्य पृष्ठतः किञ्चिन्मिथुनं 36
 मन्थायितुं प्रवृत्तम् । इति जल्पितं तन्नेन । 'भद्रे, हृदये स्वमे ऽपि च त्वं हृदयसे । अद्य मनोरथशतेन 36
 38 प्रत्यक्षं दृष्टासि । 38

त्वद्वियोगानलज्वाला(मालाज्वलितविग्रहम् । सांप्रतं सौबस्योगसुधासारेण सिञ्च माम् ॥ ३७

2) P B स्तिमितं. 6) C क एष for कोऽप्येव. 11) C मय्युत. 12) P om. पत्नी सुशर्मा, P B om. च after तस्य, B P लघुपुत्रात्. 15) P B सैव, B om. स before क्रियन्नि. 18) C क्रियानपि for कोऽपि. 21) P B विकासिनः. 24) P सतच्छब्देषु. 29) B एष सोमचंद्रः स्वकलत्र. 30) P B inter n & मम. 36) B निजसोदर. 40) P मास्य for माण.

1 § ९) एतत्सर्वलपसदाकर्णितं चण्डसोमेन । अत्रान्तरे स प्रतिभणितस्तया तद्व्या । 'परिहातं मया 1
एषं दक्षो दाक्षिण्यसिरोमणिस्त्यागी भोगी प्रियंवदः कृतज्ञः, परं प्रकृत्यैव मम पतिश्चण्डः' । एतच्च
3 भुक्त्वा चण्डशाब्दाकर्णितजाताशङ्केन चिन्तितं चण्डसोमेन । 'नूनं सैषा दुराचारा मम भार्या मामिहागतं 8
परिहायैतेन संकोसितविद्येन समं मन्वयन्ती मां न पश्यति ।'

युवा प्राह पतिस्ते ऽस्तु चण्डः सोमो ऽथवा यमः । इन्द्रो वाद्य मया सार्धं त्वया संगम्यमेव च ॥ ३८
6 भणितं तद्व्या । 'यद्येवं तव निश्चयस्तयावन्मम पतिरिह स्थितः कसिन्नपि प्रदेशे प्रेक्षां वीक्षते तावद्दृष्ट 6
निजगृहं व्रजामि । पुनस्त्वया मम मार्गलघ्नेन समागन्तव्यम्' इति भणित्वा सा तदणी रक्तो निर्गता ।
विभितं चण्डसोमेन । 'अये, सैषैषा दुष्टप्रकृतिर्येन मणितमेतया मम पतिश्चण्डः' । यावदेतच्चण्ड-
9 सोमश्चिन्तयति तावदिवं नट्या गीतम् । 9

इष्टं यन्मानुषं यस्य तद्व्येन रमेत चेत् । स जानमेवमीर्ष्यालुरादृशे तस्य जीवितम् ॥ ३९
एवं च निशाम्येर्ष्यालुना चण्डसोमेन परिस्फुरदधरेण चिन्तितम् । 'कसिन् स दुराचारः सा च
12 दुःशीला व्रजति । अवश्यं तच्छिरो लुनामि !' इति चिन्तयन् स समुत्थाय कोषाध्मातहृदयः स्ववेद्यम् 12
प्रविश्य बहलतमसाच्छादिते भूभागे गृहफलहकस्य पाश्चात्पक्षे कोटिप्रहरणसज्जः स्थितः ।

§ १०) इतश्च प्रेक्षणे निवृत्ते गृहफलहकद्वारे लघुभ्राता स्वसा च प्रविशन्तौ चण्डसोमो वीक्षांक्षणे ।
15 तेन च कोषाध्मातमसाच्छादितविवेकचक्षुषाविचार्य परलोकमवगम्य लोकापवादं परित्यज्य नीतिं 15
कोटिशब्देन लघुसोदरः स्वसा च निहतौ । द्वावपि धरातले पतितौ । सैषा मम प्रियाप्रियकारिणी सैव
पुरुषो दुःशील इति यावत्तस्य शिरच्छिनशीति चिन्तयन् कोटिप्रहरणमुद्गीर्य चण्डसोमः प्रधावितस्ता-
18 वत्कोटिफलहके रणन्ती लग्ना, तच्छब्दाकर्णनमात्रेणास्य प्रतिबुद्धा भार्या नन्दिनी । भणितं ससंभ्रमया 18
तया । 'हा निर्धर्म, किमेतरस्याभ्यवसितमिति । हतः कनीयान् आता भगिनी च ।' एतश्चास्य ससंभ्रमं
यावद्विलोकयति तावद्भ्रतुर्मगिनी च सृष्टिं प्रापतुः । ततः संजातगुरुपक्षात्पेन तेन चिन्तितम् । 'हा हा,
21 मया अकार्यं कृतं कोपवशातः ।' इति चिरं विलज्य मूर्च्छानिमीलिताक्षः पृथ्वीपीठे लुलोठ । नविन्यपि 21
'देवरं ननानन्दरं च' इति भणित्वास्तोकशोकशङ्कयथितहृदया बहुधा हरोद् । ततः क्षणमालम्ब्य-
वैतन्यश्चण्डसोमः 'हा ऋषुरागमप्राप्तमामिराम सदाचार, हा श्रीसोमे भगिनि, युवां विना सदाचारमपि
24 विराधारं जगरसमभूत्' इति चिरं विललाप । 24

असावहृत्यकारित्यदृष्ट्यवदनो द्विजः । द्वियेव द्विजराजो ऽस्ताचलापतितुमुद्यतः ॥ ४०
तत्तदाक्रन्दमाकर्ण्य स्त्रीत्वान्मुदुलमानसा । रजनी तारकव्याजादिवाभूणि विमुञ्चति ॥ ४१ 27
ततः स्त्रीवादिवाताम्रस्तमःशुभं क्षयं नयन् । प्रपातयन् करौश्चण्डान् स्वयं नृप इवोदितः ॥ ४२

§ ११) अथ स जस्वितो जनेन 'भो चण्डसोम, एवं विलापं मा कार्षीः' । ततः स विलपन्नेव 'हा बान्धव,
हा भगिनि', इति निःस्वत्य इमशानभूमौ चिताज्वलनज्वालावर्ली कृत्वा प्रवेष्टुं यावच्चण्डसोमः प्रारमे
30 ताचङ्गामजने 'गृहीत गृहीत द्विजं पतन्तम्' इति वदति चण्डसोमो बलिमिनेरैर्घृतेः । अथ द्विजैरुक्तः 'किं 30
प्राणान् वृथा त्यजसि, प्रायश्चित्तं चिरचय' । चण्डसोम उवाच । विप्राः, तदीयतां मे ।'

प्राहिको ऽधमकामेन कृतं तेनैव शुक्रयति । परः प्राह जिघांसन्तं निघ्नघ्न प्रसाहा भवेत् ॥ ४३
33 ऊचे ऽभ्यः क्रुतकते पापे कोषे पवापराभ्यति । परो ऽवदन्नवेच्छुब्धो ब्राह्मणानां निवेदिते ॥ ४४ 33
कश्चिदुचे कृतं पापमज्ञानाच्च हि दोषकृत् । प्राहान्यो वेदि सर्वेषु द्विजानां स्वस्य शुद्धये ॥ ४५
मुण्डयित्वा ततो मुण्डतुण्डे भिक्षां भ्रमन् सदा । करपार्श्वी करे विघ्नत् गच्छ विदशारीधिकाम् ॥ ४६
36 इत्थं मिथो विरुद्धानि भुक्त्वा तेषां चक्रास्ययम् । मां चतुर्भानिनं मत्वा तान् विहाय समागमत् ॥ ४७ 36
ततोऽत्र चिन्त्यतां तीर्थक्षानैः शुद्धिः कर्षं भवेत् । जलेनाह्नमलो याति न लग्नं पापमाम्नि ॥ ४८
यदि क्षानास्तस्मतेर्वापि गन्ता हरति कर्मभयम् । जायते जलजन्तूनां तत्कदापि न कर्मभयम् ॥ ४९
39 यदि क्षरणमात्रेण जगत्पूतं भवेद्विदम् । अहो तन्मोह एवायं यज्जलेनात्मशोधनम् ॥ ५० 39
इदं वाक्यं विचारं न सहते हि महारथनाम् । परं जनेन भूद्वेन प्रसिद्धिं गमितं परम् ॥ ५१
रागद्वेषविहीनेन यदुक्तं सर्ववेदिना । मनःशुद्ध्या कृतं तदि पापप्रक्षालनक्षमम् ॥ ५२
42 भुक्तेति चण्डसोमः स्वं वृत्तान्तं प्राञ्जलिः प्रभुम् । प्रणम्य प्राह सर्वं तद् यदाख्यातं चिन्तो त्वया ॥ ५३ 42

2) ० परं मम पतिः प्रकृत्यैव चण्डः. 17) P B प्रहरणमुद्गीर्य. 28) P ० भोश्चण्डसोम, B ततः स विलापयतिस्ते चेतामृदमभ सतिः-
कृत्. 29) P क्षानान. 30) B बलिमिनेरैः. 40) P om. 2nd पक्ष.

- 1 सर्वज्ञवाक्यस्य विशुद्धिद्वय योग्यो ऽस्यैह यद्यथामानजो ऽपि । 1
दीक्षां ततो देहि भवेति तेन प्रोक्ते व्रते तस्य द्वावी मुनीन्दुः ॥ ५४
- 3 । इति कोपे चण्डसोमकथा । 3

§ १२) शुरुणा श्रीधर्मनन्दनेन पुनरप्युक्तम् ।

- ‘सुर्वमो मानमातङ्गो धर्माराम मनक्ति यः । स्वशक्तिव्यक्तितो यज्ञः क्रियतां तस्य रक्षणे ॥ ५५
- 6 परित्यजन्नपि क्रोधं मानवो मानवर्जितः । भवेद्भवे यदि श्रेयःश्रिया संश्रियते ततः ॥ ५६ 6
हिताभिलाषी यः स्वस्य तेन मानमहीधरः । मेदनीयः सदाप्युद्यन्मुदुतामिषधाराया ॥ ५७
अहंकारो नदीपूर इव पुंसः कुलद्वयम् । भिनत्ति कूलद्वयवत् पञ्चोच्छेदनलालसः ॥ ५८
- 9 दृष्टो दर्पभुजङ्गेन नरश्चैतन्यशून्यधीः । नमस्यति गुरुन् कापि पुरतो न स्थितानपि ॥ ५९ 9
मानान्धलोचनो देही चारुमार्गं न पश्यति । अतः संसारकूपान्तर्निपतत्युचितं हि तत् ॥ ६०
- 12 मातरं पितरं भार्यामपि श्रियमाणानुपेक्षते मानमहागजेन्द्रपरवशः, यथैव पुरुषः । राक्षा 12
परिजल्पितम् । ‘भगवन्, अस्यां सभायामनेकलोकाकुलायां सैष पुरुष इति कथं ज्ञायते ।’ भक्तिं 12
श्रीभगवता । ‘य एव मम वामस्तवदक्षिणपार्श्वे स्थितः प्रोजामितभूयुगः पृथुलवक्षःस्थलो गर्भभरमुकुलित-
दृष्टिस्ततकनकवर्णतनुराताम्रलोचन एतेन रूपेण मूर्त्तौ मान इव समागतः । यदेतेनामानमानमूढचेतसा
15 कृतं तदाकर्ण्यताम् । तथा हि, 15

अस्त्ववन्तीजनपदे नगरी श्रीगरीयसी । विशाला सुमनःशाला विशाला शालशालिता ॥ ६१

सुमार्यं यत्र सिन्धुप्रायाः पयः पीयूषसोद्गरम् । निपीय लोको न सुधापापिनो ऽपि प्रदांसति ॥ ६२

- 18 यत्राभ्रलिहहर्माप्रचन्द्रशालासु योषितः । राजन्ते वीक्षित्तुं लक्ष्मीं स्वर्गवध्व इवागताः ॥ ६३ 18
धनिनां यत्र हृदयेषु सन्नेषु मनीषिणाम् । वधेते श्रीसरस्वत्योर्मिथः प्रीतिर्गतागतैः ॥ ६४

तस्या नगर्याः पूर्वोत्तरदिग्दिग्भाने योजनमात्रप्रदेशे कूपपद्रमिधानो प्रागमः । तत्रैकः पूर्वं

- 21 राजवंशप्रसृतो भागधेयपरिहीनः क्षत्रभटो नाम जीर्षेठकुरः परिवसति । तस्य वैक एव वीरभट्टाख्यः 21
पुत्रो निजजीवितादप्यधिकवल्लभो ऽस्ति । अन्यदा स तं तनुजं परिगृह्योज्ज्विन्यां प्रघोतननूपस्य सेवा-
हवाकपरो बभूव । दक्षः क्षितिपतिना तस्य स एव कूपपद्रो प्रागमः । कालेन च स क्षत्रभट्टो ऽनेकसमीप-
24 संपर्कवैरिरीरवारविदारितावयवो जराजीर्णतया चरणचक्रमग्राक्षमस्तमेव पुत्रं वीरभट्टं भूपत्यापचित्वा 24
गृह एव स्थितः । तस्यापि शान्तिभट्टाभिधः सन्नुरस्ति । स च कमतः क्षितिपत्यस्य सेवां कर्तुं प्रवृत्तः ।
तस्य स्वभावतः स्तब्धस्थाल्यन्तमानिनो यौवनगर्वितस्य प्रघोतनराक्षा राजपुत्रवर्गेण च शान्तिभट्ट इति
27 नामधेयस्य मानभट्ट इति नाम विदधे । नरेश्वर, स एव मानभट्टः । 27

§ १३) अन्यदा सदैसि सर्वेषु स्वस्वस्थाननिषिष्टेषु मानभट्टः समागतम् । ततः स्वस्वामिनः

सचिवपुङ्गववर्गस्य कृतनमस्कारो निजस्थाने राजपुत्रं पुलिन्दारूपमुपविष्टं दृष्ट्वा प्रोचिषान् । ‘भोः पुलिन्द,

- 30 मदीयमिदमासनस्थानं समुत्तिष्ठ स्वम् । इति । पुलिन्देन भणितम् । ‘अहमज्ञानभेदेहोपविष्टस्तावत् 30
क्षमस्व ममागमः, न पुनरुपविष्ये । ततः ‘तव मानभट्टस्य स्थाने पुलिन्दो निषिष्टः’ इति वदन्निरपरैः
स उच्यते । तद्यथा ।

‘त्यजन्ति मानिनः सर्वे कृणवज्जीवितं धनम् । उज्जग्मि मानं न कापि मान एव महज्जनम् ॥ ६५ 33

लघ्वकर्मूलवद्भूयं मानं मन्दरचहृद् । त्यजन्ति मानिनः पूर्वं परं च न कथंचन ॥ ६६

एतज्जनवचनमाकर्ण्य कोधाभ्यातहृदयो मानभट्टो विद्वैयः कार्यकार्यमविचार्यानार्य इव स्वसति-

- 36 भवगणपत्य रूपाण्या वक्षःस्थले पुलिन्दं अघान । तं निपात्य स च सदैसो निःसृत्य पुलिन्दपक्षिकराजपुत्रेषु 36
पृष्ठिलोक्षेष्वपि वेगवचरया गत्या स्वप्रागमगम्य कृतापराधो भुजङ्गम इव स्ववेद्यं प्रविश्य पितुः पुरतो
पुरतो यथावृषं कथयामास । तक्षिशस्य पितृपिशा जल्पितम् । ‘पुत्र, यत्कृतं तत्कृतमेव । अत्र पुनः
39 सांप्रतं सांप्रतं विदेशागमनम्, तदनुभवेशो वा । तत्र तदनुभवेशो न घटते, तावद्विदेश एव गन्त्यम् । 39
अन्यथा जीवितव्यं न । ततस्त्वरितमेव वत्स, सजीकुव वाहनम् । तत्रारोप्य सकलमपि गृहसारं

2) P मुनीन्द्रः. 7) P B 'न्युदुतामिदुभाराया. 16) P धूमनसःशाला. 21) P एकवीरभट्टाख्यः. 27) P नगमाजतस्य B

मानननस्य P नामधेयस, P B सैव मानं. 31) P add: & ते before ततः. 23) P उज्जग्मते. 35) B adds पूर्वं इदं परं मानं
नगमं कोधाभ्यात. 37) O 'मागस. 40) B adds on the margin in the following (to come after वाहनम् ।) येन
तदाभिस रेवातीरे गम्यते । तेन च मानभट्टेन मानाभ्यातमनसापि किमपि दाक्षिण्यं दत्त्वा वाहनं सजीकुवम् ।

- 1 रेखातीरं प्रति प्रेषितौ क्षत्रभटवीरभटौ । परं स्वयं व्याघ्रुत्थ मानभटः कतिभिरपि स्वपुरुषैः परिवृतः 1
पित्रा वार्यमाणोऽपि पौरुषाभिमानितया स्थितः ।
- 3 'द्विधापि लाभः संप्राप्ते शूरो कृतमिधैति चेत् । स्वर्गशार्माधवा जीवेत्ततः श्रेयः श्रियः पदम् ॥' ६७ 3
इति स यावच्छिन्त्यन्नस्ति तावत्तत्र पुलिन्दस्य बलं प्राप्तमेव । ततस्तत्र तयोर्मुकुं प्रवृत्तं, मानभटेन
मानवाहारुडेनार्कषितलखरुडेन तद्वलं सकलमप्यभजि । ततः स गुरुप्रहारात्तो निर्बुधपराक्रमः स्वपुरुषैः
6 सह पितुः पथि गच्छतो मिलितः । अथ तौ क्रमेण यास्तौ नर्मदोषकण्ठे पर्यन्तप्राममेकमाश्रित्य दुर्गमे 6
तस्थतुः । सोऽपि मानभटः कियद्भिर्द्वैरुडवणः संजज्ञे ।
§ १४) तत्र तयोस्तस्थुषोः कियानपि कालो व्यतिचकाम ।
- 9 तन्नामप्यदा वसन्तश्रीर्वेनावन्यामवातरत् । सपल्लवश्रियोऽभूवन् यस्याः संगान्महीरुहः ॥ ६८ 9
अशोका अपि कुर्वन्ति सशोका विरहिस्त्रियः । स्मरन्त इव चिन्तान्तस्तत्सत्पादतलाहतीः ॥ ६९
अनङ्गोऽपि हि यत्संगाद्गन्त हन्ति वियोगिनः । पुष्पप्रियेय सर्वत्र तत्र मित्रबलं महत् ॥ ७०
12 किल माध्वीकगण्डूश्रितेन शूरापितः । स्वंगं विरहितं हन्ति केशरः केशरश्रिया ॥ ७१ 12
पलाशास्तु पलाशाख्याः पलाशा इव रेजिरे । वियोगाक्रान्तनारीणामरीणाः प्राणितच्छिद्ये ॥ ७२
कङ्केशिशाखिनां शाखा नवपल्लववेष्टनैः । अञ्जलोत्तारणावीव पुष्पकालस्य तन्वते ॥ ७३
- 15 § १५) अथ स मानभटो ग्रामतण्णनैः सह दोलायामधिरूढवान् । ग्रामजनेनोदितं 'यो यस्य 15
हृदयगमस्तस्य तेन नाम भोगमेव ।' प्रतिपन्नं ग्राम्यपुरुषैः । एवं भणिते निजनिजप्रियाणां पुरस्तरुणपुरुषवर्गो
गीतं यातुं प्रारभे । ततः कोऽपि गौराङ्गी कोऽपि श्यामलाङ्गी कोऽपि तन्वङ्गी कोऽपि नीलोत्पलाङ्गी
18 गायति । ततो दोलाधिरुडेन मानभटेन निजा जाया गौराङ्गापि श्यामाङ्गीनामोच्चारेण गीता । एवं च श्यामाया 18
नाम गीतयमानं श्रुत्वा तस्य प्रिया गौराङ्गी समधिकं चुकोप । ततोऽपरामिर्भुवतिभिः सा हसितेति । 'सखि,
तव रूपप्रमाणं सौभाग्यमङ्गी च यत्तव पतिरन्यायाः श्यामाख्या मनोवल्गुमाया नामोक्तीर्तनमातनोति ।'
21 ततः सा सौभाग्यवती गौराङ्गी निश्चितहृदयशाल्येव क्षणं चिन्तयामास । 'अहो, मम प्रियेण सखीजन-21
स्यापि पुरतो मानोऽपि न रक्षितः । अहो, अस्य निर्वाक्षिण्यम् । अहो, निर्लज्जता । अहो, निःश्लेहता ।
येन प्रतिपक्षगोत्रग्रहणं कुर्वता महदुःखं प्रापितासि, ततो ममापमानितसौभाग्यलक्ष्म्या न समीचीनं
24 प्राणितम्' इति विचिन्त्य सा गौराङ्गी महिलावृन्दस्य मध्याभिर्गमनोपायमिच्छति, परं न तदृष्टिवञ्ज- 24
नावसरं प्राप्नोति । इत्थं,
स्वप्रियाङ्गोत्रस्खलनश्रुतिसंततचेतसः । तस्या दुःखमिष प्रेक्ष्य द्वीपमन्यं रविर्ययी ॥ ७४
- 27 कमलानि परित्यज्य मधुपाः कुनुदावलिम् । मेजुः प्रायेण नैकत्र मधुपानां रतिर्भवेत् ॥ ७५ 27
अस्तं गते दिनस्यान्तात् खरो विश्वप्रकाशके । कोशन्ति स खगानामसौहृदादिव दुःखिता ॥ ७६
पर्यपूरि तथा विश्वमपि विश्वं तमोभरैः । यथा न लक्ष्यते लोकैस्तदा पाणिर्निजोऽपि हि ॥ ७७
30 सर्वा अपि क्षणादेव प्रत्यन्ते तमसा दिशः । इनाद्रिना सपलेन को नाम न हि दूयते ॥ ७८ 30
अभूचमोमयं भूमितलं निखिलमप्यथ । राज्यं तमसि कुर्वाणे यथा राजा तथा प्रजा ॥ ७९
न जले न स्थलं नोर्ध्वं न नीचं नयनाध्वनि । न समं नासमं सर्वं तमसैकीकृते जगत् ॥ ८०
- 33 तत ईदृशे समये सा युवतिः सार्यमप्यतः कथंचिन्निर्गत्य मरणोपायं चिन्त्यमन्ती गृहमात्रगाम । तत्र 33
सा भ्रष्टवा पृष्टा 'वर्तते, कुत्र ते पतिः । भणितं तथा । एष भागत एव मम पृष्टे लग्नः' इति वदन्ती
सावशा वासवेरुम प्रविशेत् । ततोऽसावतिगुरुदुःसहप्रतिपक्षगोत्रवज्रभारद्वलितेव जजल्येवम् ।
- 36 'आकर्षयत भो लोकपालका नीतिपालकाः । विना प्रियं निर्जं नान्यो मया चित्ते विचिन्तितः ॥ ८१ 36
परं न कृतमेतेन धरं प्राणप्रियेण यत् । यदस्म्यन्तर्वेयस्यानामपमानपदं कृता ॥ ८२
इत्युदीर्य तयाप्यन्तकोपया कण्ठकन्दले । अक्षेपि पाशकः प्राणाव् विधुत्य लृणववदुतम् ॥ ८३
- 39 § १६) इत्थं स मानभटस्तां रमणीगणमवस्थामप्रेक्षमाणो जाताशङ्कः स्वभवनमाजग्मिवाद् । 39
तेन प्रातुः पार्श्वे पृष्टं 'यद्भवद्भूः समागता किं वा नेति । मात्रा जडपितम् । 'यदत्र समागत्य वासमभजने
प्रविष्टा' इति समाकर्ण्य मानभटस्तत्रागम्य त्वरितमेव पाशं तथ्याभिक्षेपेत् । अथो सा जलेन संसिच्यमाना
42 क्षणेन स्वस्थचित्ता समभवत् । भणितमनेन । 'प्रिये, किं केनापराद्धं, कथं कुपिता, किमिदं त्वया निर्नि- 42

6) o om. पर्वत. 12) P माभीगण्डू. 26) P o omit line स्वप्रिया etc. lo वेततः. P om. तस्या, B अस्या for तस्या.

31) P B प्रजाः 33) o ईदृशे. 36) P विनेऽतिचिततः B चित्तेपि चितितः 39) P B सयुवनं. 40) P B भासयुवने. 41) o 'समागत्य, P अज्जेन.

- 1 मिषं स्वकीयं जीवितं ममापि च संशयदोलामारोपितम्¹ इत्याकर्ण्य गौराङ्गी प्रियं प्रति वाक्यमाह स 1
 'यत्र सा सौभाग्यवती कमलदलीर्धलोचना इयामाङ्गी निवसति तत्र त्वमपि गच्छ' इति । मानभटे-
 3 नोक्तम् । 'प्रिये, सर्वथैवास्या वृत्तान्तस्यानभिष्टः । का इयामाङ्गी, केन कदा दृष्टा, केन तव पुत्रो निवेदितम्, 3
 इति कथय ।' एतन्निशम्य सा रोषानलदह्यमानमानसा दभाण । 'अनुना त्वमनभिष्टो ऽसि यदा त्वया
 6 महापुण्यारण्यस्थमुनिनेव मौनमवलम्ब्य स्थितम् । मानभटेन चिन्तितम् । 'यदसावकारणे ऽपि कोप- 6
 पर्वतमारुरोह' । ततस्तेन प्रसाद्यमानापि सा पुनः पुनर्न किञ्चिन्निरपितवती । केवलममानं मानमेवाभित्य
 स्थितवती । मानभटेन चिन्तितम् । 'यदेतस्या रोषपोषितचिन्ताया अनुनये पादपतनमेव हितम्' इति
 9 विचिन्त्य तेन तदेव कृतम् । परं तेन कृतेनापि प्राज्याज्यसंसिक्तज्वलनज्वालेव साधिकतरं क्रोधदुर्धरा 9
 बभूव, न पुनश्चेतसि शमरसं पुषोप । ततः स मानभटश्चिन्तयति स्म । 'युक्तमेवा मृगाम्नी प्रसाद्यमानापि
 नाम न प्रसीदति स्म । यत ईदृश्य एव स्त्रियो भवन्ति ।
- 12 प्रसासना भवेन्नोक्षलक्ष्मीमौक्षाम्भिलाषिणाम् । न जायते ऽन्तरा नाम दुस्तप स्त्रीनदी यदि ॥ ८४ 12
 सेषन्ते कामुकाः कामतापच्छेदाय कासिनीः । परं प्रत्युत जायन्ते महासंतापभाजनम् ॥ ८५
 सौदामिनीश्च संश्वेद्य निन्नरोच नितम्बिनी । चञ्चलप्रकृतिर्दृष्टनष्टरागातिनीचगा ॥ ८६
- 15 विवेकपङ्कजं हन्ति मानसे महतामपि । कामिनीयं हिमानीय कस्तामिच्छति तत्सुधीः ॥ ८७ 15
 विवेकपर्वतारूढान् गुणप्रौढानपि द्रुतम् । हेलायापि महैलासौ वीक्षितेनापि पातयेत् ॥ ८८
 नवीना कापि दृश्येत शस्त्रीय स्त्री शरीरिणाम् । आदीयन्ते यथा प्राणा बाह्या आभ्यन्तरा अपि ॥
- 18 § १७ इति चिरं विचिन्त्य वासभवनाभिःसृतो मानभटो जनयिष्याप्रच्छिन्नं 'पुत्र, कथय किमेतत्' ॥ 18
 ततः स तस्या अदृक्स्वप्रतिवचनो बहिर्निर्गतः । कान्तया चिन्तितम् । 'अहो, ब्रह्मकठिनदृष्ट्यासि येन
 भर्तुः स्वयं पादपतितस्यापि न प्रसन्नाभवं ततो न वरं कृतम्, पुनः पुनः पदपतनाप्रसादवीक्षापथो
 21 मम प्राणेशः कुत्र जगाम, इति न सम्यग् जानामि, तस्माद्मुख्यं पृष्ठलम्ना प्रजामि' इति चिन्तयित्वा 21
 वासवेष्टमते निर्गतः । 'पुत्रि, क चलितसि' इति श्वश्रुपृथा 'मातः, तव पुत्रः कापि प्रस्थितः' इति
 वदन्ती सा त्वरितपदं प्रधाविता ससंघमं, पृष्ठे श्वश्रुरपि । चिन्तितं च तत्पित्रा वीरभटेन । 'सर्वमेव
 24 कुटुम्बं कापि प्रस्थितम्' इति चिन्तयन् सो ऽपि तेषां मार्गं लग्नः । ततः स मानभटो घनतिमिराच्छादिते 24
 कूपनिगमे ब्रजन् तथा कथमन्युपलक्षितः । स च बहुपादपशास्त्रासहस्रसंजातान्धतमसस्य कूपस्य
 तटमाजगाम । तत्र च तेनोपलक्षिता पृष्ठतः समायान्ती निजजायति । तामवलोक्य 'एतस्याः परीक्षां
 27 करोमि' इति विचिन्त्य तेन कूपान्तः शिला निक्षिप्ता । तच्छिलापतनसंजातशब्दमाकर्ण्य 'मम पतिः 27
 पतितः' इति मत्वा तद्गार्थां दुःखार्तावटे त्वरितमात्मानं सुमोच । ततः श्वश्रुरपि तद्दुःखदुःखिता स्वं मुक्त-
 वती, ततस्तस्या दुःखेन महता पृष्ठलम्ना श्वश्रुरो ऽपि । ततश्चितयमपि विनष्टं दृष्ट्वा स चेतसि चिन्तितवान् ।
 30 'अयत्र किं कर्तव्यम्, एतेन दुःखेनात्मानं किं कूपे क्षिपामि, अथवा न' इति विचार्य तेन प्राप्तकालमेतेषां 30
 मृतानां निषादक्रियामातन्य परमवैराग्यमागतेन विषयान्तरं परिभ्रम्य परिभ्रम्य लोकेन निवेदितानि
 भैरवपातगङ्गाखानप्रभृतीनि समाचरता भार्यामादृषित्वथप्रभृतसंभृतदुरन्तदुरितजातोपशान्तये कौशाम्बी
 33 नगरी भेजे । भो नरेश, तदर्थं वराको ऽनभिष्टो मूढमना लोकोत्पया तीर्थानि करोति । यदि तावच्चित्त- 33
 शुद्धिस्तदा पुरुषो गृहे ऽपि तिष्ठन् पापं क्षिणोति । ततः सर्वथैव मनःशुद्धिरेव विधेया ।
- चित्तशुद्धिं विना दत्तं विष्टं पात्रे ऽपि सर्वथा । तथा क्रियाकलापश्च भस्मनीयं हुतं वृथा ॥ ९०
- 36 वर्षं निशम्य गुरुदितं मानभटो मानमपनीय भगवतो धर्मनन्दनस्य चरणमूलमाभितः । ततः प्रतिबुद्धेन 36
 मानभटेन प्रवज्या याचिता । स्मरिणा समादिष्टम् । 'वत्स, अनुच्छेदस्वच्छतानिषे, सर्वथैव निरतिचारं
 चारित्रप्रतिपालनं पुष्करमेव । यत्र कर्तव्यं केशोत्पाटनम् । नित्यमेव प्राणातिपातविरत्यादीनि व्रतानि
 39 निरतिचाराणि धारणीयानि । बोद्धव्यो ऽष्टादशसहस्रशीलाङ्गभारः । मोक्षव्यमरसरिर्सं कृतं मैक्षम् । 39
 पातव्यं प्राप्तुकैवधीयं निःस्नातु जलम् । शयितव्यं भूमौ । दुस्सहपरीषदोपसर्गवर्गसंसर्गं ऽपि न मना-

1) B इत्याकर्ण्य कर्णोपविष्टोपादि । 2) नोशाव । तव मानसे कमलदलीर्धलोचना । 3) P सौभाग्यमा for सौभाग्यवती । 4) B स्वमात्रोसि ।
 18) P B वास्तुवना । 19) B अदृक्स्वप्रतिवचनो । 20) P स्वयं पट (न) पति । 22) O मल्ललाव, O क्व for क्वापि । 26) B निजा
 जावेति । 32) B inter. प्रभृत & संभृत । 37) B बच्छ लच्छगुणाच्छ तवैवैव । 39) B 'ष्टादशशीलांगभारः, B विरक्तसं-

1 गपि शैथिल्यमाधेयम् । यम्मद्वन्द्वैल्लोहचणकमक्षणं सुकरं न पुनर्जिनप्रणीतव्रतप्रतिपालनम् ।¹ ततः 1
 श्रीधर्मनन्दनगुरोरुपदेशचःपीपूषं मानमहाविषमविषदर्पनिर्वदलनसमर्थमाकण्ठमुत्कण्ठया निपीय 3
 3 मानभटः प्रमज्यां जग्राह । 3

। इति माने मानभटकथानकम् ।

§ १८) पुनरपि गुरुराह ।

- 6 'ईहध्वे यदि कल्याणमात्मनो भव्यजन्तवः । तदार्जवकृपाणेन च्छेद्या माया प्रतामिनी ॥ ९१ 6
 मायानदीमहापूरं यद्यमूर्खं तितीर्षसि । ऋजुत्वाख्यतरीं तूर्णं ततः सज्जय यज्ञतः ॥ ९२
 माया रात्रिचरी श्रेया जगज्जन्तुभयं करी । अवकचित्तसद्भावस्फूर्जन्मश्रमाभावतः ॥ ९३
 9 मायानृतखनिर्येन कृता स्यास्यस्य दुर्गतिः । न कृता येन तस्येव श्रेयःश्रीर्विशक्तिनी ॥ ९४ 9
 माया दुर्नयभूपाकैलेभूमिरियं घरा । जननी विश्वदुःखानां काननं पापभूहहाम् ॥ ९५
 माया क्रियमाणा यशो धने मिश्रवर्गे च नाशयति । जीवितेभ्यं च संशयतुलामारोपयति । भो नरेश्वर,
 12 यथैष पुरुषः । भूभृता प्रोक्तम् । भगवन्, न जानीमो वयं कः स पुरुषः, किमेतेन कृतम् । श्रीधर्मनन्दनः 12
 प्रोचे । य एष तव संसुखः पाश्चात्यभूभागे मम स्थितः संकुचितदेहभागः कृष्णकायकान्तिः पापीयान्
 हृष्यते स मायावी । अनेन मायाविना यन्पूर्वं कृतं तदाकर्ष्यताम् । तथा हि,
 15 जम्बूद्वीपाभिधे द्वीपे क्षेत्रे भरतनामनि । काश्यदेशे ऽस्ति विख्याता पुरी चाराणसी घरा ॥ ९६ 15
 स्फुटं स्फाटिकपर्णिसौ यत्रैक्षन्ते मृगीदशः । चरन्त्यो ऽपि निकैतान्तः स्व आदर्शं ह्वाविशम् ॥ ९७
 दुःखं तु त्यागिनामेव सर्वैश्वर्यविराजिनाम् । कदाचनपि प्राप्यन्ते याचनाय न पायकाः ॥ ९८
 18 यत्र कामानलो घृनामदीपिष्ठ कुतूहलम् । संध्यासमीरणैः सिद्धविन्मुसीकरहारिभिः ॥ ९९ 18
 या चतुर्वैशस्वप्रजन्ममहिम्नः अमूर्तमूर्तिरमणीयतातिरस्कृतानल्पकन्दर्पस्य उत्पन्नप्रिमलकेवलज्ञानाव-
 लोकिताशेषदार्ढ्यसार्धस्य संसारोद्गरविबरसंचरिण्युसकलजनतात्राणदानोद्गतविशुद्धसद्मदेशनासिंह-
 21 नादविधुरितसकलकुमतकरिवरस्य सुरासुरजरेश्वरसंसेव्यमानचरणारविन्द्युगलस्य तीर्थः, तो भगवत्- 21
 खिजगदानन्दनस्य श्रीधामानन्दनस्य जन्मभूमिः । तस्या नगर्याः पश्चिमोत्तरदिग्भिभागे शालिग्रामो
 नाम प्रागः ।
 24 अम्बुभिर्बन्धुरो ऽगाधैः संकोटो विकटैर्वटैः । मञ्जुलो वञ्जुलभ्रेण्या चित्तप्रीत्यै न कस्य यः ॥ १०० 24
 § १९) तत्र चैको धैर्यजातिर्गद्गादित्याख्यः परिवसति । तत्र प्राप्ते धनधान्यसमुद्वे ऽपि स
 पवैको दारिद्र्यमुद्राविद्वुनः । कुसुमशरसमानरूपे ऽपि जने स पवैको वैरुध्यधारी । किं वदुना, स
 27 पवैको दुर्बचनपरो निखिलजनोद्देजनीयदर्शनः कृतघ्नः कर्णजपः सर्वागुणगणमन्दिरं च । तस्य ग्रामजनेन 27
 मायाशीलस्य पूर्वनाम् गङ्गादित्य इत्यवमस्य मायादित्य इत्यभिधा विदधे । भो नरेन्द्र, स चायं
 मायादित्यः । तत्र प्राप्ते वणिक्पुत्र एकः पूर्वसुकृतसंचयक्षयपरिक्षीणद्रविणः स्थाणुरित्याख्यः । तस्य
 30 तेन मायादित्येन सभं मीतिरुपपन्ना । स च स्वभावेन सरलः कृतज्ञः प्रियवादी दयालुरवञ्चनपरः सदा 30
 दीनवत्सलो ऽनादीनचक्षेति । तेन स्थाणुना ग्रामवृद्धजनेन प्रतिषिध्यमानेनापि सोवचित्तप्रविशुद्धतया
 मायादित्यस्य समीपं [सामिप्यं] न कदापि मुच्यते ।
 33 जानाति साधुर्ब्रह्मणि दुर्जनानां मनांसि न । आर्जवेनार्पयत्येव स्वकीयं मानसं परम् ॥ १०१ 33
 ततस्तयोः सज्जनदुर्जनयोः प्राश्नमन्वयोरिव मरालवकयोरिव भद्रगजवर्षेरकूलगजयोरिव स्वभावेन
 स्वाणोः कैतवेन मायादित्यस्य तु मिथः प्रीतिरवर्धत । अन्यथा शिष्यस्तचेतसावन्वयोर्व्य विविधान्
 36 धनोपाजानोपायान् परिकल्प्य स्वजनवर्गं परिपृच्छय कृतमङ्गलोपचारै र्गृहीतपाथेयै र्दक्षिणदिशासिमुखं 36
 जग्मतुः । तत्र ताभ्यामनेकगिरिसरिच्छाखिम्बापर्वसंकुलं वनं दुर्लेह्यमुल्लङ्घ्य स्वर्गपुरप्रतिष्ठं प्रतिष्ठान-
 पुरमवाप्य विविधवाणिज्यादि कर्म कुर्वाणाभ्यां कथंस्तिरप्रत्येकं पञ्च काञ्चनसहस्री समुपाजिता । ततस्तौ
 39 'द्रव्यमेतच्चौरिभिल्लजनेभ्यः परित्रातुं पुष्करम्' इति शिषिनस्य स्वदेशं प्रति गमनसमुत्सुकमनसौ दश 39
 सुवर्णसहस्रया दश रत्नीं स्वीकृत्य जराक्षीराञ्जले बन्धुा मुण्डितमस्तकीं प्रावृत्तधातुरकवाससौ विरचितकूर-
 तीर्थयात्रिकलोकाधेयौ मिश्रां याचमानौ कापि मूल्येन कापि सत्रागारेष्वस्तौ कमपि संनिवेशामीयतुः ।

1) P B 'माधेयं । बहोहवनकक्षणेन न पुनर्जिनः । 4) B C om. इति. 12) P वयं कोपि पुरुषः B वयं कोपि स पुरुषः. 13)

P B पाश्चात्यभूभागे. 14) P B 'विना पूर्वं यकृतं. 15) P B काश्यदेशो. 19) P B omit या, B तिरस्कृतानल्पकन्दर्पस्य. 25)

P 'तीर्थयात्रिकाः 34) B बुजिनयोः चंदनात्पुत्रिचुर्नदीरिव. 37) B add नदी after गिरि, P om. पुरप्रतिष्ठं etc. ending with इत्य.

- 1 तत्रोक्तं स्थाणुना । 'भो मित्र, मार्गभ्रमस्त्रिवेहो मिश्रायै गन्तुं न शक्नोमीति तदद्य निरवस्था मण्डका 1
 एव भक्ष्यन्ते ।' तच्छ्रुत्वा मायादित्यः प्रोचे । 'त्वमेव पत्तनान्तःप्रविश्य मण्डकान् काय्य, नास्त्रिभ्यै 1
 3 निपुणो ऽसि, परं त्वरितमागतव्यम् ।' स्थाणुना भणितम् । 'भवत्वेवं कथमयं रत्नप्रस्थिः क्रियताम् ।' 3
 मायादित्यो जगाद् । 'कस्तावज्जानाति नगरव्यवहारं तस्मात्को ऽप्यपायो भविष्यति तव प्रविष्टस्येति
 6 ममैव पार्श्वे रत्नप्रस्थिस्तिष्ठतु ।' स्थाणुस्तस्य करे रत्नप्रस्थिमर्पयित्वा पुरं प्रविशेत् । चिन्तितं च
 6 मायादित्येन । 'यदि केनाप्युपायेन रत्नप्रस्थिरसौ ममैव भवति तस्मत्कार्यपरिभ्रमः स्यात्' इति विचिन्त्य 6
 प्रत्युत्पन्नपापमतिना तेन मायिना सत्यरत्नप्रस्थिप्रतिरूपो द्वितीयः पाषाणशकलप्रस्थिः कृतः । तदा च
 'कान्त्विकापण्येनुद्वाटः' इत्यकारितमण्डक एव स्थाणुरापातः । भणितं स्थाणुना । 'मित्र, कथमद्य भय-
 9 भ्रान्तविलोचन इव भवान् लक्ष्यते ।' मायादित्येन निवेदितम् । 'मया त्वं सम्यक् समागच्छन्नत्र नावगतः 9
 किंतु चौर इति ज्ञातमतो विभ्यद्दक्षि, न कार्यममुना रत्नप्रस्थिना ।' एवं वदता तेन मायाभिना
 गमनाकुलितचेतसा पुनर्यैरचितं सत्यरत्नप्रस्थिं तस्य समर्थं स्वयमसत्यरत्नप्रस्थिं स्वीकृत्य 'अहं मिश्रायै
 12 गच्छामि' इति कपटेन भणित्वाहोरात्रेण द्वादश योजनान्यतिक्रम्य यावद्भ्रमप्रस्थिर्विलोकितस्तावत्केवलं 12
 पाषाणखण्डान्येव दृष्टानि । तथिरीक्षणे वञ्चित इव सुवित इव स बभूव । ततस्तस्य पार्श्वतः सत्यरत्न-
 15 प्रस्थिप्रहृणाय पुनरपि कूटकपटधारी चिरं सर्वत्र बभ्राम् । स स्थाणुर्मित्रमार्गान्वेषणं चिरं चकार, परं स
 15 न मिलितः । ततो ऽनेकधा विलप्य मित्रगुणं संस्मृत्य तेन दिनः समतिक्रमितः । रात्रौ पुनः कुत्रापि 15
 वैचकुलान्तः सुतः ।

§ २०) पाश्चात्ययामे केनापि गुर्जरपथिकेन गीतम् ।

- 18 'धयल इव यो ऽत्र विधुरे स्वजनो नो भारकर्येण प्रवणः । स च गोष्ठाङ्गणभूतलविभूषणं केवलं भवति ॥' १०२ 18
 इति सूक्तं श्रुत्वा स्थाणोरपि श्लोक एकः स्मृतिमायातवान् ।
 'अद्य क्षितौ विपत्तौ च दुःसहो विरहे ऽपि च । ये ऽत्यन्तधीरताभाजस्ते नरा इतरे स्त्रियः ॥' १०३
 21 तां रात्रिमतिक्रम्य तेन चिन्तितम् । 'यदि मृतं मम मित्रं भवति तदास्य मानुषाणां रत्नानि पञ्च 21
 समर्पयामि' इति पुनः कृतमतिः स्थाणुः स्वनगरं प्रति चचाल । व्रजतस्तस्य स्थाणोः क्रमेण नर्मदातीरे
 स मायादित्यो विलक्ष्याद्यो निःश्रीकशरीरो लोचनगोचरमुपाजगाम । ततस्तेन स्थाणुं मित्रं वीक्ष्य
 24 गाढमवगृह्य च कपटेनालीकवृत्तान्तो निवेदितुमारभे । 'मित्र, तदा तव सकाशादहं निर्गत्य गेहं गेहं 24
 परिभ्रममाणो धनिमः कस्यापि वेदमतिं प्रविष्टः, तत्र भयालब्ध्यायां मिश्रायां किञ्चित्कालं यावत्स्थितं
 तावत्तत्पदातिभिः क्रोधान्धैः साक्षाद् यमवृत्तिरिव चौर इति भणन्निर्विधिचैः प्रहारेर्मार्गमाणो ऽहं
 27 गृहस्वामिनः सकाशे नीतः । तेन समादिष्टम् । 'भव्यं कृतमेव धृतो यदनेनास्माकं कुण्डलमपहृतम् । 27
 तावत्सर्वथायै यत्नेन श्रियतां यावद्वाजकुले निवेदये ।' ततो मया चिन्तितम् ।

'युजङ्गगतिवद्भ्रुकचित्तेन विक्षिन्ना मृणाम् । अन्यथा चिन्तितं कार्यमन्यथैव विधीयते ॥' १०४

- 30 § २१) ततो ऽकृतापराधो विलपन् वेदमनः कोणे तैर्निक्षितः । तत्र स्थितस्य दुःखार्तस्य मे श्रियसो 30
 व्यतीतः । संप्राप्तो रात्रिः । सा तु स्वमसंज्ञातभवत्समागमसंभूतलुपलरम्परसु स्थितस्य मम त्वरितमेव
 निष्पुण्यकस्य लक्ष्मीरिव क्षणद्वा क्षयमाप । संप्राप्तो ऽपरो दिवसः । तत्र मध्याह्नसमये कापि नायिका
 33 अनुकम्पया मम योग्यमाहारमानिनाय । सापि मां रमणीयरूपं विलोक्यानुसुरागवती संजाता । 33
 विजनीभूते च तत्र सा मया पृष्टा 'भद्रे, त्वां पृच्छामि यदि स्फुटं सर्वमपि निवेदयसि ।' तयोक्तं 'वरेण्य,
 निखिलमपि निवेदयिष्ये ।' मयोचे 'किमहं निर्मन्तुः पदातिभिर्घृहीता ।' तथा जपितम् । 'सुभग, पतस्यां
 36 नवभ्यां मङ्गलां देवताराचननिमित्तं मलिङ्गुबो ऽप्यमिति च्छघना स्वीकृतं त्वां देव्यै बलिं दास्यति ।' 36
 ततो मयाधिकजातजीवितान्तमयेन पुनः पृष्टा 'कथय मम को ऽपि जीवनोपायो ऽस्ति ।' तथा कथितम् ।
 'वास्ति तव जीवनोपायः, न पुनः स्वस्वामिनो द्रोहं करोमि, परं तथापि त्वपि मम महान् श्रेहः, ततो
 39 इवः श्रेणु । अथ नवभ्यां सकलो ऽपि परिच्छदो मत्स्वामिना सह तीर्थयुधि क्वाणुं यास्यति तदा तव 39
 रत्नपालो ऽप्येको द्वौ वा भाविनौ ।' इत्याकर्ण्य प्रस्तापं परिलभ्य गृहादहं निःसृत्य केनाप्यवीक्ष्यमाणः
 स्थाने स्थाने त्वां विलोकयन् सरलबहलवानीरे रेवातीरे वायवायातस्तावत्सर्वं दृष्टः । मित्र, तव
 42 दुस्सहविषयो एतन्मयानुभूतम् ।' एतद्दृष्टान्तं निश्चाम्य सभ्यव्याप्यजलद्वतलोचनः स्थाणुः समजतिः । 42

8) B 'मेघ उद्दोह इत्यकारितः । 10) B चौर इति ज्ञातः । अतो । 11) B om. सत्यरत्नप्रस्थिं तस्य समर्थं स्वयं, B P स्वीकृत्य ॥ निःश्री-
 12) P om. 'विलोकितस्तावत्के etc. ending with सत्यरत्नप्रस्थिः । 22) B ब्रह्मरसेन स्थाणोः । 23) P निःश्रीकशरीरोचन-
 28) P भ्रमतां । 30) P om. 'स दुःखार्तस्य etc. ending with दिवसः । तत्र । 35) B om. मनः । 37) C inter. पुनः &
 पृष्टाः । 38) P परं तं विः । 41) P B इष्टः । एतद् दुःसहकिरद्विषयो मित्र मयानुभूतं । तद् वर्णनं (twice in P) निःश्रयः ।

- 1 ततो द्वाषपि धीतवदनौ कृताहारकियो प्रचलितौ । ततो मार्गञ्चष्टौ दिङ्मोहितचित्तौ भयभ्रान्तदृशौ च 1
संस्वार इव बुस्तरे कान्तारे विविशतुः । 'कुत्रागतौ, कुत्र गमिष्यावः' इति तौ न जानीतः । स्वायुजाना 2
3 भणितम् । 'सुधाधिकं मां बाधते तर्षं रत्नप्रान्धिं गृह्णाण, कदाचिन्मम पाश्वान्त्यतिथ्यतीति समर्पितो ऽनेन 3
रत्नप्रान्धिः' चिन्तितं च मायादित्येन । 'अहो, यन्मम कर्तव्यमस्ति तवमुना स्वयमेव कृतम् । ततो मध्याह्ने 4
ललाटंतपतपने ऽतीवतृष्णातल्लितौ पानीयं सर्वत्र पश्यन्तौ वटपादपाधस्तादवटं दृढशतुः । 5
6 ततश्चिन्तितं तेन दुष्टबुद्धिना 'संप्रतमस्यैव कूपपातनमेवानपाय उपायः' । भणितं मायादित्येन । 'स्वाणो, 6
कूपे कियत्प्रमाणं पयः, विलोक्य कथ्यताम्, यथा तदनुमानेन हटां वल्लीतन्तुभिर्हटां रज्जुं करोमि ।' स 7
तु महातुभावो ऽवकहृदयः पयःप्रमाणवीक्षाकृते प्रवृत्तः । ततस्तेन मोहमोहितचेतनेन मायाविनानपेक्ष्य 8
9 लज्जामवमत्य प्रीतिमनालोच्य दाक्षिण्यमधिचार्थ परलोकमविचिन्त्य सज्जनमार्गं स्थायुर्नीरं निरीक्षमाणः 9
कूपे न्यक्षेपि । स च कूपे दलतृणचयचित्ते जम्बालान्तः पतितो ऽपि तथाविधां वाधां देहे न सेहे । 10
ततस्तेन विश्वस्तचेतसा चिन्तितम् । 'अहो, पूर्वं दारिद्र्यम्, ततः कान्तारान्तः परिभ्रमणम्, तत्रापि 11
12 प्रियमित्रविद्योगाः, एतन्नित्यमपि पापिना विधिना विरचितमेव । अहमत्र केन निर्देयहृदयेन क्षितः । 12
अत्र मायादित्य एव समीपवर्ती नान्यः । कथमेतेनास्मि पातितः । अथवा नैतत् संवादि, दुष्टे मया 13
खलु चिन्तितम् ।

- 15 कदाचिद्वायुना स्वर्णशैलचूलापि कम्पते । उदेत्यंशुः प्रतीच्यां च न मित्रं तनुते त्विवम् ॥ १०५ 15
धिगाहो, ममापि हृदयस्यानल्पविकल्पसंकल्पः । ततः केनापि राक्षसेन वा पिशाचेन वा पूर्ववैरिणा 16
क्षितो ऽस्मि ।' स्थायुरेवं विचिन्त्य स्वस्थचित्तस्तस्यामप्यवस्थायां तस्थौ । प्रहृतिरेवेष्टशी सज्जनानाम् । 17
18 चिन्तितं मायादित्येन । 'अहो, यत्कर्तव्यं तन्कृतमेव । सांप्रतं दशानां रत्नानां फलं गृह्णामि' इति 18
चिन्तयन् मायादित्यो वनान्तः परिभ्रमन् चौरसेनापतिना वीक्षितो धृतश्च रत्नानि च गृहीतानि ।

§ २२) अथ चौरपतिः कथञ्चिद्भित्तव्यतयानन्ययोदन्यथा बाधितस्तमेव विश्राङ्कटाषटतटमवाप ।

- 21 समादिष्टं पल्लीस्वामिना 'भो भोः, कूपान्तपयः कर्षत' । इत्याकर्ष्य तैः कूपे पयःकर्षणाय वल्लीवरत्रया 21
प्रावगर्भः पलाशद्वलपुटकः क्षिप्तः । कूपान्तःस्थेन स्वायुजाना तं वीक्ष्य महता शब्देन गदितम् । 'केनापि 22
दैवदुर्योगतः कूपे ऽत्र क्षिप्तः, ततो मामप्युत्तारयत ।' तैः सेनानायकस्य पुरो विहसत्म् । 'यत्केनाप्यत्र 23
24 जीर्णकूपे पुमानेकः पातितो ऽस्ति ।' सेनापतिना जगदे । 'भो भोः, अलमलं जलाकर्षणं, प्रथमं तमेव 24
वराकं कर्षत ।' ततस्तदादेशवशवदैस्त्वरितमेव स्वायुः कूपतः कर्षितः । सेनापतिस्तं वभाषे 'भद्र 25
कुत्रत्यस्ववं, कुतः समायातः, किमभिधानः, कथं जीर्णवटं निपातितः ।' भणितं चानेन । 'दिव, पूर्वदेशत 26
27 आवां द्वौ जनौ दाक्षिणाशाशाभ्रित्य कियता कालेन पञ्च रत्नान्युपाज्यं मुदितमानसौ सौष्ट्वं प्रतिगच्छन्तौ 27
मार्गपरिभ्रष्टौ तृषातरलितचित्सावेतस्यामटथ्यां प्रविष्टौ । तत आवाभ्यां तृषातुराभ्यां जीर्णकूपो दृष्टः । अतः 28
परं दिव, न किमपि सम्पद्य जाने, यदस्मि केनापि पातित इत्यभैमि । परं यद्भवता रुपावता कूपतसंसार- 29
30 दिव गुरुणा प्राणी सङ्गमचचनोपदेशेनाकर्षितः ।' एतदाकर्ष्यं सेनापतिनोक्तम् । 'केवलं तेन दुराचारेण 30
भवाभिःक्षिप्तः ।' स्वायुजाना भणितम् । 'नहि नहि शान्तं पापम् । स कथं मयि जीवितादप्यधिकः प्रियो 31
वयस्यः भवपञ्च इव दुष्करितमाचरति ।' सेनापतिना जल्पितं 'स तावत्कुत्रान्ते' । स्वायुजाना जगदे 'संप्रतं 32
33 नावगच्छामि' । अथ सर्वैरपि परिमोषिभिः परस्परं सहास्यमास्यं निर्माय भणितम् । 'यद्यप्यं वराकः 33
सर्वदैवावकचित्तः सद्भावः किमपि न जानाति स्वस्य शुद्धचित्तया ।' ततः पल्लीपरित्ववाच । 'संप्रतमिदं 34
स एषास्य वयस्यो भविष्यति, यस्यामूनि रत्नान्यस्माभिर्गृहीतानि ।' चौरैरुक्तं 'दिव, संभाव्यत एतत्' । 35
36 अथ स पृष्टः 'कथय स कीदृशस्तव वयस्यः' । स्वायुजाना भणितम् । 'दिव, कृष्णवर्णः पिङ्गललोचनः 36
कृशाङ्गो मम वयस्यः ।' सेनाधिपेनोक्तम् । 'भद्र, त्वया लक्षणसंपूर्णः सुहृद्गुणो येन कूपे भवान् 37
पातितः । एवं प्रत्यभिजानासि स्वानि रत्नानि हृष्टानि ।' तेनोक्तं 'उपलक्षयामि' । ततस्तेन तस्य 38
39 रत्नानि दर्शितानि । तेन तान्प्राप्तोपानि परिहाय जल्पितम् । 'कुत्र कदा वा रत्नानि प्राप्तानि, कथं 39
मग्निमंत्रं ध्यापाद्याद्गीहृतानि ।' तैरुक्तम् । भवन्मित्रं न विनाक्षितम्, केवलं रत्नानि स्वीहृत्य नियम्य च

1) P om. च. 5) P B सर्वत्रैव. 7) P B यथासि तदनुमानेन. 12) P एतन्नित्यमपिना. 13) P अथवा न तमेतदुत्तरा संवादि रदं मया, B अथवा नूनमेतदुत्तरास्तवादि. 16) O संकल्पम्. 20) B om. तृ. 28) P om. न, P om. कृपावता. 31) P B दिवे वयस्ये भवन्. 36) B om. स after कथय. 37) P सेनाधिपेनोक्तम्.

- 1 स मुक्तः । तेन सेनापतिना सद्येन स्थाणोः पञ्च रत्नान्यर्पयाञ्चके । तेन सिधं विलोकमानेनैकस्मिन् 1
 2 षण्णगहने दृढबद्धीसंदानितद्याहुलतो नियमितचरणयुगः पोष्टल इव निबद्धो ऽधोमुखो वीक्षितः । ४
 3 विगतबन्धं विधाय हाहारं कुर्वाणः स्थाणुः सानुकम्पः प्रोधाच । 'मया रत्ननि पञ्च व्यावृत्त लब्धानि । 3
 4 तव सार्धं रत्नद्वयं प्रमापि च । त्वं पुनर्मनसि विपादं मा विदधीयाः ।' इति मणित्या स्थाणुना कान्तार-
 5 पर्यन्तप्रामसीमां स समानित्ये । तत्र तावदुपचारश्रुत्या स मायादित्यः कियन्निरपि दिनेर्निर्न्यूढ्रमणः
 6 समजनि । चिन्तितं च मायादित्येन । 'यद्यं ममेदशाशेषेष्टित्यापि परोपकारिते । ततो मया किं 6
 7 कर्तव्यम्, यन्मया मायाविना प्रथमं रत्नस्वीकारेण ततः कूपान्तर्निक्षेपेणालीकवचोभिश्च वयस्यो विप्र-
 8 तारितः, ततो मम नरके ऽपि न निवासः, तस्माद् ज्वलनं प्रविश्यात्मानं काञ्चनसिवाद्युगुप्तौ विमली-
 9 करिष्ये ।' ततो ऽतीवमिश्रचञ्चलक्षणचिन्तासंतापपरायणचित्तानलं प्रवेष्टुं स्थाणुना प्रामजनेन च 9
 10 निवार्यमाणो ऽपि मायादित्यः समीहिवाद् । ततो प्राममहत्तरैरेकैर्वाक्यैः प्रतिबोधितः । ततः स्वमिश्र-
 11 चञ्चनसमुद्भूतपापनिराकरणाय स्थाणुना मिश्रेणानुगम्यमानः सर्वाणि तीर्थानि लोकप्रसिद्धा समाराधयन्
 12 स मायादित्यः समागत्येह समुपविष्टो ऽस्ति । ततो मायादित्यः श्रीधर्मनन्दनगुरोर्मुखतः स्वं वृत्तान्त- 13
 14 मवगम्य बभ्राम । 'यन्मया मायामोहितचेतसा स्वमिश्रद्रोहिता कृता तदपगमनाय प्रसार्दं विधाय
 15 प्रभो, प्रभो दयावास, सिद्धिनिवासभुवं प्रव्रज्यां महं देहि ।' ततो भगवता धर्मनन्दनेन ज्ञानातिशयेन
 16 विलोक्योपशान्तमायाकणायञ्चारः स मायादित्यः श्रीतीर्थानुग्रहणीतप्रतीतययोरुक्तविधिना प्रवाजितः 115

। इति मायायां मायादित्यकथा ।

§ २३) चारुचारित्रमलयाचलचन्दनेन गुरुणा श्रीधर्मनन्दनेन पुनरुक्ते ।

- 18 न षर्जयति लोभं यः क्रोधादिरहितो ऽपि हि । निमज्जति भवाम्भोघौ स कालायसगोलवत् ॥ १०६ 18
 जीवाः संसारकान्तारे विवेकप्राणहारिणा । स्पष्टं लोभाहिना वृष्टा जानते न हिताहितम् ॥ १०७
 सलोभे मानवे सद्यो निर्मलापि गुणावली । विलीयते ऽस्मिंसंतसे लोहे तोयच्छटा यथा ॥ १०८
 21 प्रसुरैर्नौरिधीर्नैरिन्धनैर्वृमकेतनः । न तुष्यति यथा जन्तुर्धनैरपि धनैस्तथा ॥ १०९ 21
 लोभप्रवशः प्राणी द्रव्यं नाशयति, सिधं च हन्ति, दुःखाम्बुधी निपतति च । पार्थिव, यथैव पुरुषः ।
 22 राज्ञा विक्रमं 'भगवन्, स कः पुरुषः, किमेतेन कृतम्' । समादिष्टं भगवता । 'यस्तव पृष्ठिभागे वामे
 24 दासस्योपबिष्टो ऽतिरुद्राशरीरः केवलमस्थिपञ्जर इव रूपेण मूर्तो लोभ इव । नरेश्वर, असुना लोभा- 24
 25 भिमूतेन यरुहंतं तदेकचित्ततया धृपताम् । तथा हि । इहैव जन्मद्वीपे द्वीपे भरतक्षेत्रे मध्यमखण्डे
 26 समस्ति नगरी सौवराग्रणीयकसंपदा । स्वःपुरस्तन्वती तक्षशिला मनसि लाघवम् ॥ ११०
 27 कपिशिर्षाबलीकन्नवप्रव्याजेन भोगिराट् । सहस्रशीर्षः सौन्दर्यं यस्या ब्रह्ममुपागतः ॥ १११ 27
 प्राकारः स्फाटिको यत्र परिक्षाम्बुनि विम्बितः । भोगावतीनिरीक्षायै विशातीव रसातलम् ॥ ११२
 सुजातिरम्याः सुशिवाः सदारम्भा वृवाक्षयाः । स्वभयाः स्वशाना यत्रोद्याना इव जना वधुः ॥ ११३
 30 प्रसादा यत्र राजन्ते महाराजतन्मिताः । क्रीडानिमित्तमायाता मेरोरिव कुमारकाः ॥ ११४ 30
 अलंख्यातहरिख्यातां सदा जयविराजिताम् । यां पुरीं स्वःपुरी वीक्ष्य द्विवेवाहइयतामगात् ॥ ११५
 श्रीनामैयपदस्थानि धर्मचक्रं मणीमयम् । श्रीबाहुबलिना यत्र सहस्रारं विनिर्ममं ॥ ११६
 33 यत्र शोभन्ते परमज्ञेहलालसचेतसो जना अनगराश्च सदा परमदारं सदाहारसारं 33
 विमविद्वन् मुनिमण्डलं वेति । तस्याः पुर्याः पश्चिमदक्षिणयोरन्तराले दिग्भिभागे समुच्चधान्यकूटा-
 34 भिराम उच्चलाख्यो प्रामः । तस्मिन् शुद्धवंशभवो धनदेवाभिधः सार्धपतिपुत्रः परिवसति । परैः सार्ध-
 35 पतिपुत्रैः सह तस्य क्रीडां कुर्वतः कियानपि कालो व्यतिचक्राम । 36

§ २४) स धनदेवः स्वभावत एव लोभदत्तचित्तः सततमेव चञ्चकशिरोमणिरलीकवचवभाषी पर-
 द्रव्यापहारी । सततस्थेदृशस्य सैः सार्धनायतनजैर्धनदेव इति नाम विराडृत्य लोभदेव इत्यभिधा विद्घे ।

10) P v om. ततः. 11) P v 'गम्यमानसीयां सवर्णाणि लोक'. 17) P v omit गुरुणा श्री. 26) v तक्षशिला. 28) v has (on भोगावती) a marginal gloss, नागपुरी. 29) On. सुजाति etc. v has a marginal gloss: जातिर्गोषं मालती च । मुहुं शिवं कल्याणं वेधां, द्वि० शोभनाः शिवाः पुण्डरीका इत्याः सहस्रारा वय । सत्प्रधान आरंभो वेधां ते तथा । सदारंभाः कदम्बो वेधु ॥ मुहुं निर्मेयाः शोभना इरीतक्यो वय । शोभनं अशनं भोजनं द्वि० उदना इवविशेषा वय ॥ 31) v has a marginal gloss on असंख्यात etc. असंख्यातैरिभिर्यैः प्रसिद्धां = जय ईशपुत्रः सतसन्निवृत्ति कदापिनित्यैः [?]. 33) P v om. यत्र v has a gloss (on परैः) परं केवके अनेहमुनवः. 38) P repeats (after गुरुजनमुज्ञाय) लोभदेव इत्यभिधा etc. ending with गुरुजनमुज्ञाय.

- 1 ततस्तस्य तादृश्यपुण्याद्यवयवस्य मानसमतीक्ष्ण लोभाभिभूतमभूत् । अन्यद्वा द्रव्योपार्जनप्रगुणितचित्तो 1
 गुणजनमनुब्रान्त्य लोभदेवस्तुत्प्रातुपुक्ताञ्ज सजीकृत्य बाहुनानि च स्वीकृत्य पाथेयं संगृह्य मित्रवर्गमा-
 3 पृच्छ्य तिथिकरणनक्षत्रपवित्रे मुहूर्ते चन्द्रबले वरलक्ष्णे स्वामिना वीक्षिते कानं विधाया देवतावर्गेन निर्माय 3
 च वहाद्विक्तादक्षपदः स्वधनेनानुगम्यमानः प्रमुदितवदनो वक्षिणाशां प्रति प्रचलितः । जनकेनोक्तम् ।
 'वत्स, तथाधीतसर्वशास्त्रस्य माणिक्यस्य घटनमिव भारत्याः पाटनमिव मौक्तिकानामुत्तेजनमिव सर्वथा
 6 शिक्षावचः कीदृश्य, तथापि ज्ञेहमोहितचेतसा मया त्वां प्रति किञ्चिदुच्यते । 'पुत्र, दवीयो देशान्तरे, 6
 विषमा मार्गाः, कुटिलहृदया लोकाः, वञ्जनप्रगुणाः कामिन्यः, घनतरा दुर्जनाः, विरलाः सज्जनाः, दुष्परि-
 पात्यं क्रयाणकम्, दुर्धरे यौवनम्, विषमा कार्यगतिः, तावत्प्रया सर्वथैव कचन पण्डितेन, कचन
 9 मूर्खेण, कचन दयालुना, कचन निष्कपेण, कचन सुरेण, कचन कातरेण मार्गो निर्गमनीयः ।' इति 9
 शिक्षावचोभिः सुतममन्दानन्दसंदेहमुग्धदुग्धाधिघमध्यस्थं परिगलभयनयगुलजले पिता विदधे ।
 लोभदेवः कतिपयैरप्यनवरतप्रयाणकैर्दक्षिणापथमाधित्य क्रियतापि कालेन सोपारकपत्तनं प्राप्तवान् ।
 12 यत्रोपातः पतन्नेषु वक्रता भ्रूयु योषिताम् । प्रकम्प्य पताकानां जनानां न कदाचन ॥ ११७ 12
 प्रामाणिकेषु संवायः कन्यासु करपीडनम् । मयनं च वक्षिष्येव भङ्गः पूर्णफलेषु च ॥ ११८
 सन्म्यमधोच्छिसिधिसिधौ नितान्तं सदर्मकर्महितचेतसो ऽपि ।
 15 शिवाग्निं यत्र जना यतन्ते कुर्मः स्तुतिं कां नगरस्य तस्य ॥ ११९ 15
 यत्र विश्वोल्लासियशोदयापरिगतो जनार्दन इव जनः सर्वमङ्गलोपचारचारुश्च, पावैतीपतिरिव विमोहयति
 संगतो गणिकागणो धार्मिकलोकश्च । तत्र जीर्णश्रेष्ठिनो रुद्राभिधानस्य गुणश्रेणिधानस्य देहमनि वसता
 18 कियतापि कालेन तुरङ्गान् विक्रीयाधिकं घनमुपाज्यं लोभदेवेन स्वगृहगामनोत्सुकमनसा बभूव । तत्र- 18
 यमाचारः । 'ये केचिद्विणजस्तत्रत्या देशान्तरागता वा सायं ते सर्वे मिलित्वा परस्परप्रीतिपूर्वकं क्रय-
 विक्रयादिकेन किमुपार्जितम्, किं किं पण्यमथ देशान्तरादागतम्' इति वार्तां वितन्वते । गन्धताम्बुल-
 21 माह्यादि परस्परं प्रयच्छन्ति । 21
 § २५) अन्यद्वा स लोभदेवस्तत्रैवोपविष्टस्तदा केनापि 'कापि देशान्तरे किमप्यल्पमूल्येन वस्तुनानल्प-
 मूल्यं वस्तु प्राप्यते' इत्याचक्षे । अथ केनचिद्विणिजा गोष्ठयन्तःस्थेन प्रोक्तम् । 'यदहं दुस्तरं वारिधिसु-
 24 द्धुष्य रत्नद्वीपमगमम् । तत्र मया पितृमन्दपत्राणि दत्त्वा रत्नानि स्वीचक्रिरे । एवं विक्रयकर्यं विरचय्य 24
 व्यावृत्त्य क्षेमतयात्राहमगतः ।' इमां वार्तां श्रुत्वा लोभतत्त्वाहितमनसा लोभदेवेन स्वदेहप्रगमनाभिप्रायं
 विमुच्य पुनर्नवीनद्विणिजाजनेहेतवे चेतश्चके । ततो निजवेद्मगात्य निमित्तज्ञानभोजनो यथाश्रुतं लोभदेवः
 27 श्रेष्ठिकृद्स्य पुरः कथयामास । 'तात रुद्र, तत्र रत्नद्वीपे गतानां महोत्सव उत्पद्यते, यत्र निम्नपत्रे रत्नान्ये- 27
 तानि प्राप्यन्ते । ततः किं मया न तत्र समुद्यमः क्रियते ।' रुद्रश्रेष्ठिनादिष्टम् 'वत्स, यावन्मात्रो मनोरथो
 ऽर्षकामयोर्विधीयते तावन्मात्र एव प्रसरति, 'लाभाहोभो हि वधेते' इति न्यायात् । अत्रेतनमर्थसंबन्धं
 30 स्वीकृत्य स्वदेशं गच्छ । किं च बहुलापायं जलधेरुल्लङ्घनम् । ततो ऽधिकलोभे मनो मा विधेहि । एतदेव 30
 द्रविणं यथेच्छं शुद्धं । दीनादीनां वानं वदस्व । दुर्गतं जातिसंबन्धं च समुद्धर । सर्वथैव धनस्य फलं
 गृहाण । नियुहाण च समधिकद्रव्यार्जनलक्षणे लोभराक्षसम् ।' एतद्वाक्यं लोभदेवेन जल्पितम् ।
 33 'यः कार्ये दुर्गमे धीरः कार्यारम्भे न मुञ्जति । बहो ऽभिसारिकेव धीस्तस्य संब्रयते सुधा ॥ १२० 33
 तथा तात, प्रारब्धकार्यनिर्वाहमनसा पुंसा भवितव्यम् । त्वमपि मया सह रत्नद्वीपमागच्छ ।' श्रेष्ठिना
 भणिते 'ममाममनं न भावि केवलं त्वमेव ब्रह्म । लोभदेवेनोक्तम् 'कथं भवतस्तत्र गमनं न संपद्यते
 36 तस्मिन्नेव' । रुद्रश्रेष्ठी प्रोवाच । 'यदहं सतकृत्वः समुद्रान्तर्यानापणेण प्रविष्टः, परं सतकृत्वो ऽपि मम भावः 36
 भङ्गम्, तावदहं नार्थव्येतस्य भाजनम् ।' लोभदेवेन जल्पितम् । 'धर्मांशोरपि प्रतिदिनमुद्याधिरोहप्रताप-
 पतनानि किं पुनर्नान्यस्य इति परिभाष्य सर्वथैव कमलायाः समुपार्जेन सावधानमनसा भाष्यम् । त्वया
 39 रत्नद्वीपे मया सह समागन्तव्यमेव ।' श्रेष्ठी जगाद् पुनः । 'वत्स, त्वां प्रति सांप्रतं किञ्चिद्वाप्सि, अत्र 39
 यानपात्रे त्वमेव क्रयाणकेना, अहं पुनर्मन्दभाष्यः' इति । ततस्तेन तदेषाङ्गीकृतम् ।

4) P विधि for प्रति. 8) O G आस्तव्या for तावत्प्रया. 9) P B मूर्धेण for मूर्धेण. 15) B has a marginal gloss on शिवाग्निं etc. thus: शिरोधौ शिवाग्निं ईश्वरभक्तान्ते अवस्थेयस्कोऽश्चरविधौ कथं वत्स तूर्जसि शिरोधे (जग) शीथ शिवाग्निं मोक्षार्थिनः । संसारोच्छेदविधौ. 17) B has a marginal gloss (on विनोदवति) thus: मोहमूढं वारयति पक्षे विगतमोहं कोति । संगमात् पक्षे संगनो मिलितः । 18) P सगृहगमनो. 19) P तत्रप्रभावाः, P देशान्तरागता, P देशान्तरादागता, P B. om. स्वं, O परस्परं. 23) P वदसि दुस्तरवारिधिं, B वदसि दुस्तरवारिधिं, P एतं विक्रयं कथं. 25) P B स्वदेहप्रगमनं विमुच्य, O ततो विजोषणकं समागतं निमित्तं. 28) P adds n before समुद्यमः. 34) P सर्वं for सत्.

- 1 § 2६) अथ सञ्जीकृतं यानपात्रम् । गृह्यन्ते क्रयाणकानि । उपचर्यन्ते निर्वायकाः । निर्णीयते 1
निमित्तविद्विर्गोत्रादिबलः । स्थाप्यते लग्नम् । निरूप्यन्ते निमित्तानि । विलोक्यन्ते उपभुतयः । संमाम्यन्ते 1
3 विशिष्टजनाः । अर्चयन्ते देवताः । सञ्जीक्रियते सितपटः । ऊर्ध्वः क्रियते कूपस्तम्भः । संगृह्यते काष्ठसंचयः । 3
स्थाप्यते परिग्रहः । आरोप्यते भक्तम् । भ्रियन्ते जलभाजनाः । एवं कुर्वन्तस्तस्य समागतो यात्रादिनः ।
4 तत्र च तौ कृतमञ्जनी मुदितचेतसौ सुमनोमालाविलेपनवासो ऽलङ्कारालङ्कृतौ द्वावपि सपरिजनौ यान-
6 पात्रमारुहहतुः । चलिन्ते यानपात्रम् । वादितानि तुर्याणि । चातिताम्यत्रिणाणि । ततः प्रावर्तत गन्तु 6
जलधौ यानपात्रम् । अनुकूलो वायुर्वैवौ । क्रियतापि कालेन बहने रत्नदीपं ययौ । तस्मात्सायुसीर्यातीव
रम्यतमं प्रावृत्तं गृहीत्वा भूपचरणयुगलमभिगम्य लब्धप्रसाद्विशदमानसौ क्रयविक्रयं विरचय्य व्याकृत्य
9 निजकूलाभिमुखमुत्सुकौ प्रचेतलुः । अनुकूलवायुना बहन् प्रयेमाणं समुद्रान्तः परिवीच्य लोभदेवेन 9
व्यचिन्ति । 'अहो, प्राप्ते मनोऽथादधिकतरो लाभः । संभृतं च रत्नैर्यानपात्रम् । तावच्छटं प्राप्तस्य बहन्-
स्यैव मम भागी भावीति न सुन्दरमेतत् ।' इति चिन्तयन् लोभदेवो ऽवगणय्य द्वाङ्गिण्यं समबलम्य
12 निष्करुणस्वं शरीरचिन्तायां समुपविष्टं रुद्रश्रेष्ठिनं जलधौ पातयामास । तस्मिन् यानपात्रे योजनत्रयमति- 12
क्रान्ते लोभदेवेन महता शब्देन पूषके 'अये, धावत धावत, मम वयस्यो दुरुक्षारे प्रचुरमकरधरो सागरे
पपासति ।' इत्याकर्ण्य निर्वायकलोकः परिजनश्च वीक्षितुं प्रभुस्तः । तैरुक्तं 'कृत्र पपात' । तेन निर्गदितम् ।
15 'अत्रैव पतितो मन्ये मकरेण गिलितश्च । मया जीवतापि किम् । अहमपि तद्वियोगं दुस्सहमसहमानः 15
प्राणत्यागं विधास्ये ।' पतत्रिशय्य सत्यं विमर्श्य कर्णभारकैः परिजनेन च प्रबोध्य स्थापितः । यानपात्रमपि
प्रचलितम् । स रुद्रश्रेष्ठी अकामनिर्जया जलधौ महामकरवदनकुहरेऽप्राक्कचगोचरीभूतो ऽवसानं प्राप्य
18 रत्नप्राप्तार्थ्याः प्रथमे योजनसहस्रे व्यन्तरभवने ऽत्यैश्वर्यपरो राक्षस उर्यदे । तत्र तेन विभङ्गज्ञानवशतो 18
मकरेण गिलितमात्मकायं गच्छयानपात्रं च विलोक्य चिन्तितम् । 'अरे, एतेन पापिना लोभदेवेनाहमत्र
प्रक्षिप्तः । अहो, दुराचारस्यास्य साहसम् । न गणितः स्नेहसंबन्धः । न घृतश्वित्से परोपकारः । न कृतं
21 सौजन्यम् ।' इति चिन्तयन्तस्त्यानल्पः कोपानलो जज्वाल । एतेनेति चिन्तितम् । 'यद्वंशु व्यापाद्य सद्यः 21
सर्वस्यार्थस्य भाजनं भविष्यामि । तत्तथा करिष्ये यद्यैतस्यापि नान्यस्य वा भवति ।' इति चिन्तित्वा
राक्षसो मन्ये समुद्रमाययो । तत्र बहिनं विलोक्य कौणपः प्रतिकूलमुपसर्गं कर्तुमारब्धवन् । इति 21
24 § २७) अथाभूच्छ्यामलं मेघमण्डलं मेघमण्डलं मरुदध्वनिः । रुद्राभिधानं वीक्ष्येव श्रेष्ठिनं गतजीवितम् ॥ १२१ 24
साम्यन्ति परितो ऽप्यञ्जं घना विद्युद्विलोचनाः । पश्यन्तः श्रेष्ठिनमिव सार्द्राः स्नेहिस्रवाभक्तः ॥ १२२
वर्षन्त्यमोघधारमिः स्रैरं धाराभृता ऽम्बुधौ । निशातशरराजीभिरिव वीरा रणाङ्गणे ॥ १२३
27 विश्वमन्धीकृतं विश्वमुदितैर्धूमयोनिभिः । पुत्रा अनुहरन्ते हि पितरं नितरासिह ॥ १२४ 27
लोलकल्लोलमालाभिः प्रयेमाणं मुहुर्मुहुः । प्रचण्डपवनोद्भूतं प्राणिप्राणभवावहम् ॥ १२५
तद्रोषवशतः पारावारान्तर्बहन् बहत् । अगण्यपण्यसंकीर्णं स्वर्तिरं स्फुटमस्फुटत् ॥ युग्मम् ॥ १२६
30 लोभदेवो ऽम्बुधौ द्वीपमिव नीरं भराविव । भवितव्यतया प्राप फलकं तत्र चालगत् ॥ १२७ 30
सप्तभिरहोरात्रैस्ताद्रीपमायातवान् । स तत्र समुद्रवेलावनपथनेन शीतलेन प्रत्युज्जीवित इव क्षणम् ।
तत्तत्सतीरवासिभिः कृष्णकायकान्तिभिः शोणलोचनैर्यमदूतैरिव पुरुषैर्जगृहे । ततो लोभदेवो जगाद 'भव-
33 द्भिरहं कायं शृणु । तैः कैतवेनोक्तम् । 'भद्र वीरो भव, मा विपार्थं भूज, यदस्माकमेव नित्योः पोतवजिजो 33
ऽवस्थां पतितस्य स्वागतं विधीयते' इति । एवंविधं जल्पन्निस्तैलौभदेवो गृहमानीय विनयवामनैर्विष्टरे
निवेद्य सचनक्षानं भोजनाच्छादनविधिं विधाप्य जल्पितः । 'भद्र, वेतसि विश्वास्तं समाश्रय, मा भयस्य
36 भाजनं भव ।' तत इत्याकर्ण्य चिन्तितमनेन । 'अहो, अयं कीदृगकारणवत्सलो लोकः । स यावदिति 36
चिन्तयन्नस्ति तावचासिंष्कृपैस्तं बद्धा बाधं शक्येण मांसलप्रदेशं विदार्य मांसमुत्कर्तितं शोणितं च जगृहे ।
स पुनरौषधयोगेन विलिप्तान्ने ऽक्षतशरीरो जह । पुनरपि बद्धिमौसेरतैस्तस्य तदेव कृतम् । पुनरपि स
39 पद्भुतरशरीरः कृतः । एवमनया रीत्या तस्यास्त्यपञ्चरात्रशेषस्य समुद्रान्तःस्थस्य द्वावशक्त्वरौ व्यतीयाव । 39

2) P B निमित्तविद्विर्गोत्रां. 3) On सितपट B has a marginal gloss thus: सित इति प्रसिद्धः. 5) P B 'वातेल्लोका-
परिहृतौ द्वावपि. 6) On अत्रिणाणि B has a marginal gloss आउलः. 8) C 'निगम्य नमस्कृतः । (ततः) लब्ध', C रत्नानुपादानं
for व्याकृत्य, C विनकुल'. 12) P जलधौ वातयामास. 13) P B inter. प्रचुरमकरधरो & सागरे. 14) P परजनस्य. 16) P B
पतत्रिशय्य सम्बन्धोपाशरैः. 19) P B एतेन लोभदेवेन पापिना अहमत्र. 29) B अगण्यपण्य. 34) P om., इति. 35) B
सविनयस्नानभोजनं, P B विश्वासमाश्रय. 37) P B मांसमुत्कीर्तितं.

1 § २८) अन्यथा लोभदेवस्तक्षणात्कर्तितमांसखण्डः प्रवहच्छोणितलिततनुर्भारण्डपक्षिणोत्क्षिप्तः । 1
 तस्य व्योम्नि गच्छतः समुद्रोपरि परेण भारण्डपक्षिणा सह युध्यमानस्य भवितव्यतया चतुर्दशित्यतो 2
 3 लोभदेवः सागरान्तः पपात । तज्जलेन निर्मितवेदनः सज्जन इव दुर्जनवचसा बहुलतरकलोमलाळप्रथेमाणः 3
 समुद्रेणापि मिश्रविनाशमहापापकलुषितहृदय इव निष्कासितः । किमपि कूलं संप्राप्य तत्र क्षणमात्रं 4
 शीतलमकृता समाश्रयसितः काननातः संबरन् वटपादपतलं ददर्श । तत्र मरुतमणिकुट्टिमं सुगन्धनाना- 5
 6 विशकुसुमसंचयचितं निरीक्ष्य लोभदेवो व्यचिन्त्यन् । 'अहो, किं शास्त्रेषु श्रूयते, यथा देवाः स्वयं 6
 वसन्ति तत्र ते रम्या रम्यविशेषाः । अन्यथा कथं लोकत्रयाह्लादकरिमं प्रदेशं परित्यज्य त्रिदशाभिद- 7
 शालयमाश्रयन्ते ।' ध्यात्वेति स तत्र न्यग्रोभपादपाद्यस्तावुपविष्यातीवतीववेदनातीक्ष्णं दृष्यी । 'स को 8
 9 धर्मः, येन देवा दिव्यभोगधारिणो देवलोके सुखमनुभवन्ति । तर्हि पापमस्ति, येन नरके नैरथिका 9
 मनुःखतोऽप्यथिकं दुःखमुद्ग्रहन्ति । ततो मया किं पुनः पापमाचरितं यदेवंविधं दुःखनिकेतनम- 10
 12 चिन्त्यामासेति । 12

§ २९) 'अहो, अस्मादशां किं जीवितेन ।

हृतो वयस्यः सर्वस्य म्रियकारी कलानिधिः । श्रेष्ठी रुद्रो मया येन पापिना द्रव्यलोभतः ॥ १२८
 15 तावत्संप्रतमपि तत्किमपि तादशमाचरामि येन म्रियमिन्नवधकलुषितमारामं तीर्थभुवि व्यापाद्य सर्व- 15
 पापयिमुक्तो भवामि ।' इति चिन्त्यन् लोभदेवः क्षणं सुप्तः, प्रबुद्धश्च एकस्यां दिशि कस्यापि मधुराक्षरं 16
 निरमाकर्ण्य चिन्तितमनेन । 'अये न संसृष्टं प्राकृतमपभ्रंशं च । इयं तावच्चतुर्थी पेशाचिकी भाषा, 17
 18 तावदाकर्णयामि ।' ततस्तेषां पिशाचानामिति परस्परमुल्लासः प्रवर्तते, तावदेकेनोक्तम् । 'यदिदं पापा- 18
 पनोदाय तपस्यात् पवनाभोगस्थानं रमणीयम् ।' अपरेणोक्तम् । 'इतोऽपि चारुशामीकराचलः ।' अन्येन 19
 भणितम् । 'अस्यापि तुहिनशिशिरशिलातलस्तुहिनगिरिरेष रमणीयः ।' इतरेणोक्तम् । 'एवं मा मा 20
 21 वदत, सर्वपापापहारिणी सुरनिर्झरणी प्रधाना ।' इति निशम्य तां प्रति प्रचलितो लोभदेवः परित्यक्त- 21
 लोभसंगः समुपागतमङ्गवैराग्यरङ्गः । क्रमेण च नरेश्वर, समागत्यत्रैव निविष्टः ।' एनं वृत्तान्तं भग- 22
 वता कथितमाकर्ण्य ब्रीहप्रमोदविपादप्रवशः श्रीधर्मनन्दनगुरुचरणमूलमवाप्य लोभदेवः प्रोवाच । 23
 24 'यद्भ्रम्यच्चरणार्हावैरावेदितं तद्वितयमेव । किमत्र मया कर्तव्यम् ।' ततः श्रीधर्मनन्दनमुनिपेन प्रोक्तम् । 24
 'वस्स, सर्वथा मिश्रवधसंभूतपापजातक्षयाय लोभमहानिशाचरमनीहाहेत्या पञ्चत्वमानीय विनयबामनो 25
 भूयसा तपसा पुराहृतकर्ममर्मनिर्मिधनाय जनतपस्याखरसां राजहंसलीमालं कुरु । क्षान्तिकान्तासेवा- 26
 27 हेवाकृितामाश्रय । कायोत्सर्गमुप्रमाचर । पापमहाराजप्राकृतीर्षिकृतीः परिहर । यत्र न जरा न मृत्युर्न 27
 व्याधिर्न चाधिर्न च दुःखं तच्छाश्वतं महोदयपदं विशाहं ततः प्राप्स्यसि ।' तदाकर्ण्य लोभदेवेनोक्तम् । 28
 'भगवन्, यदि तावदेतस्य चारित्रस्य योष्योऽस्ति ततो मम प्रमज्ज्यादानमसादं विधेहि ।' भगवता 29
 30 श्रीधर्मनन्दनेन गुरुणा पादपतितस्य तस्य बाष्पजलहृतलोचनस्य प्रशान्तलोभस्य लोभदेवस्य मतमवाधि । 30

। इति लोभे लोभदेवकथा ।

§ ३०) पुनरपि गुरुवधाच ।

33 'हन्ति हन्त महामोहस्तुहिनौघ इवोदितः । पङ्केगृहं विषेकायं यशःपरिमलोजितम् ॥ १२९ 33
 सर्वदुःखमयो भूप भव एष जिनैर्मतः । तस्य स्वभावं जानन्ति महामोहहता नहि ॥ १३०
 भुषोऽवतैसः संजज्ञे स एवागण्यपुण्यभाक् । सवध्वनौ न यः कापि ह्रियते मोहघाजिना ॥ १३१
 36 अनेन मोहराजेन दुधरेण जगन्नयी । जिन्ये जिनमुनीन् मुक्त्या तीव्रतत्रधुरंधरात् ॥ १३२ 36
 सर्वदायमहो मोहो महासागरसंनिभः । न यस्य प्राप्यते स्ताघो महावैशरपि कचित् ॥ १३३
 महामोहमोहितमनाः पुमान् गम्यागम्यमपि न विचारयति । स्वसारमन्वमिसरति । जनकमपि 37
 39 भारयति । नरेश, यथैष पुरुषः । विहसं नृपतिना । 'स्वामिन्, अनेकलोकसंकुलायां सभायां कः पुरुषा, 39
 इति नावेमि ।' तद्वचनम् गुरुणा भणितम् । 'य एष तव दूरे दक्षिणदेशे वासवस्य लेप्यमय इव कार्या- 40
 कार्याविचारविमुक्तो दृश्यमानसुन्दरावयवः स्थाणुरिव स्थितः ।' पतेन महामोहमोहितचेतनेन यत्कृतं 41
 42 तच्छ्रूयतामिति । 42

10) P B दुःखानिकेतमिति. 12) P om. किं. 18) P B प्रवर्तते । एकेनोक्तं. 29) C inter. भगवन् & वदि. 31) P B om. इति. 36) P अनेन for अनेन. 41) C वासवस्य नामो लेप्यमय, P B om. महा.

- 1 § ३१) अस्ति समस्तकुशलजनावृत्तामामिरामः कोशलाभिधो जनपदः । तत्र परचक्रकुल्लुप्या 1
कासिनीयुष्मच्चन्द्रचगिप्रकात्यन्तधीतवधलघुहा कोशलाख्या नगरी ।
- 3 स्वर्नदीसंगतैश्च मरुल्लोलैर्ध्वजाञ्जलैः । मार्जयन्तीव शशिनः कलङ्कममरालयाः ॥ १३४ 3
रमारामिरासिलैः सुभगंमायुकैर्गुणैः । मात्राधिकतया यत्र पराभूयन्त मूरिशाः ॥ १३५
वातावधूतप्रासादध्वलध्वजवेङ्कनैः । यत्र त्रिपथगा व्योम्नि सहस्रपथगायवत् ॥ १३६
- 6 तत्र क्षत्रशिरोरत्नं पवित्रमतिभाजनम् । कोशलः कुशलः क्षोणीपालः प्रत्यर्थिकोशलः ॥ १३७ 6
बाहिनीप्रसरबिस्फुरज्जोमण्डलेन रविरस्तदीचितिः ।
यस्य विक्रमगुणैकवर्णने न क्षमः फणसुतामपीश्वरः ॥ १३८
- 9 यदम्बीयध्रुवणक्षितिविततरेण्वा रविरपि क्षतज्योतिर्यत्सिन्धुरनिकरदानोदकमरैः । 9
प्रसञ्जुर्बाहिन्यः प्रतिपथममन्दैः प्रतिरवैरहो निःश्वासनामजनि किल गर्जिर्जलभृताम् ॥ १३९
यस्य प्रयाणे पृथिवीश्वरस्य निःश्वासनायाः किल ये प्रसञ्जुः ।
- 12 त एव विद्वेषि महीपतीनां पलायनोत्साहकरा बभूवुः ॥ १४० 12
यथात्रास्वपि दुर्गलङ्कनलसन्निःश्वासनादैः स्फुरत्सैन्योद्भूतरजोभरैरविरतं प्रत्यर्थिपृथ्वीभृताम् ।
वाधिर्यं ध्रुवणेव्यायुष्यमभवध्रेषु तस्य स्तुतिं कर्तुं न क्षमते सहस्ररसनो ऽप्युर्ध्वो विक्मे ॥ १४१
- 15 § ३२) अथ तस्य महीशक्रस्य मूर्त्या जयन्त इव परं नाकुलीनः, सिंह इव विकिमी न नखरायुधः, 15
सवितेव प्रकाशकरो न कटोरः, चन्द्र इव सर्वाङ्गादकरो न कलङ्कितः, तोसलाख्यः संखावतां मुख्य-
स्तनूभवः समभवत् । एवंविधविधुगुणसंपूर्णेन तेनानिवारितप्रसरेण निजनगर्भा परिभ्रमता कदाचि-
- 18 त्कस्यापि महतो नगरभ्रंतिनो ह्यर्थरम्यगवाक्षाविवरविनिर्गते धाराधरपदलप्रकटीभूतपूर्णमाकुमुदवा 18
न्धवमिव बालिकाया वदनकमलं कुबलयदलदीर्घलोचनयुगलं दृष्टो । सापि तमालोक्य साक्षादिव
मनोभवमुहामानुरागसागरान्तर्निमग्नमानसा तद्वान्वमेव समजायत । तद्दर्शनेन तस्यापि चेतः पञ्चारेण
- 21 परदारवलोकनेन जनितकोपेनेव तितउरिव पञ्चमिः शरैः शतच्छिद्रं ध्वञ्चापि । ततस्तेन निर्दयवियम- 21
शरप्रहारप्रस्तुतवेदनविवशेनेव दक्षिणकरणे वधःस्थलं पत्सुरो, धामेन नामिपाम्भै तर्जन्त्यङ्गुली षोड्डी-
कृता, तथा च तक्षिरीक्षणपरवशया धामेतरपाणिना कृपाणप्रतिकृतिः प्रकटिता । ततः कुमारस्तबद्धित-
- 24 मालोक्य स्वायासं प्रति प्रचलितो व्यचिन्त्यदिति । 24
‘यस्या मुखेन लावण्यपुण्येन द्विजनायकः । न्यकृतो ऽङ्कच्छलानुन्दे चिक्षेप धुरिकां निजे ॥ १४२
यदास्येन्दुदयाबुल्लालस लावण्यवारिधिः । यत्रामृतमित्यं वाचा दृष्टिभ्यां शकटीयितम् ॥ १४३
- 27 प्रबालायितमोद्ग्राभ्यां मुक्तापङ्कीयितं द्विजैः । कुर्मायितं कुचाभ्यां च दोभ्यां चेत्रलतायितम् ॥ १४४ 27
इयं शुक्रारसर्वस्व राजधानी मनोभुवः । उद्दामयौवनप्राप्रहार लावण्यदीर्घिका ॥ १४५
अहो अस्या बालिकायाः सर्वरूपातिशायिरूपं, अहो अद्भुता कपि सौभाग्यमङ्गी, अहो विदग्धत्वम्,
अहो निरुपमा लावण्यलक्ष्मीः’ इति ध्यायन्नेव निजावासमासदत् । साथ क्रमेण नयनपथातीते ऽपि 30
तस्मिन्प्राचीश्वरनन्दने इभ्यतनया विषमबाणबाणप्रहारप्रसरज्जर्जरशरीरसर्वावयवा मुक्तदीर्घोष्णिः-
श्वासधूमध्यामलीकृतशाय्यागृहविविचित्रचित्प्रितिः शयनीये लुलोठ ।
- 33 इष्टं मन्त्रमिव स्वान्ते स्मरन्ती तं नृपात्मजम् । सा तस्थौ सुकुमारान्नी कुरङ्गिनयना चिरम् ॥ १४६ 33
न शय्यायां न च ज्यायां न जने न वने रतिः । तस्या न चन्द्रे नो चन्द्रे विद्योगिन्याः कदाप्यभूत् ॥ १४७
शीतोऽशुत्पि धर्माशुभ्रन्दनं च हुतादानः । निशापि चासरस्तस्या वैपरीत्यं तदाभवत् ॥ १४८
- 36 यतः, 36
‘योगिनां चन्दनार्चयैः शीतैः प्रीतिः प्रजायते । तनुज्वलति तैरेव सततं विप्रयोगिणाम् ॥’ १४९
§ ३३) स कुमारो यावदप्यदा तस्या हृदयहारिण्याः संगमोपायतोयेन दुस्तसहविरहदहनोत्सवेह-
- 39 निर्बाणममिलपन्नस्ति तावत्पर्यस्तकिरणवण्डभ्रण्डकिरणः पश्चिमाचलचुल्लिकावलम्बी बभूव । तदा- 39
ऽतिप्रसूते संसमसे कुसुमप्रारशात्प्रसरव्यथितो ‘दुःखेन विना सौख्यं नास्ति’ इत्यवगम्य कुमारः समुद्व-
सिष्ठत् । ततस्तोसलो निर्धं वसन्तं गाढं नियक्य कुबलयदलध्यामलां यमजिह्वाकरालां धुरिकां कटीतटे

12) P एककिनोत्साहः. 15) B has a marginal gloss (on नखरायुधः) thus: नखरा नखा परायुषं सावत्य स नखरायुधः कुमारः पुनर्न नखरायुधः कोऽर्थः जरायुध तीक्ष्णायुधः । तेन महत्त्ववैवाचको । 16) B adds नरः after कटोरः.
20) P सागरात् निर्भरः. 21) P लेखनजनितः. 26) P यदारवेहदवायुः. 38) P B दहनतः.

- 1 बन्धा दक्षिणकरे वैरिधीरधारनिमुष्मन् कृपाणरत्नमंसावलम्बितं वसुनन्दकं च कृत्वा रचितनीलपट- 1
 2 प्रावरणस्तस्मिन्प्रदन्तिकाभागत्य त्रिभुवुत्सितकरणं दत्त्वा वातायनमाससाद् । निर्मलप्रज्वलद्यद्विप्रदीप- 3
 3 प्रद्योतितावयवां परावृक्षीं शयनतले विनिविष्टां तामेणलोचनामालोकत । कुमारेण पृथिव्यां वसुनन्द- 3
 4 कोपरि कृपाणं मुक्त्वा निभुतवृक्षं चारमुपगम्य तस्याः सुदृशो लोचने पाणिभ्यां पिहिते । ततस्तया
 5 सर्वाङ्गोरोमोच्छ्रकञ्जमुद्रहन्त्या चिन्तितम् । यद्य सवैतो ममाङ्गं पुलकितं बालमृणालिनीवृलकोमलं कर- 6
 6 किशलयं तज्जाने सैष मस्त्यान्तसर्वस्वतस्करः ।' इति विसृष्ट्य तयाभाणि 'अहो सीभाग्यनिधे, मां मुञ्च' । 6
 7 कुमारेण हस्तता तन्नयनद्वयी शिथिलीचकं । तया तस्य गृहागतस्य विनयवृत्त्याभ्युत्थानं विधे । तया दत्ते
 8 प्रधानं [विधरे] कुमारः समुपाविशात् । कुमारेणोक्तं 'तव संगममिच्छामि' । तयोदितम् । 'देव युक्त- 9
 9 मेतत्परं कुलाङ्गनानां केवलं शीलपालनमेव हितम् ।' इत्याकर्ण्य कुमारेण जल्पितं 'यद्येवं भवती शील- 9
 10 वती ततो ब्रजामि' । इत्युक्त्वा खड्गखण्डं वसुनन्दकं च स्वीकृत्य ससंभ्रममुत्सर्था । तया तं वस्त्राञ्जले
 11 धृत्वा प्रोक्तम् । 'अत्र पारिपन्थिक इव मम हृदयं मुपित्वा कुत्र व्रजसि । यतस्त्वां बाहुलतापानानियमितं
 12 करिष्ये ।' इत्याकर्ण्य कुमारः स्थितः । तयोक्तम् । राजपुत्र, यद्य परमार्थस्तं तावदाकर्ण्य पश्चा- 12
 13 घटुकं तत्कुर्याः ।

- § 33) अस्त्येतस्यामेव कोशालायां ध्रेष्टी नन्दनामिधः । तस्य पत्नी रत्नरेखाख्या । तत्कुक्षिसंभवा
 15 सुवर्णदेवामिधाना पिशोरतीवहृत्तमा कन्यकासि । ततः पितृभ्यामहं विष्णुश्चतुषुस्य हरिदत्तस्य पाणि- 15
 16 पीडनाय प्रदत्ता । स च मामुपयम्य वाणिज्याय यानपात्रमारुह्य लङ्कापुरीमभिजग्मिवात्र । तस्य प्रोषित-
 17 स्थाद्य द्वाद्दशो वत्सरः सातिरेकः । विपन्नो जीवति वेति न ज्ञायते । एतं यौवनमहासागरमपारं काम- 18
 18 महावर्षगतैरुत्तरं विषयमत्यक्छपोक्तमसिगहनं निरपवाद्भुलङ्घयन्त्या ममेयन्ति दिनानि जातानि । 18
 19 तुर्जैयतया विषयाणां चञ्चलतया चेन्द्रियग्रामस्यैकदा मम मानसे इति विकल्पसंकरपमाला बभूव 'अहो
 20 जराभूयुरोगशोकेशमपुत्रे संसारे प्रियसंगमादपरं न किञ्चिच्छर्मास्ति, तच्च न विद्यते । ततो ऽजाग- 21
 21 लस्तन् इवारण्यमालतीकुसुममिव बधिरकर्णैजाप इव निरर्थकं मे जीवितम् । इति विचिन्त्य चिरं मरण- 21
 22 कृताप्यवसाया 'सुदृष्टं जीवलोकप्रथम करोमि' इति यावद्ब्रवाक्षमाकृता तावत्तत्र भवितव्यतया भवान्मम
 23 लोचनगोचरं गतः । त्वां दृष्ट्वा रागपरवशा तत्कालमेव जातासि । त्वया च परामृष्टं हृदयम्, एकाङ्कलि- 24
 24 कर्षुङ्गिता । मया तद्वगतं यदेतेन राजपुत्रेण मम संज्ञा कृता । हृदयपरिस्पर्शनेनेति कथितम् । 'यद्येवं मम 24
 25 हृदयस्याभीष्टतमा । अङ्गस्या ऋङ्गुङ्गितया चेति कथितं 'यदेकदा संगमं दृष्ट्व' इति । ततो मया तव
 26 स्वप्नानुकारी निजकर इति प्रदीशतः, 'यदा किल त्वं खड्गबलेनैव समागच्छसि तदा तव संगमो नाभ्यधा 27
 27 इति । तदाप्रभृति राजपुत्र, तव संगमाशाबद्धमानसा 'को ऽपि मा हासीत्' इति वेपमाना कृतमरण- 27
 28 निश्चया यावदसि तावद्भवान् समायातवान् । ततः सांप्रतं विनष्टं विज्ञानम्, गलितो गुरुजनविनयः,
 29 परिमुषितं विवेकरत्नम्, विस्मृतो धर्मोपदेशो भवत्संगमेन । किञ्च यदि तावत्तया सह संगतिं करोमि
 30 ततो मम कुलमन्दिरे दुःशीलेष्या परामभवः स्वजनानां गुरुतरो ऽपवादश्चेति । यदि लोकापवादः सद्यो 30
 31 तदा तव ममापीप्सितं, अन्यथा मृत्युधैरम्' इति जल्पन्ती सुदती निशाकरणैश्च निशा गाढतरं कुमारेण
 32 समालिङ्गिता सफलीकृतयौवना च । प्रीत्या च दिवसे भाविस्वविरहविनोद्विच्छं निजनामाङ्गां मुद्रिका- 33
 33 मेकां तस्यै स तदा ददौ । ततो ऽलङ्कृतदिविबभागे संध्यागो कुमारः सहसा तन्मन्दिरात्तेनैव प्रयोगेण 33
 34 तद्यथागतं गतः । एवं च तस्यानुदिनं प्रतिवसतस्तत्र तया सहाष्टमो मासो व्यतीतया । तत्र च तथाविध-
 35 कर्मसंयोगेन भवितव्यतया नियोगेन सा गर्भवती बभूव । तत्सखीजननिवेदितवृत्तान्ताया रत्नरेखाया
 36 मुखात् नन्दश्रेष्ठिना सप्तमवस्य संजातकोपेन कोशलनरेम्बरस्य पुरो न्यवेदि । राहाविष्टम् । 'गच्छ 36
 37 गृहं ऽन्वेषयामि लग्नः' । ततो राजादेशमवाप्य मन्थिणा सर्वत्र विलोकमानेन दोसलकुमारः प्राप्तः विह्वलं
 38 च राहो । ततो गुरुतरकोपस्फुरद्वारेण धराधरेणाविष्टम् । सचिध, नादमन्यायिनं पुत्रमपि सेहे, तदेवं
 39 द्रुतमेव निवृहान् । सचिधो 'यदाहापयति स्वामी' इति भणित्वा कुमारं केनापि व्यजेन इमशानभूमि- 39
 40 मानिनाय । तत्र कार्याकार्यदक्षिणेन मन्थिणोक्तम् । 'कुमार, तव दुर्दृष्टेन तत्रोपरि कुपितस्ते पिता, भवान्
 41 बन्धु आह्वतो ऽस्ति, स्वामिसुतत्वेन त्वमपि मम प्रभुः कथं त्वां ध्यापादयामि । सर्वैवासि तव वंशसेवकः,
 42 ततस्त्वं तथा व्रज यथा तव प्रवृत्तिरपि न भूयते । त्वया कापि न कथ्यं यदसि तोसलः ।' इति भणित्वा 42

2) P B प्रज्वल्यति. 8) P B om. विहरे. 14) B कोसल्यां. 26) B inter. किं & त्. 30) P मत्सुलमिहरे.

31) B निशाकरणेन. 37) P B गुरुमन्वेयामि. 40) P B इतिः पितः. 41) P B आश्रतोसि, P repeats (after वदसि)
 तव वंशसेवकः eto, to न कथ्यं वदसि.

- 1 मन्त्रिणा कुमारो विसर्जितः । कुमारो ऽपि तदैव निर्गत्य प्रचुराणि पुराप्युल्लङ्घ्य क्रमेण पाटलीपुत्रमग-
 2 ष्छत् । तथा तत्र च राजा जयवर्मा राज्यं पालयति स्म । स कुमारस्तत्र तस्य सेवापरो ऽभवत् ।
- 3 § ३५) इतश्च तस्यां कोशलायां सा सुवर्णदेवा हातदुःशीलत्वेन ऋणुजनेन निन्द्यमाना जनेन 3
 4 च कुमारविरहोद्भिन्नमानसा गर्भभवदुःखभरवाधिता व्यचिन्तयदिति । 'स कुत्र राजपुत्रो यो मां
 5 परित्यज्य यन्ते' इति चिन्तयन्ती सा कस्यास्मिन्सखीमुखात् 'तव दोषेण राजादेशतः सखिवेन कुमारो
 6 हतः' इति श्रुत्वा सगर्भत्वेनाकृततदनुमरणा निशीथे केनापि च्छन्नना गेहतो निर्गत्य भवितव्यतायोगेन 6
 7 पाटलीपुत्रं प्रति प्रचलता केनचित्सार्थेन सह चञ्चल । सा सुवती मन्दं मन्दं गच्छन्ती गर्भवेदनातां
 8 चरणचङ्क्रमणप्रवीणा पञ्चान्तसार्थापरिभ्रष्टा तालहिन्तालतमालकदम्बजम्बूजम्बीरादिफलदृशतसंकुले
 9 महाकाननेन मूढदिग्धिभागा अपरिज्ञातनिगमा कृष्णातरलितचेतोवृष्टिः क्षुधातां इयामबधना पथञ्चान्ता 9
 10 सिंहनिनादविद्रुता व्याघ्रवर्चानेपमानहृदया दुरध्वपतिता विलापानकार्षीदिति । 'हा तात, अहमभीष्ट-
 11 तमापि त्वया परित्राणं न कृतम् । हा मातः, ममापि त्वया रक्षणं न कृतम् । हा प्रियतम, यस्य तव कृते
 12 मया हेलायापि शीलं कुलं यशस्त्रया सखीजनश्च पदप्रान्तलप्रतृणवद् वैश्वप्रमार्जनेनेष्टतायस्करवत् सर्वमपि 12
 13 तत्यजे, स त्वमपि मामुपेक्षसे ।' इति विलपन्ती मूर्च्छिता धरायां पपात । अत्रान्तरे कुमुविनीविभुस्तां
 14 मृतामिवावगत्य दुःखतां विधस्तकरः प्रतीचीञ्चलनिधेरन्तः परिममज्ज । ततो महागजेन्द्रयूथमल्लिने
 15 विन्ध्यगिरिशिखरमालानीले समन्ततः प्रसृते संतमससमूहे शीतलेन वायुना जातानुकम्पेनेव समाभ्या- 15
 16 सिता सा । ततस्तस्मिन्महाभीमे वने एकाकिनी अशरणा सुवर्णदेवा प्रसृता एकं दारकं द्वितीयां दारिकां
 17 च । ततश्च ।
- 18 सुतजन्ममुदारण्ये वासार्थां तन्मनः क्षणम् । जप्रसे ऽहर्मुखमिव भासा मूच्छाययापि च ॥ १५० 18
 19 सा च प्रलपितुमारमे ।
- पित्रा मात्रा च क्रौं च स्वजनेन च वर्जिता । वत्स त्वमेव शरणं त्वं गतिस्त्वं मतिर्मम ॥ १५१
 20 पिता पाति च क्रौं मारे यौवने रक्षति प्रियः । स्थविरत्वे तनुजस्तु निनीया स्त्री कदापि न ॥ १५२ 21
 22 इतश्चाहर्षितः प्राप पूर्वेपथैतमस्तकम् । तस्या दुष्टप्रहाकष्टतिरस्कारकृताविष ॥ १५३
 23 उदितस्तेजसामीशः कोपाटोपादिवाहणः । वर्णलोपकृतो ध्वान्तसंघातस्य विघातने ॥ १५४
- 24 § ३६) एवंविधे प्रत्युपप्रस्तावे चिन्तितमनया । 'किमधुना मया कार्यं तावन्मरणं न वरम्, यतो 24
 25 बालयुगलं मयि मृतायां मृतमेव, तदस्य पालनमेव संप्रति श्रेयः' इति ध्यात्वा गता कस्यापि प्रामस्य
 26 परिसरम् । ततस्तोसलराजपुत्रनामाङ्गां मुद्रां बालस्य कण्ठे निक्षिप्य निजनामाङ्कितमुद्रां बालिकायाश्च
 27 निजोत्तरीयप्रान्तद्वयेन दारकं दारिकां च पृथग्प्रन्थौ बधन्व । तद्बालयुगलं तत्र मुक्त्वा स्वयं सुवर्णदेवा 27
 28 शरीरवैवर्ण्यनिराकरणाय विन्ध्यचलोपत्यकानिर्हरणमुपाजगाम । अत्रान्तरे नचप्रसृता व्याघ्री स्वशि-
 29 शोर्भक्ष्यायं भ्रमन्ती नवशोणितगन्धहृतचित्ता चीवरौमयप्रान्तवर्द्ध बालयुगलं जप्राह । तस्या ब्रजन्त्या
 30 वसनान्तबद्धा दारिका पथि पपात, न च तथा गलितापि दारिकाहापि । तदा च पाटलीपुत्रेशीजयवर्मनूप- 30
 31 स्यागतः समार्यस्तत्र हृतः । स तां दारिकां दृष्ट्वा गृहीत्वा च निरपत्यायाः स्वमार्यायाः समर्पयामास । तौ
 32 च दण्यती क्रमेण तां पुत्रीमङ्गीकृत्य पाटलीपुत्रमायातौ । ताभ्यां तस्या बालिकाया वनवसेति नाम विवधे ।
- 33 § ३७) इतश्च व्याघ्री स्तोत्रं भूभागमुपेता कुतो ऽपि कार्यान्तरासत्रायतिन राज्ञः धीजयवर्मणो राज- 33
 34 पुत्रशाबरशीलेन व्याघ्र इतिकृत्वा गुरुतरशाल्यप्रहारेण हता मृता च । तं च बालकं कौमलसृणालदेहं रक्तो-
 35 त्पलसमकमयुगलं विकस्वरेन्द्रीवरनयनं पार्थेणचन्द्राननं स ददर्श । ततस्तं शाबरशीलः प्रमुदितचेता निज-
 36 प्रियतमथै 'तव पुत्रः' इति वितीर्षवान् । तत्कान्तया 'प्रसादः' इति भणितम् । वर्धापनकमहोत्सवं 36
 37 विधाप्य द्वायशे दिवसे पित्रा तस्य पुत्रस्य व्याघ्रदत्त इति नामधेयं गुण्यं ददे । सर्वत्र च नगरान्तस्तदास्थ-
 38 प्रच्छन्नगर्भा पत्नी प्रसृतेति विदितमभवत् । शाबरशीलस्तेन बालकेन साकं पाटलीपुत्रमवाप । तत्र च
 39 समानशीलराजपुत्रैः साकं कीडां कुर्वतस्तस्य महामोहमोहिलचेतसो कोकेन मोहदत्त इति संज्ञा कृता । 39
 40 एवं मोहदत्तः सह कालकलापेन वयसा गुणगणेन च वर्धितुमारमे । इतश्च सुवर्णदेवा मात्रपवित्र्यं
 41 निर्माय समागता बालकयुगमपेक्षमाणा मूर्च्छिता । पुनरपि वायुना लब्धवैतन्या चिरं चिललाप । ततः
 42 स्वयमेव सा स्वं संबोध्य ततः स्थानात् प्रचलिता । पुरतो व्याघ्रीपदानि दृष्ट्वा व्याघ्राया बालकयुगलं 42

7) B प्रतिचलता. 10) B हा ताताहमभीष्टमापि त्वया परित्यज्य । हा. 11) P om. हा मातः etc. कृतम्, B परित्राणं for रक्षणे. 12) C inter. कीडे & कुले. 14) P B 'वाकाम्य'. 15) P B गिरिशिखरशिखरमाला. 23) B तत्र for तरस. 27) B दारकं च दारिकां, B सुवर्णदेवी. 30) P जयवर्मानुपत्या. 32) P B okkh तथा for तान्मां. 37) P om. पुत्रस. 40) P B सवल for सह, B सुवर्णदेवी. 42) P B om. सा.

- 1 भक्षितमिति चिन्तयन्ती तदनुमार्गमनुसरन्ती कस्मिन्नपि गोष्ठे कस्याश्चिदायीर्ष्यां वैश्रमणि समागता । तथा 1
 'दुहित्वा' इति ख्यापिता । तत्र क्रियमिदं दिनानि खित्वा प्रामानुप्रामं परिभ्रमन्ती पाटलीपुत्रं साध्या-
 3 याता । तत्र क्रमसंयोगेन तस्मिन्नेव दूतगृहे सा प्रविष्टा । तत्र च दूतकान्त्या तदुहित्वा तस्या एव प्रति- 3
 पालनार्थमर्पिता । सुवर्णदेवा तामात्मीयां सुतामजानन्ती केवलं तत्सुतामेव हृदि भाषयन्ती तां वर्धयि-
 तुमारभत । सा सुता क्रमेणोपप्रयौवनप्राप्रहरा लावण्यातिशायिनी सौभाग्यभूमिका चातुर्वर्ष्युयां जाता ।
- 6 § ३८ इतश्च जननमःप्रमोदभरवायिनि मधुरमधुकनिकरध्वनितकुले वसन्तकाले मदनत्रयोदश्यां 6
 बाहोद्याने कामदेवस्य यात्रां वीक्षितुं मातृसखीपरिवृता गता वनवृत्ता । स्वैरं परिभ्रमन्ती च तत्रामतेन
 मोहदत्तेन विलोकिता, तया च सः । तयोः परस्परं विलोकनेन प्रीतिः समभूत् । तत्रान्योन्यदर्शनेनरीर-
 9 संसिक्तलोहमहीर्च्छं मियुनं महतीं वेलां यावत्सखी, तावत्सुवर्णदेवया स्वदुहितरि गाढतरं मोहदत्तानुमार्गं 9
 विभाव्य जल्पितम् । 'वन्से, तवेहागताया गुर्वी वेला जाता, तव पितापि दुःखाकुलितमानसो भविष्यतीति
 तावत्प्रवर्तस्व गृहं त्रजामः । यदि तावत्तव कौतुकं ततो वस्से, मदनोत्सवे निवृत्ते निर्जने कानने समागस्य
 12 पुनर्निजेच्छया भगवन्तमनङ्गं विलोकये' इति जल्पन्ती तया समं वनाभिर्गता । चिन्तितं च मोहदत्तेन 12
 'अहो, पतस्या ममोपरिसमस्ति स्नेहः' इति सुवर्णदेवावचोऽप्यहयं संकेतजनकं परिभावयन्मोहदत्तः
 काननाभिःससार । सा वनवृत्ता काममहापिशाचप्रस्तेन देहेन निकेतनमायाता न पुनश्चेतसा । तत्रापि
 15 शुकविरहज्वलनज्वालावलीकरालवेहा 15
- कङ्केपल्लवाकीर्णशयनीयतलस्थिता । वित्तीर्णास्थानहुंकारा कामज्वरभरानुरा ॥ १५५
 मृगालवलयारम्भादलावरणसंब्रुता । चन्दनद्रवसंसर्गसर्वाङ्गललितिका तदा ॥ १५६
- 18 निर्गच्छदुष्पानिःश्वसशुष्यमाणाधरावनी । परित्यक्तकलाभ्यासपुष्पताम्रूलभूषणा ॥ १५७ 18
 विच्छाद्यवदनाम्भोजा दिवा चन्द्रकलेव या । न पत्यङ्गे न वा भूमितले प्राप्तसुखाभवत् ॥ १५८
 चतुर्भिः कलापकम् ॥
- 21 § ३९ वनदत्तान्यदा मदनोत्सवे व्यतीते तस्मिन्नेवोद्याने गन्तुकामा जननीसखीजनान्विता राज- 21
 मार्गे तोसलराजपुत्रेण वीक्षिता । देशान्तरपरवर्तितरूपयौवनलावण्यवर्णसोसलस्तया सुवर्णदेवया
 न प्रत्यभिज्ञातः । तेन सापि दूरदेशान्तरसंभावनीयसमागमा नावगता । केवलं तस्य तोसल-
 24 राजपुत्रस्य वनदत्ताया उपरि महतीं प्रीतिरुपस्था । चिन्तितं च तेन । 'पतां चाकलोचनं द्रुष्यदानेन 24
 विक्रमेण धापरेण धान्युपायेन परिणेष्यामि । सुन्दरमभवद्यद्येषा बाहोद्यानसुखं प्राप्ता । ततोऽहमपि
 तदनुमार्गलक्ष्यो यास्यामि' इति विचिन्तयन् गन्तुं प्रवृत्तः । सा च वनदत्ता करिणीव सुललितगमना
 27 क्रमेण वनान्तर्विचचार । इतश्च सुन्दरानुरागदशहृदयेन तोसलेन लोकापवादानमपेक्ष्य दूरतो व्रीहौ 27
 विमुच्य जीविताशामपि परित्यज्य भयमवगणय्य चिन्तितम् 'अयमत्रावसर इति । ततः कर्षितकराल-
 करवालो महामोहमूढमानसस्तोसलो वमाण । 'भद्रे, यदि जीवितेन ते कार्यं तदा मयैव समं रमसेति ।
 30 अन्यथा रूपाणलतयानया भवतीं कथाशेषां करिष्ये । तत्तादृशं वृत्तं वीक्ष्य हाहारवसुखरे सखीजने 30
 सुवर्णदेवया च पूषके । 'भो भो जनाः, त्वरितं प्रधावत प्रधावत, अनेन मम पुत्री निरपराधैव कानने
 व्याधेन हरिणीव विनाश्यते ।'
- 38 § ४० इतश्च सहसा मोहदत्तः कदलीगोहतः कर्षितनिर्दिशो निःसृत्य प्रोवाच । 'रे रे पुत्रवाध्व 38
 अग्राहनामपेय निरूप, खीपु प्ररसि । अहमस्या रक्षकस्तम्मम संसुखो भव ।' इति श्रुत्वा तोसलस्तद-
 36 मिमुखं प्रत्यधावत । तोसलेन मोहदत्तस्य रूपाणप्रहारः प्रवृत्तः । तेन च मोहदत्तेन करणकौशलेन
 36 तस्य प्रहारं बद्धयित्वा प्रतिप्रहारेण तोसलराजपुत्रः कृतान्तदन्तकककबगोचरीकृतः । ततो मोहदत्तो वन- 36
 वृत्तामिमुखं बलितः । तथा स जीवितदातेति प्रियः प्रतिपन्नः । सुता जीवितेति हृदमानसा सुवर्णदेवा
 समभवत् । मोहदत्तेन भणितम् । 'भद्रे, विभ्वस्ता भव, कर्म्यं मुञ्च, मयं मा कार्षीः ।' ततस्तेन मोहितेन
 39 मोहदत्तेनालिङ्गया यावत्तया सह रंस्यते तावदकस्मादेव दीर्घमधुः स्वरस्तस्य कर्णातिथित्वं मेजे । 39
- 'जनकं मारयित्वापि जनन्याः पुरतोऽपि च । अरे रिरंससे मूढ स्वसारमपि संप्रति ॥' १५९
 ततो मोहदत्तेन विलोकितोऽपि कापि कोऽपि न दृष्टः । पर्वं चारत्रयाकर्षेनजातशङ्कः कोपकौतुहला-
 42 वदचित्तः खङ्गजल्पप्रपाणिमोहदत्तः सर्वतः काननान्तर्विलोकितुं प्रारभे । तावद्भगवान् साक्षादिव धर्मं 42

4) B सुवर्णदेवी, F B. om. तं. 7) P B वरिक्ता. 8) P B. om. तवा च सः । 11) P निवृत्ते. 13) B समस्तोह.
 26) P. om. च. 30) ० 'सुखरेण सखीजनने. 41) P B. om. विलोकितोऽपि, F 'जाताशंकः.

1 एको ऽनगारुच्छामणिसस्तस्य इग्वोचरमागतः । 'अमुना मुनिपतिना जस्वितम्' इति खिन्तबन्मोहदत्ता 1
 2 अमणकमणयुगलमभिनम्य नासिदुरे निविष्टः सुवर्णदेवा वनवृत्ता सखीजनश्च । ततो मोहदत्तेन चिक्षत्म् ।
 3 'भगवन्, यत्त्वं कथयसि मातुः पुरतः पितरं व्यापाद्य स्वसारमभिरमसे तत्कथं ममायं पिता, कथमिव 3
 4 माता, कथं वेयं स्वसा, इति ।' ततः स मुनिपतिः कोशलाया आरभ्य वृष्टं तोसल्लुङ्गति बावत्तपुत्रः
 5 स्पष्टमाचष्टे । एकं तावद्वृक्ष्यं कृतं यस्वया पूर्वं जनकस्तोसलो व्यापादितः, इदं तावद्वितीयं यत्त्वं भगिनी-
 6 मभियाच्छसि । ततः सर्वथा धिग् महामोहविलसितम् ।' एतन्निराम्य सुवर्णदेवा वनवृत्तायधोमुखी 6
 7 बभूव ।

§ ४१) मोहदत्तो ऽपि निर्विषणकामधोगो महाशुचिसमं मानुषत्वं मन्यमानः प्रभुरतरवैराग्यमार्ग-

9 मनुलभो जल्लेपेवम् ।

'अनन्तदुःखवृक्षाणां मूलमहानमेव च । अहानमेव वृजिनं भयमहानमेव च ॥' १६०

10 ततो मुनीश, मम कथय मया सर्वथैवाधम्येन किमाचरणीयम्, येन सकलमपि पापं मूलादेव
 11 विनश्यति ।' भगवता समाख्यातम् ।

12 'कलत्रपुत्रमित्रादि सर्वमुत्सृज्य सर्वथा । दीक्षां अज भवाम्भोषिमक्निनीमक्निनीमिव ॥' १६१

13 मोहदत्तेनेति जस्वितं 'भगवन्, मां प्रज्यासंगतं तर्हि तनु' । मुनिनादिष्टम् । 'यदहं चारुषधमणो न
 14 गच्छप्रतिबद्धस्तेन तव व्रतं वानुमनीशः ।' तथा

15 दशाष्ट यस्य पञ्चाशद्वे योजनानि यथाकमम् । विस्तारे सिखरे मूले प्रोक्षुः सिद्धान्तवेदिनः ॥ १६२

16 धीनाभिनन्दनो यत्र पवित्रितजगद्भयः । अवस्थितिं स्वयं चक्रे स शैलेषु शिरोमणिः ॥ १६३

18 कर्माण्यपि विजृम्भन्ते यत्र तावद्वपुष्मताम् । धीनामिसुतुर्नान्येति यावद्वोचनगोचरम् ॥ १६४

19 कर्ममपुण्डरीकश्रीः पुण्डरीकमहासुनिः । यत्रावृतः शिखं प्राप पञ्चमिमुनिकोटिभिः ॥ १६५

20 यस्मिन्मिषिनिम्यास्यौ विद्याधरपती तथा । मुनिकोटिद्वयीयुक्तौ परमं पदमीयतुः ॥ १६६

21 श्रीरामभरतौ बालिखिल्यानां दशकोटयः । प्रद्युम्नादिकुमाराणां सार्धोस्तिस्त्रश्च कोटयः ॥ १६७

22 नारदः पाण्डवाः पञ्च परे ऽपि मुनिपुङ्गवाः । यत्रापुः क्षीणकर्मणः सर्वदुःखक्षयं पदम् ॥ सुग्मम् ॥

23 यत्रैकस्यापि लिखिः स्यात् तृणीयं जगत्समम् । अथ किं प्रोच्यते यत्र मिथुता मुनिकोटयः ॥ १६९

24 यत्र भूमोरुहश्रेणीरमणीयसमुच्छलात् । जिनास्तिस्पर्शरहितान् हसत्यन्यमहीधरान् ॥ १७०

25 स्फुरन्निर्हारहात्कारैर्यं पदमिष्य जल्पति । जनाः किमन्यतीर्थेषु भ्रमन्ते हा विहाय माम् ॥ १७१

26 अतीवगुप्ता यत्रास्ति शङ्के वक्ष्याममोवची । तद्वृणोति स्वयं लिखिः प्रकामं कामवर्जिता ॥ १७२

27 § ४२) तत्र श्रीशत्रुञ्जये महातीर्थे मया गच्छता गगनतलेनावधिह्वानतः परिह्रातं त्वया निहतं 27
 28 जनकं, चिन्तितम् 'एकमकार्यं कृतमनेन यावद्वितीयं नाचरति तावत्सर्वोपयाम्येनम्' । 'अयं तावद्भ्रम्यः
 29 परमनेन मोहमोहितचेतसा विहितमहितम् ।

30 लक्षयोजनमानेन कलितं काञ्चनाचलम् । निवेशयन्ति दण्डस्य पदे ये सैकहेलया ॥ १७३

31 स्वयंभूरमणानिख्यं सागरं ये जिनेश्वराः । तरन्ति दुस्तरं बाहुद्वन्द्वाम्यामपि लीलया ॥ १७४

32 एकेन भुजदण्डेन धरापि सम्भूषराम् । आतपत्रमिष्व क्षिप्रं लीलयैव धरन्ति ये ॥ १७५

33 त्रिलोकीतिलकास्ते ऽपि कर्मादेशवशं वदाः । किमुच्यते वराकस्य भवतो मोहदत्त ही ॥ १७६

34 अतो मया संप्रति वियतः समुत्थीर्यं त्वं प्रतिबोधितः । विव्रतं मोहदत्तेन 'भगवन्, कथं पुनः प्रज्याया
 35 प्राप्या' इति । मुनिना भणितम् । 'अज त्वं कौरागम्यां दक्षिणे पाश्वे भूपतेः पुरन्वरवत्स्योपाये
 36 समवस्तुतं धीधर्मनन्दनं मुनिप्रधानं गणाधिपं द्रक्ष्यसि । तत्र स गणसुलभः स्वयमेव तव वृत्तान्तब्रह्मण्यस्य
 37 दीक्षां दास्यति ।' इति वचनं कुचलयवल्कल्यामलं गगनतलमुत्पलितः । भोः पुरन्दरदत्तमहाराज, सैव
 38 तद्बचनं श्रुत्वा गृहवासं परित्यज्य मामन्वेषयन्निहागत इति ।' एवं च तदाकर्ण्य मोहदत्तेन भणितम् ।

39 'भगवन्, इदमित्थमेव किमपि नालीकं तावन्मां प्रज्यायाजाज्जं विधेहि ।' 39

40 धीधर्मनन्दनगुरुर्गुरौरवाहौ मोहम्यपोह विशादीकृतचिचवृत्तौ ।

41 दीक्षां जिनेशागदितामथ मोहवत्से दत्ते स सर्वसुखसिद्धिपदस्य बीजम् ॥ १७७

2) P B om. ततो. 3) P B om. कथयसि. 4) P B कोसल्या. 5) o 'स्मानं for स्मं. 10) P B om. च । अहानमेव
 etc. ending with च. 23) B स्मृत्तरीर्षे. 26) B 'मोवची. 27) B परित्राय त्वया, P B निहितं. 29) P repeats नेतस्त
 निहितं. 30) P om. उच्यतेनमाने. 33) P adds उच्यतेनमानेन अक्षिप्तं कां before जिनेकीर्षी. 34) P महा for मया.
 37) B भो. 41) P B सिद्धपदस्य.

1 पुनरपि श्रीधर्मनन्दनेन भणितम् । 'भो वासव शश्रिवासाव, वसवया पृष्ठं यद्यैतस्य चतुर्गतिलक्षणस्य 1
संसारस्य किं प्रथमं कारणम् । तद्यामी महामहोः पञ्च क्रोधमानमायालोभमोहाः प्रवृत्ता जीव 2
3 श्रीगणेशपुनपयन्ति ।'
इत्याचार्यश्रीपरमानन्दस्वरिष्यश्रीरत्नप्रसूतिविरचिते कुचलयमालाकथासंक्षेपे श्रीप्रसूतिशोधिते
क्रोधमानादिकथायत्तुष्टयतयामोहस्वरूपवर्णनो नाम प्रस्तावो द्वितीयः ॥ २ ॥

[अथ तृतीयः प्रस्तावः]

6 § १) ततः स नृपतिः प्रसूदितचेताः सवामन्दानन्दकन्दकन्दलनाम्बुदस्य श्रीधर्मनन्दनस्य सुखतः
कषायादिविषाकफलक्षणदेशनाशयनानुत्तं तृष्णातरलित इव निपीय सतसः समुत्थाय निजं धाम समा-
9 जगाम । इतश्च दिवसाधीश्वरेऽस्तगिरिशिखरमुपागते सायन्तनविधिं विधिवद्विधाय वसुधाधिपतिरचि- 9
न्ययत् । 'अस्मिन् प्रसन्नसिधे महोत्सवे ईदृशो प्रदोषे ते साधवः किं कुर्वन्ति, किं यथावादिनस्तथाविधायिनः,
किं शान्त्या, विलोकयामि' इति विचिन्त्यालक्षितः सर्वत्र प्रसूते तमोभरे कटीतटनिबद्धशूरिकः कृपाण-
12 पाण्डिरेकाकी भूपतिः सौधाश्रित्य नगरान्तररथ्यासु मिथुनानां वृतीनामभिसारिकाणां च प्रभूतान्परस्प- 12
रालापानाकर्णयन् कर्षिंश्चिन्त्यात्तरे सान्धकारे स्तम्भसिधे वृषभेणोद्भूयमाणमूर्खदं कमपि मुनिं प्रतिमास्यं
कृपाङ्कं दृवदग्धस्याणुसदृशं मन्दापाचलवस्त्रिभ्रलं वीक्ष्य दिवा स्तम्भोऽत्र नाभूत् 'किं कोऽपि धर्मनन्-
15 नसंबन्धी मती, अथवायः कोऽपि दुष्टः पुमान्, अनेन रूपेण तावत्परीक्षास्य रचयामि' इति ध्यात्वाकृष्ट- 15
रिष्टिर्हेतुं हतेति वदन्नासन्नमागतः । तमभ्युद्यं मुनिं वीक्ष्य निश्चिन्त्य स्तुतिं कुर्वन् प्रदक्षिणात्रयं पूर्वं दत्त्वा प्रणि-
पत्य पुरतोऽगच्छद्भिदुदुत्क्षितकरणेन । ततोऽसी दुर्लभ्यं प्राकारमुल्लङ्घयोर्यानासन्नसिन्दूरकुट्टिमतलमाज-
18 गाम । तत्र च तेन भूमुञ्जा श्रीधर्मनन्दनाचार्यस्य केचित्साधवो मधुरस्वरेण स्वाध्यायं विरचयन्तः केचिद्धर्म- 18
शास्त्राणि पठन्तः केचित्पदस्यपिण्डस्यरूपस्यरूपातीतयान्दत्तावधानाः केचिद्गुणचरणशुभ्रापरायणाः
केचिद्विचारार्थरपा विलोकिताः । ततो नृपतिर्दध्याविति । 'अहो यथाभिधायी तथाविधायी । 'भगवान्
21 क पुनः, स स्वयं किं करोति ।' इति विमृशंस्तद्दिनदीक्षितामां तेषां पञ्चानामपि मुनीनां पुरो धर्ममुपदि- 21
शान्तं निशाम्य किं कथयत्येवामग्रे ।' इति विचिन्त्य नरेश्वरस्तमालतकमूले निषण्ण इत्यभोषीत् । 'भो भो
देवानांप्रियाः, कथमपि जीवा इमे पृथिव्येजोवायुवनस्पतिष्वनन्तकालं भ्रान्त्वा व्रीन्द्रियवीन्द्रियचतुरिन्द्रि-
24 यतामभाय्य तिर्यक्पञ्चेन्द्रियत्रयं च, ततश्चातीवदुर्लभं मनुष्यजन्म लभन्ते । तत्राप्यार्यदेशप्रदास्यजातिसुकुल- 24
सर्वेन्द्रियपद्वन्वनीरोगताजीवितव्यमनोवासनासहकसमायोगतद्भवःअध्वणति दुष्प्रापाणि । इत्येतां सामग्र्यां
संपन्नयामपि जिनप्रणीतवोधिचरत्नमतीवदुर्लभम् । तच्च लब्ध्वा धर्मं प्रति संशयेन अन्यान्धर्माभिला-
27 शेण फलं प्रति संवेहेन कुतीर्थिकप्रशंसया तत्परिचयेन चतुर्भिः कषायैः पञ्चभिर्विषयैर्व्यामूढा वृथा 27
निर्गमयन्ति सम्यक्त्वम् । एकं च 'ज्ञानमेव प्रधानम्' इति वदन्तः क्रियाहीनाः पशुवद्वः । अपरे च
'क्रियैव प्रशस्या' इति मन्यमाना अन्धवद्भवदधान्तर्षेनश्यन्ति मोहमोहिताः ।' इति कथयति भगवति
30 नृपतिर्ध्यातवान् । 'तावत्सर्वमपि सत्यमेतत् । किं पुनरिदं दुर्लभं राज्यं महिलाप्रभवं शर्म परिजनसुखं 30
वातुपास्य पञ्चाङ्गमार्चरिष्यामि, इति चिन्तयतस्तस्य महीभूतः श्रीधर्मनन्दनगुरुणा ज्ञानेन भावमुपलभ्य
तेषामेव पञ्चानां पुरः प्रोषे । 'यदेतद्राज्यसौख्यं जियश्च लोके सर्वमेतदनिर्लस्यं तुच्छं वेति । पुनः सिद्धि-
33 मवं सुखमनन्तमक्षयमव्याबाधं वेति ।' 33

§ २) अस्ति समस्तपुरदरं पाटलीपुत्रं पुरम् । तत्र धनो धनेन धनद इव वणिगुत्तमः । सोऽप्यदा
यानपात्रेण रत्नहीनं प्रति प्रवक्षितः । तस्य संचरतः समुद्रान्तः प्रचख्वेन वायुना समुद्रसताञ्जलिह-
36 क्लोलमालामिः प्रेषमाणं यानपात्रं पुस्कोट । स धनस्तदा क्षुधाक्षामकुसिराहारसिधे, हिमार्तो वैश्वानर- 36
सिधे, वृषाक्रान्तस्तोयसिधे फलकमेकं प्राप्य सप्तभिर्वासरैः कटुकफलसमाकुलपादपदातसंकुलं संसार-
सियालक्ष्यपारं शिष्यसिधे महाविषमं कुडङ्गहीपमाक्षिधाय । तत्र तेन स्वैरं परिभ्रमता सहस्रायुः पुरुषो
39 दृष्टो । धनसं निरीक्ष्य हर्षितवदनो भव्यजीव इव जैनधर्मं स्वच्छमनाः पप्रच्छ । 'कुचलः केन हेतुनाच 39

7) s adds on the margin पुरो before मुक्तः. 8) s puts No. 1 on कः and No. 2 on विषाक, s adds on the margin वेता after तद्विस्त. 10) s निष्कमोत्सवे. 14) P s om. कोऽपि after किं. 15) P ह्ये तावद. 16) P s om. दत्त्वा. 19) o inter. पश्य and विषयः. 21) P om. तेषां, s trans. तेषां after मुनीनां. 26) P s 'तद्वचनप्रवणः 33) P 'अन्धवद्वः. 37) s adds मर्यापः शास्त्रिनसिधे after वैश्वानरसिधे, s वृथा for वृथा.

- 1 द्वीपं समायातः । तेन तद्वचन्य भणितम् । 'सुवर्णद्वीपं प्रति प्रचलतो मम भीषणे जलधावणाये पूर्वं- 1
 भवार्षितदुष्कृतेनेव वायुना प्रेरितं त्वरितमेवागणयपप्यसंभृतं पोतमस्कुट्टम् । ततो ऽहं फलकमेकं प्राप्य 1
 3 कुडङ्गद्वीपमाभितः । ततो धनेनेति भणितं 'सममेवात्र परिभ्रमाव' । अथ तत्रैव ताभ्यां परिभ्रमद्भ्यां 3
 कदाचिचृतीयं पुरुषं मिलितं विलोक्य वृष्टम् । 'भद्र, कुतः पुराञ्च द्वीपे समायातवान् । तेनेति जल्पि- 3
 तम् । मम व्रजतो लङ्कापुरीं वाहनं भद्रं फलकप्राप्त्यात्र संग्रातः । ताभ्यां निगदितम् । 'अतीव रम्यतरम- 6
 6 भूम्, यदस्माकं त्रयाणामपि समदुःखानां महती भैत्री समजनि । तावद्वच कश्चिन्नपि समुज्जते पादपे भिन्न- 6
 यानपात्रचिह्नमूर्च्छिकयते ।' तथेति प्रतिपद्य तैर्वलकमेकं तदशिक्षरे निबद्धम् । ततस्त्वण्णाशुवाङ्गान्ताः 6
 सर्वत्र परिभ्रमन्तस्तं कमपि तादृशं शास्त्रिनं न पश्यन्ति । एवं किल भद्व्यसकलफलोद्भ्रमः । एवं तैः सर्वत्र 9
 9 द्वीपे स्वैरं विचरन्निदुःखशतसमाकुलैः कथमपि वेद्माम्काराणि व्रीणि कुडङ्गानि दृष्टानि । ते एकैकं 9
 कुडङ्गमाभित्य स्थिताः । तेषु च काकोदुम्बरिकामेकैकां निरीक्ष्य चातीवोच्छ्रसितहृदयैर्मणितम् । 9
 'अहो, सांप्रतं प्राप्तस्यं प्राप्तम्, वयं निर्भूतचेतसः संजाता एतद्दर्शनमात्रेणोपापि ।' तैः कुडङ्गेषु प्रविश्य 9
 12 काकोदुम्बरिकाफलानि विलोकितानि, परमेकमपि फलं न दृष्टो । ततस्त्रयो ऽप्यतीवदुर्मनसो बभूवुः । 12
 कैश्चिदपि दिवसैस्तेषां मनोरथशतैः काकोदुम्बरिकाः फलाकुलास्तत्र जहिरे । ते काकाद्युपद्रव्येभ्यो 12
 रक्षन्तस्तिष्ठन्ति । इतश्च केनापि सांघात्रिकेण कंठणावता भिन्नवहनविह्वमालोक्य कर्णधारद्वयं प्रैपि । 12
 15 ततस्ताभ्यां सर्वत्रान्वेषेयद्भ्यां पुरुषत्रयं कुडङ्गस्य काकोदुम्बरिकाफलबद्धजीविताराशयं निरीक्ष्य मणितम् । 15
 आवां पोतवणिजा प्रेषितौ भवतामानयनयाय । अत्र द्वीपे दुःखशतप्रभुरे किं तिष्ठय ।' तत्रैकेन 15
 नरोत्प्लुकम् । 'किमत्र द्वीपे कष्टम्, एतत् कुडङ्गं गृहणुष्वम्, एषा च काकोदुम्बरिका फलिता 18
 18 भूयो ऽपि फलिष्यति, अहं महता सुखेनात्र तिष्ठामि, कथमपि परतटं नागच्छामि ।' इति भणित्वा तत्रै- 18
 वैकः पुरुषः स्थितः । ततस्ताभ्यां नियात्रकाभ्यां द्वितीयो भणितः । 'त्वमपि परतटमागच्छ ।' तदाकर्ण्य 18
 तेन भणितम् । 'अहं काकोदुम्बरिकाफलमेकमुपभुञ्ज्य यः को ऽपि पञ्चाभाषिकः समेष्यति तेन 18
 21 सहागमिष्यामि ।' इति भणित्वा द्वितीयो ऽपि तत्र तस्थिवान् । ततस्ताभ्यां तृतीयो भणितः । 'भो भद्र, 21
 21 किमत्र करोपि सांप्रतं परतीरमागच्छ ।' भवतां स्वागतम् इति भणित्वा तृतीयः पुमान् ताभ्यां समं 21
 गत्वासमप्रीत्या तस्यान्मारुरोह । कियद्गिरापि दिनेवैहलं तटं प्राप । तत्र पुत्रमित्रकलत्रधनधान्यादि- 21
 24 भिर्भैस्तुभिर्मिलितः सततमेव स सुखमनुभवञ्जास्ते । 24

§ ३) अधास्योपनयः श्रूयताम् ।

- य यप जलधिघोरः संसातः स दुरुत्तरः । यः कुडङ्गो महाद्वीपः स मानुष्यमवः स्मृतः ॥ १ 27
 ये कुडङ्गा निवासास्ते ये तत्र पुरुषास्त्रयः । त्रिःप्रकारा भवेयुस्ते जीवाः संसारवर्तिनः ॥ २ 27
 काकोदुम्बरिका यास्तु कान्तास्तास्तारलोचनाः । फलानि यानि तत्र स्युस्ताम्यपत्यानि भूरिशः ॥ ३ 27
 वृथाकृताशापाशास्ते या एषात्यन्तकोविदाः । दारिद्र्यदुःखरोगौघशकुनेभ्यो निरन्तरम् ॥ ४ 27
 यत्पत्र हितं स्वस्य तदेवायाति विस्मृतम् । वैषेयानां गृहानेककार्यव्यापृतचेतसाम् ॥ ५ 30
 यः पोतेशः स च गुरुर्नियामो धर्मयोर्युगम् । या तरी तत्र दीक्षा सा यतीरं सा च निर्भृतिः ॥ ६ 30
 संसारदुःखसंतप्तान् जीवानुत्तारयन्ति ये । सर्वदैव महासत्त्वाः सर्वतत्त्वावलोकिनः ॥ ७ 33
 निष्कं मनुष्यजन्मेर्दं शोचनीयमनेकथा । मोक्षसौख्यं भजस्वेति तं वदन्ति पतीश्वराः ॥ ८ 33
 अभयजीवस्तथैको द्वीपे ऽत्र नृमवे वदेत् । यस्तीर्थ्यं स च मे मोक्षस्तैनं मम किं पुनः ॥ ९ 33
 नृते द्वितीयः संसारी दूरभयो मुनीश्वर । पुत्रमित्रकलत्रादिममत्वं त्यक्तमक्षमः ॥ १० 36
 भव्यस्तृतीयो वदति श्रुत्वा सद्दर्शनानाम् । मनुष्यलोके कस्तिष्ठेद्वरिष्ठे दुःखावाघ्या ॥ ११ 36
 सत्ताङ्गराजि यद्राज्यं प्राप्त्यं रम्या च संततिः । भवे भवे भवत्येव जैनदीक्षा कदापि न ॥ १२ 36
 ततो ममालमेतेन जन्मना दुःखजन्मना । समुद्यमं करोम्येव महोदयपदभिये ॥ १३ 39
 भूयो ऽप्येवै कथामेतामुक्त्वा धीवर्मनन्दनः । भो वरसा व्रतदृष्टान्तमाकर्णयत सांप्रति ॥ १४ 39
 § ४) तथाहि अम्बुद्वीपे ऽत्र क्षेत्रे भरतनामनि । देशो ऽस्ति मगधाभिक्यो बहुधासुखमण्डनम् ॥ १५ 39
 अनेकदेशाधिक्यात् अयामेकः समाश्रयः । अस्ति राजगृहं तत्र नगरं नगराजितम् ॥ १६ 39

1) B द्वीपे समायातसेन, B प्रकलितो. 2) P 'भवार्षितानिदुष्कृते' B भवार्षिताभितदुष्कृते, P B omit प्रेरितं. 3) P B om.
 ततो. 8) B सर्वतः for सर्वं, O om. एवं किड...कलोद्भ्रमः l. 12) P ततोऽजीवत्रयोसि दुर्मनसो B ततोऽजीवं त्रयोपि दुर्मनसो. 14) P B
 सांघात्रिकेन. 17) P B एतं or एतं for एतत्, P एका च. 21) P B inter. मगिवा or द्वितीयोऽपि. 24) P om. स. 26) O
 'वोसंसातः 27) P om. second ३, O किरिपरा. 32) P जीवानुत्तारयति B जीवानुत्तरयति. 33) After वदन्ति व P repeats
 सर्वदैव महासत्त्वाः eto. to ते वदन्ति. 34) P leaves some space after द्वीपे वृम and then continues with म मोक्षलपेन.
 ४१) P 'देशातिव्याती मेयामेकः.

- 1 तस्मिन् परंतपो नाम्ना कर्मणा च महीपतिः । विख्यातकीर्तिविस्फूर्तिर्विद्यासु चतसृष्वपि ॥ १७ 1
 2 शाश्वत्प्रियस्वतस्तुष्यो यः कैलासौकसः समः । वाचस्पतेः समानम् प्रतापेन श्रिया श्रिया ॥ १८ 2
 3 बीतरागपावभोग्यशुद्धः सत्यक्त्वधारकः । प्रतापशोषिताशोषारतिभूमीरहो ऽभवत् । विशेषकम् ॥ 3
 4 वशीकृतनतानेकभूमौल्लिखिलासिभिः । मणीनां किरणैर्वस्य पादपीठं समर्पितम् ॥ २०
 5 यस्तु कण्ठीरव इव प्रदरैर्नखैः खरैः । विपद्भान् गजलक्ष्मिणि क्षण्यते स क्षमापतिः ॥ २१
 6 तस्यानेकपुरम्त्रीणां श्रेष्ठा ज्येष्ठा गुणश्रिया । समस्ति शशिकान्ताया शशिकान्ताभिचा श्रिया ॥ २२ 6
 7 तत्र चास्ति महावक्षः शुद्धबुद्धिर्धनामिधः । श्रेष्ठी गरिष्ठः सुगुणैः पुण्यसंभारभाजनम् ॥ २३
 8 धारिणीति शुभारम्भा रम्भारूपसरूपरुक् । प्रमुतेव सदाचारस्यास्य लोकवृणा श्रिया ॥ २४
 9 धनपालो धनदेवो धनगोपस्तथा परः । धनरक्षितनामाय चत्वारस्तनयास्तयोः ॥ २५ 9
 10 सर्वे ऽपि पाठिताः पुत्राः पित्रोपाध्यायसंमिधो । अल्पैरपि दिनैर्विद्यास्वनवद्याम्भे तऽभवत् ॥ २६
 11 मनोभवन्प्रोधानं शृङ्गारद्रुमजीवनम् । ततस्तेन [: शौण] जनानन्ववापि यौवनमाययुः ॥ २७
 12 तत्रैव स धनः पुत्रान् महेश्यानां समश्रियाम् । कन्यकाभिः सुरुपाभिः क्रमशः पर्यणाययत् ॥ २८ 12
 13 प्रयमस्योज्जिका जाया भक्षिकाश्या परस्य च । रक्षिकाय दृतीयस्य चतुर्थस्य तु रोहिणी ॥ २९
 14 सुखं विषयजं तामिः सेवमानाः सुता गतम् । भूयिष्ठमपि ते कालं देवा इव न जानते ॥ ३०
 15 स कदाचिद्धनः श्रेष्ठी जजागार निशाञ्जले । धर्मानुष्यानमाधाय गृहचिन्तां चकार च ॥ ३१ 15
 16 श्रिया गृहस्य निषांशो नरि यन्तरि सत्यपि । धुरयेव शताङ्गस्य भृतस्यानेकवस्तुभिः ॥ ३२
 17 पुत्रपौत्रवधुभूयैराकीर्णमपि मन्दिरम् । भार्याहीनं गृहस्यस्य शून्यमेव विभाव्यते ॥ ३३
 18 भुके प्रियतमे भुङ्क्ते सुते च स्वापिति स्वयम् । तस्य पूर्वं च जागर्ति सा श्रीरेव न गेहिनी ॥ ३४ 18
 19 करोति सारां सर्वस्मिन् द्विपदे च चतुष्पदे । सर्वस्यौचित्यमाचक्षे सा लक्ष्मीर्गृहिणीमिषात् ॥ ३५
 20 पतासां तु वधुटीनां मध्यान्मम निकेतने । गृहभारसमुद्धारकारिणी का भविष्यति ॥ ३६
 21 ततः स प्रातरुपाय प्रातःकृत्यं विधाय च । सूपाकरैः कलासारैर्धान्यापाकप्रकारयत् ॥ ३७ 21
 22 पितृवर्गं चतसृणां वधुटीनां निमग्न्य सः । अपरं पौरलोकं च भोजयामास सादरम् ॥ ३८
 23 भोजनान्ते ततः श्रेष्ठी बान्धवान् स म्यवेशयत् । सखकारं च ताम्बलभग्नुकूलविलेपनैः ॥ ३९
 24 ५] समभ्रमय सर्वेषां वधूमाकायं योज्जिकाम् । पञ्च शालिकान्तास्तयाः समर्पयवखण्डितान् ॥ ४० 24
 25 गवैकान्ते तथा चित्ते चिन्तितं मन्दमेघसा । अभूद्भ्रतस्वसंबन्धान् श्वशुरो विपरीतधीः ॥ ४१
 26 महान्तमुत्सवं कृत्वा जनानाङ्ग्य सर्वतः । पञ्च शालिकान्तेषु पाणी मम यदार्पयत् ॥ ४२
 27 त्यजामि किं कणैरैतैर्देवा याचिष्यते ऽसकौ । तदाभ्यानर्पयिष्यामि ध्यावेत्पुञ्जांश्चकार तान् ॥ ४३ 27
 28 अथ वक्ष्ये द्वितीयस्यै पञ्च शालिकान् वधौ । धनः श्रेष्ठी गृहीत्वा सा भिजने ऽचिन्तयच्चिरम् ॥ ४४
 29 हेतुना श्वशुरः केन भ्रान्तो बुद्धियुतो ऽप्यसौ । यः कावैण विना गेहे तनुते द्रविणव्ययम् ॥ ४५
 30 प्रयच्छति कानान् पञ्च लोकस्य पुरतः करे । त्यजामि तान् कर्यं वृत्ता ये तातेन मम स्वयम् ॥ ४६ 30
 31 सा क्षुधा निस्तुधानेतान् कृत्वा क्षिप्रमभ्रमयत् । आकारयद्य श्रेष्ठी दृतीयां रक्षिकां वधूम् ॥ ४७
 32 व्यभ्रानयत्कानान् पञ्च तस्याः सा च व्यचिन्तयत् । मन्ये किंचिन्महत्कार्यं कणैरैतैर्भविष्यति ॥ ४८
 33 सर्वानेतान् प्रयत्नेन रक्षामि महता यदा । याचिष्यते गुरुस्तुर्भर्मयिष्ये तदा कानान् ॥ ४९ 33
 34 हृदये चिन्तयित्थेति श्वालङ्कारकरण्डके । शुद्धवक्षे भियक्येति क्षित्वा रक्षिकया तया ॥ ५०
 35 बीक्षामास त्रिसौष्यं सा देवतामिध तान् कानान् । आकारिता ततस्तेन चतुर्थी रोहिणी वधूः ॥ ५१
 36 तेन मज्जयिता दत्त्वा पञ्च शालिकान् करे । त्वत्तो वत्से यदा याञ्चे देया एते तदा त्वया ॥ ५२ 36
 37 भिजने रोहिणी गत्वाचिन्तयद्द्विजालिनी । मत्वा मे श्वशुरो वाचस्पतिप्रतिकृतिः कृती ॥ ५३
 38 महाजनमधानो ऽसीत् नामाशास्त्रविदारदः । वर्धयासि तदेतेन प्रदत्तं कणपञ्चकम् ॥ सुगमम् ॥ ५४
 39 तथैवं हृद्यनुध्याय प्रेषितास्ते पितुर्गृहे । आनुणामिति खादिष्टं निजा इव कणा अमी ॥ ५५ 39
 40 वयं वयं च वधोस्तु वारं वारं स्वहालिकैः । तथा कर्णवत्साचेयं यामि बुद्धिं यथा पराम् ॥ सुगमम् ॥ ५६
 41 ततस्तेर्बन्धुभिस्तस्या गिरा प्राप्ते वनागमे । उताः शालिकानाः पञ्च ते वने धारिहारिणि ॥ ५७
 42 स्तम्भीभूय गता बुद्धि शालयः कणशालिनः । प्रस्थस्तेषामभूदेकः प्रथमे वत्सरे ततः ॥ ५८ 42

- 1 द्वितीये त्वाहको ऽनेके द्रोणा वर्षे तृतीयके । स्वारीशतानि तुयै तु पत्यलक्षणि पञ्चमे ॥ ५९ 1
 2 अधान्यस्मिन् दिने श्रेष्ठी निमग्न्य स्वजनात् बहून् । महान्तमुत्सवं चके पूर्वरीत्या निकेतने ॥ ६०
 3 समाह्वयोऽज्ञिकां ज्येष्ठां बधूमर्षयति सा सः । वत्से समर्षय मम तच्छालिकणपञ्चकम् ॥ ६१
 4 तदाकर्ण्य गृहस्यान्तः सहसापि प्रविश्य सा । पञ्च शालीनधानीय तस्य हस्ते समर्षयत् ॥ ६२
 5 तेनापि जल्पिता सर्वप्रत्यक्षं शपथोर्नैः । त एव शालयो वत्से न वा सस्य ववाधुना ॥ ६३
 6 तथाय जल्पितं तात प्रोक्षितास्ते मया कणाः । भ्रुवेति लोकपुरतः श्रेष्ठी रुष्टः स जल्पति ॥ ६४
 7 अयुक्तं कृतमेतेन यूयमेतद्गण्णिय्यथ । अन्यथा पापया त्यक्ताः शालयस्ते मर्षिताः ॥ ६५
 8 तस्मादस्याः करिष्यामि फलं तस्यागसंभवम् । उगणादिपरित्यागकारिणी भवतृऽज्ञिका ॥ ६६
 9 द्वितीयां तामथाह्वय श्रेष्ठपृथे पुत्रि तान् कथान् । समर्षय ममेदानीं साव्वीरक्षिता मया ॥ ६७
 10 स श्रेष्ठिदुक्त्रो ऽवोचत् स्वजनानां पुरस्ततः । पश्नादिवु कार्येषु भवताऽज्ञिका वधूः ॥ ६८
 11 तृतीया भृगुरेणोका सा शालिकणरक्षणम् । निजं न्यवेद्यचुष्टः श्रेष्ठिश्रेष्ठस्ततो ऽप्यत् ॥ ६९
 12 मदीयमन्दिरं लोकाः कोशे सर्वाधिकारिणी । वधूटी रक्षिकानाङ्गी भवत्वेवा ममाह्वया ॥ ७०
 13 आकार्यं जल्पितानेन चतुर्थी रोहिणी ततः । समानय कथान् पञ्च वत्से त्वमपि सांप्रतम् ॥ ७१
 14 प्रजल्पितं तथा तात शकटानि बहूनि मे । अर्प्यन्तां वृषभाः प्राज्याः शालिरानीयते यथा ॥ ७२
 15 अभाणि श्रेष्ठिना तेन वत्से पञ्च कणाः कथम् । जहिरे यानवाहास्ते स हेतुः कथ्यतां मम ॥ ७३
 16 यद्दत्तं मूलतो वध्वा कथितं तत्पुरस्तथा । मुदितस्तच्छदाकर्ण्य स श्रेष्ठी समजायत ॥ ७४
 17 स्तुपायाः सो ऽप्ययामास शकटान् वृषभांस्तथा । अधानीतस्तया वध्वा शालिः सर्वैः पितृर्गृहात् ॥ ७५
 18 प्राहाय स्वजनो धन्यो धनो यखेदसी वधूः । निम्पिरे कीदृशीं वृद्धिं पञ्च शालिकणा यया ॥ ७६
 19 ऊर्षे तथा ततस्तात गृहान्तां पञ्च ते कणाः । इति भ्रुव्वा तथा श्रेष्ठी जनप्रत्यक्षमब्रवीत् ॥ ७७
 20 सर्वस्वस्वामिनी गोहे वधूर्मम भवत्वसौ । अस्या एव समादेशः कर्तव्यः सर्वमानुषैः ॥ ७८
 21 अस्या यः खण्डयत्याह्वां स्यातव्यं तेन नो गृहे । सर्वैरपि जनैः शीघ्रं तद्वचः शेखरीकृतम् ॥ ७९
 22 उद्यदानन्संदोहमंदुरः स धनः क्रमात् । निम्बिन्तचिचः सङ्गमालङ्कूर्मीगस्ततो ऽभवत् ॥ ८०
 23 एतदाख्यानं शैक्षाः कथितं भवतां मया । सिद्धान्तोदितमेतस्य भावार्थं शृणुताधुना ॥ ८१
 24 यथा राजगृहं लोके मानुषवभिर्त्वं तथा । यथा धनस्तथाचार्यो विचारचतुराननः ॥ ८२
 25 यथा वध्वस्तथा ज्ञेया विनेयाश्च चतुर्विधः । पञ्च शालिकणा ये सा ज्ञेया पञ्चमहावती ॥ ८३
 26 यथा स्वजनवर्गां ऽसौ तथा संवध्वतुर्विधः । दानं शालिकणानां यत्तन्महावतरोपणम् ॥ ८४
 27 उज्जिकेव शालिकणानुज्ज्वेत्पञ्चमहावतीम् । यः स्यादत्र परत्रापि स बुःखौघस्य भाजनम् ॥ ८५
 28 निशङ्कमुगमुकास्ते यथा भक्षिकाया तथा । व्रतमाजीविकाहेतोर्न विधेयं तथा बुधैः ॥ ८६
 29 ररक्ष रक्षिका यद्गत् तच्छालिकणपञ्चकम् । तद्गृहितेनै रक्ष्यं तन्महावतपञ्चकम् ॥ ८७
 30 महाव्रतानि सांप्रप्य वृद्धिं नेयानि धीमता । रोहिण्या गुरुणा दत्ताः पञ्च शालिकणा यया ॥ ८८

। इति व्रतच्छान्ताः ।

- § ६) विनयः शासने मूलं विनीतः संयतो भवेत् । विनयाद्विप्रमुक्तस्य कुतो धर्मः कुतस्तपः ॥ ८९
 33 विनीतः श्रियमाप्नोति विनीतस्तद्भवलं यशः । कदापि दुर्विनीतेन नैव स्वार्थः प्रसाध्यते ॥ ९०
 यतः,
 गुणवानपि नामोति नूनं सान्धः परां श्रियम् । किञ्चिन्नम्रः पिबन्नम्रः कुम्भः प्राप्नोति पूर्णताम् ॥ ९१
 36 अपराधतमः स्तोमनिर्मूलनदिनेश्वरः । स्वर्गापवर्गलंसर्गकारणं विनयः सदा ॥ ९२
 विनयः सर्वथा कार्यः कुलीनेन वपुष्मता । गुरुणां गुणवृद्धानां तथा बालतपस्विनाम् ॥ ९३
 गुणेषु विनयः स्याप्यस्तेजस्विषु यथा रविः । येन कर्मप्रदाः सर्वे प्रच्छाद्यन्ते निजोदयात् ॥ ९४
 39 विनयात्संपदः सर्वा मेघादिषु जलस्यैः । केवलज्ञानलाभश्च विनीतस्येव जायते ॥ ९५
 तथा हि ।
 जन्मद्वीपाभिधे द्वीपे ज्ञेये भरतनामनि । क्षमापुरी क्षमारम्या समस्ति स्वस्तिकारिणी ॥ ९६

1) B स्वाहवाक्ये. 5) B नो हा for न वा. 16) P तत्पुरस्तथा. 18) P प्राहाय स जनो. 27) P *कणपञ्चमे पंच.

31) P B इति व्रतच्छान्तः ॥ १४२० ॥ छ ॥ छ ॥ (P has the symbol of *ihale* instead of छ ॥ छ ॥) नमः श्री सर्वज्ञाय ॥

35) P किञ्चिन्नम्रः, P om. कुम्भः. 36) P निर्मूलनं वि.

- 1 यस्या उन्नत[रम्भ]राजसदनश्रेण्याः पुरो मेनकाप्रावेशो ऽपि बभूव हीनमहिमा वन्यधियाममतः । 1
निःस्वानन्दनकाननस्य सुखमा क्षीराशायानां पुरः पंपादीनि सरांसि हन्त नितरां मुञ्चन्त्यहंकारिताम् ॥९७
- 3 तत्र क्षमापतिरभूत् क्षमापतिकृतस्तुतिः । नभस्तले भातुरिव श्रीमान् हर्षाभिषः सुधीः ॥ ९८ 3
शुणौषे विद्यमाने ऽपि लोभो यस्याधिको ऽभवत् । अभिरामं गुणप्रामं प्रहीतुं गुणशास्त्रिणाम् ॥ ९९
समुद्रकन्दर्पघनाघनानां सारं समादाय विधिर्घ्यंघाघम् ।
- 6 न चेदिदं तरकथमन्यथाभूदसौ गभीरः सुभगः प्रदाता ॥ १०० 6
यश्चानूनगुणप्रसूनपटलप्रत्युलसत्सौरभ-
ध्याताशेषमहीतलः शुभकलः श्रेयः धियामाश्रयः ।
- 9 स्फूर्जत्कीर्तिलतावितानविलसत्कन्दः सदानन्दभूः 9
प्रोम्भीलसुकृतोन्मुखो न विमुखो याच्नकाकृतां कुत्रचित् ॥ १०१
मायच्छान्नवकोटिकोटिकोटिप्रस्फोटकण्ठीव-
स्ताम्यधीतिलतावलीकिशालनप्रोढामधारावरः ।
- 12 यत्कीर्त्या च शुचीकृते त्रिभुवने ऽभ्रान्तं स्फुरन्त्यामितः 12
सर्वज्ञो ऽपि वसत्र वेत्ति नियतं कैलासशीलं निजम् ॥ १०२
कल्पद्रुमाद्या द्दतीप्सितं यत् सा शास्त्रवार्ता किल तेन दृश्य ।
- 15 प्रत्यक्षमेतं वसुधाधिनाथं तत्सन्मयं निर्मितवान् विधाता ॥ १०३ 15
तत्र श्रेष्ठिपद्मद्वयः श्रेष्ठी वीरुष्यदोषतः । विषयाक्य इति ख्यातो विद्यते कृषिजीवनः ॥ १०४
अन्यदा भक्तमादाय स्वयं कर्मकृतां कृते । गच्छन् शून्ये द्दशैष रुदन्तं बालमेककम् ॥ १०५ 18
प्रोद्यत्कृपाभरभ्राजिह्वयः शिशुग्राशु तम् । लात्वा स्वपाणिनारोप्य कटीतटमभोजयम् ॥ १०६
त्यक्तः केनाप्ययं पाको वराकस्तद्विपत्यते । स्वीकृतैनैव तेनेति श्रेष्ठी क्षेत्रं ययौ निजम् ॥ १०७
स स्ववेश्य समागत्यापत्याभावाद्दितस्ततः । दीनास्याये कुट्टुम्बिन्यै तं मुदा डिम्भमार्षयत् ॥ १०८ 21
लाट्यमानस्तया नित्यमात्मनात्मेव बालकः । कलाभिः कलितः प्राप कलाभूविव यौवनम् ॥ १०९
दग्धं पितृगिरा लोके स्ववाक्यैरभूतैरिव । निर्घोषयभ्रभूत्यातः संख्यावान् सर्वतो ऽपि सः ॥ ११०
विनीत इति नाम्नाथ सर्वत्र प्रथितो ऽभवत् । श्रेष्ठित्वं नृपतिस्तुष्टो ऽवात्सले तत्पितुः पदम् ॥ १११ 24
जिनशासनमहाहान्यसमुल्लासनवासनः । अभिरामगुणप्रामद्गुमारामो ऽवनीतले ॥ ११२
ऽभवन्नयनानन्ददायी यायी सद्भवनि । अवद्वातयशोजातसंपूरितदिगन्तरः ॥ ११३
श्रमणकमणाम्भोजसेवाहेवापरः सदा । अर्थसंप्रीणितात्यथोवनीतलवनीतकः ॥ ११४ 27
पैतृकं च पदं प्राप्य प्रसन्नमनसो नृपात् । स विनीतः श्रियां पात्रं भाग्यसौभाग्यभूरभूत् ॥ ११५
§ ७) अथ तत्रैव बुर्भिक्षं भीषणं समुपस्थितम् । यत्र धर्मक्रियालोपो भवयानामपि संभवेत् ॥ ११६
कुतो ऽपि स्थानतो ऽभ्येत्य नित्यदुर्भिक्षतुःक्षिनाः । बृहो बृद्धा युवा चैको ऽभवत्स्तदनुजीविनः ॥११७ 30
अथ वैरिदत्तकम्पा चम्या नाम महापुरी । तत्रास्ति पृथिवीनार्यो जितारिरिति संज्ञया ॥ ११८
प्रतापी कमलोद्गासी नृपस्तपनसंनिभः । न कर्कशकरश्चित्रं न गोमण्डलतापकृत् ॥ ११९
इयामास्यो हि घनो वर्षेण तमोप्रस्तपनस्तपन् । यः प्रमुत्स्वार्थिनो ऽत्यर्थमर्थः प्रीणाच्च तादृशः ॥ १२० 33
श्रीदर्पः कृतहर्षधीर्जिघृक्षुस्तमपीश्वरम् । प्रचञ्चाल विनीतेन सार्धं प्रेष्ययुतेन सः ॥ १२१
तद्वागमं परिहाय चम्पेशः संस्रुजो ऽञ्चलत् । ततः परस्परं युद्धं सैन्ययोर्हमयोरभूत् ॥ १२२
अरुधत्सादिनं सादी नियादी च निषादिनम् । रथिको रथिकं पत्तिः पत्तिं च स्फूर्तिमूर्तिभूत् ॥ १२३ 36
निशातशरधोरण्या भटैर्दर्पसमुद्भवैः । अकालवृष्टिर्घिहिता कालरात्रिवापरा ॥ १२४
रणे निपेतुर्मातङ्गस्तीरं प्रवरजर्जराः । शतकोटिक्षताः साक्षात् पर्वता इव सर्वतः ॥ १२५
क्षितकुन्ताहताङ्गोच्छलच्छोणितदम्भतः । कौसुम्भवसनेवाभूव्मोघिवसना युधि ॥ १२६ 39
निजस्वामिप्रसादस्याभूय भूञ्जा ऽनृणा वयम् । इति वीरकबन्धास्ते नृत्यन्तस्तत्र रेजिरे ॥ १२७
उल्लल्लोहिताम्भोभिर्मीमा सङ्गमभूमिका । कबन्धानि बहत्याशु काष्ठानीव तरङ्गिणी ॥ १२८

1) P उन्नतम् B उन्नतः 3) P क्षमापतिः कृत. 4) B 'को भवेत्. 5) P घनाघनीनं. 15) P B हृष्याः. 20) P 'द्विपत्यति. 25) B 'दुमारोवनीतलः. 26) P वशोयातः. 28) P विनीतश्रियः पात्रं B विनीतः श्रियः पात्रं. 30) P बृहो बृहीशुनाचैको. 33) P प्रमुत्स्वार्थिनः. 39) P 'हितगाच्छोच्छलत् क्षोणित'.

- 1 वैवाच्यपेशसैत्यस्य सुभटैः करटैरिव । दिवान्धसैत्यवर्षसैत्यं वैश्यमनीयत ॥ १२९ 1
 2 पताकिन्यपि निःशेषा तस्य हर्षमहीपतेः । ननाश काकनाशं सा जीवमादाय सत्वरम् ॥ १३० 2
 3 नद्यभिः पदिकैस्त्यको विनीतो ऽपि गते विभौ । परं प्रेम्णैर्न तैर्मुकुब्धेतनः सुकुनैरिव ॥ १३१ 3
 4 पलायमानः प्रैक्षिष्ट स विनीतः सरस्वतीम् । तत्र ह्यात्वा पयः पीत्वा तीरवृक्षमशिश्रयत् ॥ १३२ 4
 5 § ८) अत्रान्तरे कान्दिशीकमेकमायुधपाणिना । केनचित्सादिना हन्यमानं मृगमवैक्षत ॥ १३३ 5
 6 कृपासंपूरितस्वान्तः स तयोरन्तरा स्थितः । यतः प्राणिपरित्राणं स्वप्राणैः के ऽपि कुर्वते ॥ १३४ 6
 7 तस्मिन् सरस्वते सारङ्गे गते दूरं निरीक्ष्य सः । जगद् सादिनं रोषपोषिणं मृगरक्षणम् ॥ १३५ 7
 8 सर्वप्राणिशरण्यानामुद्यतानां महात्मनाम् । त्वाद्यशां न समीचीनं दीनजन्तुविनाशनम् ॥ १३६ 8
 9 मन्वे त्वं लक्षणैरेभिः को ऽप्यसि क्षत्रियोत्तमः । शस्त्रघातो गृहीताक्षे क्षत्रियाणां प्रशस्यते ॥ १३७ 9
 10 इत्यादिवाक्यैः पीयूषपेशलैस्तस्य तन्वतः । स भूपः पृथिवीचन्द्रः प्रबुद्धः कोपमत्यजत् ॥ १३८ 10
 11 धर्मोपदेशदातासौ ममाभूदिति तं समम् । उपकारचिकीः क्षमाः पुरं क्षमातिलके ऽनयत् ॥ १३९ 11
 12 तं विनीतं महीनायः स्वपुरे सचिवं व्यधात् । सर्वाधिकारिणं यसाहुणैः कस्को न रज्यते ॥ १४० 12
 13 पतस्यानुपवं ते ऽथ त्रयो ऽपि प्राच्यकिंकराः । तामेव नगरीं प्राप्य सेवाहेवाकिनो ऽभवन् ॥ १४१ 13
 14 रक्षता सततं तेन न्यायेन नगरीजनम् । ऊर्जितोपार्जिता कीर्तिरास्मीयो ऽर्चस्तु साधितः ॥ १४२ 14
 15 तेनेत्युक्ताः कर्मकृतः ज्ञेहात्किमपि याचत । ते ऽवदन्निति निर्लोभा भाग्यैर्लोभ्या हि किंकराः ॥ १४३ 15
 16 § ९) अथ क्षमापुरी भग्ना क्षणादेव जितारिणा । चम्पापुरीमहीपेन सर्वसैन्ययुक्ता रुषा ॥ १४४ 16
 17 स्वपुरीस्वपुरीस्वामिभङ्गतो विचहानितः । विषवाक्यो विनीतात्मा प्रवव्राज विरागवान् ॥ १४५ 17
 18 तप्यमानस्तपस्वीं सहमानः परीषहान् । आधीयानः स सिद्धान्तं तन्वक्षाराघनां गुरौ ॥ १४६ 18
 19 पापकर्मसु तन्मालुः भद्रालुर्धर्मकर्मसु । दयालुः सर्वभूतेषु स्पृहयातुः शिवाध्वनि ॥ १४७ 19
 20 सासहिभ्योपसर्गाणां शीलाङ्गानां च वायहिः । चाचलिः भ्रमणाचारे सिद्धान्ताध्वनि पावतिः ॥ १४८ 20
 21 आजगाम सर्वं स्वेन गुरुणा कथनानिधिः । तत्र क्षमातिलकपुरे विषवाक्यमुनिः क्रमात् ॥ १४९ 21
 22 चतुर्भिः कलापकम् ॥
- 23 अनुहाप्य गुरुन् सो ऽथ मासभ्रमणपारजे । प्रविवेश परिभ्राम्यन् विनीतसचिवीकसि ॥ १५० 23
 24 कथमेवंविधो भूत्वास्वाफीनस्वामिनः पिता । उच्चनीचादिगैहेषु पर्यटत्येव दुर्बलः ॥ १५१ 24
 25 तत्तस्ममघसंघातघातिनं प्रतिनं मुदा । कर्ममर्मच्छिदं कर्मकृतः सतं वचन्विरे ॥ १५२ 25
 26 तद्दत्तमभ्रपानाघमकल्पमिति चेतसि । विचिन्त्य नाम्रहीत्साधुर्व्यावृत्त्योपाधयं मतः ॥ १५३ 26
 27 आगतस्य नृपावासहिनीतस्य च तस्य ते । प्रमोदमेवुराः कर्मकरास्तत्र न्यवेदयन् ॥ १५४ 27
 28 तथैव सुविनीतात्मा विनीतो मन्त्रिपुङ्गवः । तपःपात्रस्य शिष्याय मुनेः पितुरुपाधयम् ॥ १५५ 28
 29 निरीक्ष्य विषवाक्यस्य मुनेरास्यसितपुतिम् । विनीतसचिवाधीशचित्तान्मोधिर्वचत ॥ १५६ 29
 30 शुशोच च सं यदयं मम वैश्रमागतो ऽपि हि । अगृहीताभ्रपानीयो मुनिर्व्यावृत्य जगमिवान् ॥ १५७ 30
 31 स विनीतस्ततः शुद्धद्व्यासंभारसंभृतः । अवन्दत् गुरुन् पूर्वं तथा च जनकं निजम् ॥ १५८ 31
 32 ततो गुरुभाषिष्ट स्पृष्टवाग्मञ्जिनायक । शृणु धर्मवचश्चाह क्षिप क्षिप्रमचग्रजम् ॥ १५९ 32
 33 मा सुहृत्स्वं मुधा खेहे ऽमुष्मिन् संसारकारिणि । आदरं कुं सद्धर्मं धुषं संसारहारिणि ॥ १६० 33
 34 धर्मः पितेव मातेव हितं यद्विदधात्ययम् । क्रियते तत्र केनापि शिशुनामिष देहिनाम् ॥ १६१ 34
 35 स च धर्मस्तिष्ठादिर्मिक्षणां द्वाघा मतः । सम्यक्त्वमूलो गृहिणां ज्ञेयो द्वावशाघा पुनः ॥ १६२ 35
 36 देवे ऽर्हति गुरौ साधौ धर्मे च जिनभाषिते । या स्थिरा वासना सम्यक् सम्यक्त्वसिद्धमाभय ॥ १६३ 36
 37 स्थलाहिसादीनि पञ्चानुव्रतानि गुणत्रिकम् । शिक्षामतचतुष्कं च स्वीकुर्वन् शिवत्रिये ॥ १६४ 37
 38 विवेहि विधिना मन्त्रिन् त्रिसंख्यं देवतार्चनम् । चिरं चाक्यशः कुन्दधवलं प्राप्नुहि स्फुटम् ॥ १६५ 38
 39 दीनादीनां भ्रियं देहि विवेहि विशदं मनः । न्यायाध्वनि भवाध्वन्यो भिन्नि कोषादिशात्रवम् ॥ १६६ 39
 40 जितेन्द्रमुक्तसंभूतं सिद्धान्तं सादरं शृणु । सिद्धिसीमन्तिनीं शर्मदायिनीं तत्क्षणाद्गुणु ॥ १६७ 40
 41 सर्वसौख्यमयं स्थानं कापि मोक्षं विना न यत् । विद्यते देहिभिर्भाव्यं तत्तदर्थं समुत्सुकैः ॥ १६८ 41

12) P सनाधिकारय. 15) P तेवदन्नितिर्लोभा B तेवदचेति. 25) P संयाव. 26) B तद्दत्तमभ्रपानीयमकल्पमिति.
 33) P ह्रवसंसार. 41) P समुत्सुकैः.

- 1 § १०) तथा च । जीवाजीवपुण्यपापाभवसंवरनिर्जराबन्धमोक्षानि न च तत्त्वानि । दानशीलतपो-1
भावनामथश्चतुर्विधो धर्मः । आश्रयपञ्चकाङ्क्षिरतिः पञ्चेन्द्रियाणां निग्रहः क्रोधमानमायालोभलक्षणपुण्य-3
कषायत्रयः मनोहृद्भवचनदण्डकायदण्डत्रयविरमणं चेति सप्तदशाश्च संयमः । नरकगति-सिर्षंगति-3
मनुष्यगति-देवगतिलक्षणाश्चतस्रो गतयः । मतिहानं श्रुतज्ञानमवधिज्ञानं मनोपर्यवहानं केवलज्ञानमिति
पञ्च [ज्ञानानि] । अविद्यता १ अशरण २ भय ३ एकत्व ४ अन्यता ५ अशीच ६ आश्रय ७ संवर ८
6 निर्जरा ९ धर्मस्वाख्यातता १० लोक ११ बोधि १२ प्रमुखा भावना द्वादश । नमस्कारसहित १ पीठयो ८
२ पुरिमाद्यं ३ एकालनक ४ एकस्थानक ५ आचामाम्ल ६ उपवास ७ चरित ८ अभिग्रह ९ विकृति १०
प्रभृतिदशाविधे प्रत्याख्यानम् । अथवा-“अनागतमतिक्रान्तं, कोटीसहितं नियञ्चितं चैव । साकारप्रनाकारं
9 परिमाणकृतं निरवशेषम् ॥ संकेतमज्ञा” चैतदपि दशाविधम् । क्षुधा १ पिपासा २ शीत ३ उष्ण ४ 9
इंश ५ अचेत ६ अरति ७ स्त्री ८ चर्वा ९ निषीचिका १० शय्या ११ आक्रोश १२ वध १३ याचना
१४ अलाम १५ रोग १६ तनुस्पर्श १७ मल १८ सत्कारपुरस्कार १९ प्रज्ञा २० अज्ञान २१ सम्यक्त्व
12 २२ [लक्षणाः] द्वाविंशति परीयताः । स्पर्शन-रसन-घ्राण-चक्षुः-श्रोत्राणीन्द्रियपञ्चकम् । औपत्सिकी 12
१ वैतयिकी २ कार्मजा ३ पारिणामिकी ४ चेति चतस्रो बुद्धयः । आर्तध्यानं रौद्रध्यानं धर्मध्यानं गुरु-
ध्यानं चेति चतुर्विधं ध्यानम् । पदस्यं पिण्डस्यं रूपस्यं रूपातीतमेतदपि चतुर्था । ज्ञानं दर्शनं चारित्र्यं
15 चेति रत्नत्रयम् । कृष्णलेष्ट्या १ नीललेष्ट्या २ कापोतलेष्ट्या ३ तेजोलेष्ट्या ४ पद्मलेष्ट्या ५ गुरुलेष्ट्या ६ 15
चेति [लेष्ट्या] षड्भूम् । सामाधिकं १ चतुर्विंशतिल्लवो २ बन्दनकं ३ प्रतिक्रमणं ४ कायोत्सर्गः ५ प्रत्या-
ख्यानं ६ [चेति] षड्विधमावश्यकम् । पृथ्वीकायो ऽप्यायस्तेजस्कायो वायुकायो वनस्पतिकायस्त्वसकाय-
18 ष्वेति षड् जीवतिकायाः । मनोयोगो वचनयोगः काययोगश्चेति योगत्रयी । ईर्ष्यासमिति-भाषासमिति- 18
एषणासमिति-आदाननिक्षेपसमिति-उत्सर्गसमिति [लक्षणाः] पञ्च समितयः । इन्द्रियपञ्चकं मनो-
बलं वचनबलं कायबलं चेति बलत्रयम् उच्छ्वासो निःश्वास आत्युच्छ्वेति दशाविधाः प्राणाः । मयं विषयाः
21 कषाया निद्रा विकृताश्चेति प्रमादपञ्चकम् । अनशनमूनोदरता वृत्तिसंक्षेपो रसत्यागस्तनुक्रोशः संलीनता 21
चेति षड्विधं बाह्यं तपः । प्रायश्चित्तं वैयानुस्यं स्थाय्यायो विनयो व्युत्सर्गः शुभध्यानं वेत्याभ्यन्तरं षड्विधं
तपः । आहारसंज्ञा १ भयसंज्ञा २ मैथुनसंज्ञा ३ परिग्रहसंज्ञा ४ [रुपाः] चतस्रः संज्ञाः । ज्ञानावरणीयं १
24 दर्शनावरणीयं २ बेदनीयं ३ मोहनीयम् ४ आयुष्कं ५ नाम ६ गोत्रम् ७ अन्तरायं ८ चेत्यष्टधा कर्म । मनो- 24
गुप्तिसंवनगुप्तिः कावगुप्तिरिति गुप्तित्रयम् । अपायापगमातिशयः ज्ञानातिशयः पूजातिशयो वचनाति-
शयश्चेति चत्वारो ऽतिशयाः ।
27 § ११) तथा च भीजिनेभ्यराणां चतुर्विंशदतिशया यथा । वैशो ऽद्भुतरूपगन्धो निरामयः सेदमल- 27
विवर्जित इति प्रथमः । उच्छ्वासनिःश्वासौ कमलपरिमलोपमाविति द्वितीयः । रुधिरामिषे तु गोक्षीर-
धाराघबले अनामयान्धिके चेति तृतीयः । आहारनीहात्विषी अदृश्यौ चेति चतुर्थः । अदृश्ये इति
30 मांसचक्षुष्यां न पुनरवभ्यादिलोचनेन पुंसा । यदाहुः,
‘पच्छभे आहारे अदिस्से मंसचक्षुणो ।’ एव चतुर्थः ।
एते चत्वारो ऽपि जगतो ऽप्यतिशोरे तीर्थकरा एभिरित्यतिशयाः, सहोदथाः सहजन्मानः । अथ कर्मक्षयजा
33 अतिशयाः । योजनप्रमाणे ऽपि क्षेपे सप्तवसरणभुवि नृणां देवानां तिरञ्चां च कोटिकोटिसंस्थमवस्थानमिति 33
प्रथमः कर्मक्षयजो ऽतिशयः । वाणी अर्थमागधी नरतिथ्यैकसुरलोकभाषया संबद्धति तद्भावाभावेन परि-
णमतीत्येवंशीला, योजनमेकं गच्छति व्य्यानीत्येवंशीला योजनगच्छति द्वितीयः । आनां प्रमाणां मण्डलं
36 भामण्डलं मौलिपुष्टे शिरःपश्चिमभागे तच्च विडम्बितदिनकरविम्बलक्ष्मीमनोहरमिति तृतीयः । सामे 36
पञ्चविंशतियोजनाधिकं गच्छतिः क्रोशद्वये गच्छतीनां शतद्वये योजनशत इत्यर्थः, रोगो ज्वरादिर्न स्यादिति
चतुर्थः । तथा वैरं परस्परविरोधो न स्यादिति पञ्चमः । तथा ईतिर्धान्योपद्रवकारी प्रभुरो मुषिकादि-
39 प्राणिगणो न स्यादिति षष्ठः । तथा मारितीत्यातिकं सर्वगतं मरणं न स्यादिति सप्तमः । तथा अतिबुद्धिर्न- 39
न्तरं सर्वेषां न स्यादित्यष्टमः । तथा अवृष्टिः सर्वथा बृष्टवभाषो न स्यादिति नवमः । दुर्मिक्षं भिक्षायाम-

4) P मनःपर्षव B मनःपर्षव. 5) P B put serial nos. for अलित्ता etc. 6) P B put serial nos. in. some of these lists, and here and there they are separately written with terminations. 0 is not quite particular in putting these nos. 7) P हरिस for हरिस. 11) 0 com. नज्ञान. 17) P २ देवकाय ३ वाक्याय ४ बन्धुस्य. 24) P मोहनीयं च ३ आयुष्कं. 25) P गुप्तिरिति त्रयम्. 27) 0 adds च after श्री विदेवार्णां. 33) B कोटिकोटिसंस्थानामवस्थानमिति. 35) P योजनानिनां B योजनानिनां. 37) P B क्रोशद्वयं.

- 1 आचो न स्यादिति दशमः । तथा स्वराद्वापरराज्ञश्च भयं न स्यादित्येकादशः । एवमेकादशतिशयाः कर्मणां 1
 2 ज्ञानावरणीयादीनां चतुर्णां घातात् क्षयाद्वाप्यन्ते इति । तथा देवकृता अतिशयाः । खे आकाशो धर्म-
 3 प्रकाशकं चकं भवतीति देवकृतः प्रथमोऽतिशयः । तथा खे चमरा इति द्वितीयः । तथा खे पादपीठेन सह 3
 4 सुनेन्द्रासनं सिंहासनमुज्वलं निर्मलमाकाशस्फटिकमयत्वादिति तृतीयः । तथा खे छत्रवचमिति चतुर्थः ।
 5 तथा खे रत्नमयो ध्वज इति पञ्चमः । तथा पादन्यासनिमित्तं सुवर्णकमलानि नव भवतीति षष्ठः । तथा
 6 समवसरणे रत्नसुवर्णकल्पमयं प्राकारत्रयं मनोह्रं भवतीति सप्तमः । तथा चत्वारि सुखान्ध्वजानि गात्राणि 6
 7 च यस्य स तथा तद्गावश्चतुर्मुखान्नाहता भवतीत्यष्टमः । तथा चैत्याभिधानो तुमोऽशोकवृक्षः स्यादिति नवमः ।
 8 तथा अधोमुक्ताः कण्टका भवन्तीति दशमः । हुमाण्यां नक्षत्रा स्यादित्येकादशः । तथा उच्चैर्भुवनध्यापी
 9 हुन्दुभिर्भवानः स्यादिति द्वादशः । तथा घातः सुखत्वाद्दुःखलो भवतीति त्रयोदशः । तथा पक्षिणः प्रद- 9
 10 क्षिणगतयः स्युरिति चतुर्दशः । तथा गन्धोदकवृष्टिरिति पञ्चदशः । बहुवर्णानां पञ्चवर्णानां जानूत्सेध-
 11 प्रमाणानां मणीचकानां वृष्टिः स्यादिति षोडशः । तथा कचानामुपलक्षणत्वालोकां च कूर्षस्य मखानां
 12 पाणिपादजानामवस्थितत्वस्वभावत्वमिति सप्तदशः । तथा भुवनपत्यादिचतुर्विधदेवतिकायाणां जघन्य- 12
 13 त्वाऽपि समीपे कोटिर्भवतीत्यष्टादशः । तथा ऋतूनां वसन्तादीनां सर्वदा पुण्यादिसामग्रीभिरिन्द्रियावर्णानां
 14 स्पर्शनसगन्धरूपशब्दानामनोहानामपकर्षेण मनोहानां च प्रादुर्भावानुकूलत्वं भवतीत्येकोनविंशः ।
 15 इति देवैः कृता एकोनविंशतिस्तीर्थकृतामतिशयाः । एते च यदन्यथापि दृश्यन्ते तन्मतात्सरमवगम्यमिति । 15
 16 ते च सहजैश्च चतुर्भिः कर्मक्षयजैरेकादशभिः सह मीलितान्भनुक्लिशद्भवन्तीति ।
 17 § १२) अथ वचनातिशयाः । संस्कारवचनं-संस्कृतलक्षणयुक्तत्वम् १, औदार्यम्-उच्चैर्वृत्तिता २, उप-
 18 चारपीठता-अप्राम्यत्वम् ३, मेघगम्भीरघोषत्वं-मेघस्थेव गम्भीरशब्दत्वम् ४, प्रतिनादविधाधिता-प्रति- 18
 19 रवोपेतत्वम् ५, दक्षिणत्वं सरलत्वम् ६, उपनीतरागत्वं-मालवकैश्चिप्राप्रामरागयुक्ता ७, एते च सप्त
 20 शब्दापेक्षयातिशयाः । अन्ये स्वर्थातिशयाः । तत्र महार्थता-बृहदभिधेयता ८, अव्याहृतत्वं-पूर्वापरवाक्या-
 21 र्थाविरोधः ९, क्षिणत्वम्-अभिमतसिद्धान्तोकार्थता बक्रुः क्षिणतासूचकत्वं वा १०, संशयानामसंभवः- 21
 22 असंदिग्धत्वम् ११, निराकृतान्योत्तरत्वं-परदूषणाविषयता १२, हृदयगमता-हृदयप्राकृतत्वम् १३, मिथः
 23 साकाङ्क्षता-परस्परं पदानां चाप्यनां वा सापेक्षता १४, प्रस्तौचित्यं-देशकालाव्यतीतत्वम् १५, तत्त्व-
 24 निष्ठता-विचक्षितवस्तुस्वरूपासाराति १६, अपकीर्णप्रसूतत्वं-सुसंबन्धस्य सताः प्रसरणम्,अथवा असंबन्धा- 24
 25 चिकारित्वातिविस्तरणाभावः १७, अस्वस्थापान्यनिन्दिता-आत्मोत्कर्षपरनिन्दाविषययुक्तत्वम् १८, अभि-
 26 जात्यं-बक्रुः प्रतिपाद्यस्य वा भूमिकानुसाराति १९, अतिस्निग्धमचरुत्वं-वृत्तगुणादिवस्तुलकारित्वम् २०,
 27 प्रशस्यता-उक्तगुणयोगात्प्राप्तश्लाघता २१, अमर्मवेधिता-परमार्गानुब्रह्मस्वरूपत्वम् २२, औदार्यम्-अभि- 27
 28 धेयार्थस्यानुच्छेदत्वम् २३, धर्मार्थप्रतिबद्धता-धर्मार्थाभ्यामुपेतत्वम् २४, कारकाद्यविपर्ययः-कारककाल-
 29 वचनलिङ्गादिव्यत्ययवचनदोषापेक्षता २५, विभ्रमादिवियुक्ता-विभ्रमो वक्ष्यन्मनसो ध्रान्तता स आदियेषां
 30 विक्षेपादीनां च विभ्रमादिर्मनोदोषस्तोने विद्युक्तत्वम् २६, चित्रकृत्वम्-उत्पादितविच्छिन्नकृद्दृष्टत्वम् २७, 30
 31 अद्भुतत्वं-प्रतीतत्वम् २८, तथानतिविलम्बिता-प्रतीता २९, अनेकजातिवैचित्र्यं-जातयो धर्षनीयवस्तु-
 32 स्वरूपवर्णनानि तत्संभयाद्विचित्रत्वम् ३०, आरोपितविशेषता-वचनान्तरापेक्षयाहितविशेषणत्वम् ३१,
 33 सत्त्वप्रधानता-साहस्रोपेतता ३२, धर्षणपवाक्यविविकृता-वर्णादीनां विच्छिन्नत्वम् ३३, अत्युच्छ्रितः- 33
 34 विवक्षितार्थसम्यक्सिद्धिं यावद्व्यवच्छिन्नवचनप्रमेयता ३४, अखेदित्वम्-अनायाससंभवः ३५,
 35 इत्येवमर्हतां पञ्चत्रिंशद्वाचां गुणातिशया भवन्तीति ।
 36 § १३) दानगतोऽन्तराय इत्येको दोषः, लाभगतोऽन्तराय इति द्वितीयः, वीर्यगतोऽन्तराय इति 36
 37 तृतीयः, भुज्यत [इति] भोगः अगादिस्तद्धतोऽन्तराय इति चतुर्थः, उपभुज्यत [इति] उपभोगो
 38 ऽज्ञानादि सद्गतोऽन्तराय इति पञ्चमः, हासः-हास्यमिति षष्ठः, रतिः-पदारथानाद्युपरि प्रीतिरिति सप्तमः,
 39 अरतिः रतेरविषय इत्यष्टमः, मीतिः-भयमिति नवमः, जुगुप्सा-वृणोति दशमः, शोकः-विलसैर्बुद्धिभि- 39
 40 स्वेकादशः, कामः-मन्मथ इति द्वादशः, मिथ्यात्वं-दर्शनमोह इति त्रयोदशः, अज्ञानं-मौढ्यमिति

8) B तथा कंटक अधोमुक्ता भवतीति दशमः तथा हुमा हुमा नर्मदीति एकादशः खे हुन्दुमिनाद उच्चैरभिधेयतेति द्वादशः । 9) P read त्रयोदश etc. without. 10) om. पञ्चवर्णानां. 12) B P 'मवस्थितत्वम्, B सप्तदश is made सप्तदशमः with the addition of मः on the line. 14) B स्वर्षारसर्षण, P 'मणकर्मण. 25) P अभिजात्यः 28) P B 'व्यमनवेतत्वम्. 30) O 'शेषेन विद्युक्तत्वं. The printed text puts hyphens which are not found in the Mss. In the Mss. the words stand separate or joined in Saṁdhi.

- 1 चतुर्विंशः, निद्रा-स्वाप इति पञ्चदशः, अविरतिः-अप्रत्याख्यानमिति षोडशः, रागः-सुखाभिन्नस्य सुखानु- 1
स्मृतिपूर्वदुःखे तत्साधने ऽप्यभिमतं विषये गर्धत इति सप्तदशः, द्वेषः-दुःखाभिन्नस्य दुःखानुस्मृति-
3 पूर्वदुःखे तत्साधने वा क्रोध इत्यष्टादशः, इत्यष्टादशदोषास्तेषामृचमादीनामर्हतां न भवन्तीति । अतीता- 3
नागतवर्तमानलक्षणं कालत्रयम् । धर्मास्तिकायो ऽधर्मास्तिकायः पुत्रलास्तिकायो जीवास्तिकाय आकाशा-
स्तिकाय एते पञ्चास्तिकायाः । एतत्सर्वमपि धर्मेनशासनरहस्यं विवेकिना परिश्रेयम् ।
6 § 18) विनीतो देशनामेनां ध्रुत्वा तत्त्वानुगामिनीम् । 6
नमस्कृत्य गुरुन् गोहं गुणग्रामगुरुनगात् ॥ १६९
एवं स नित्यमभ्येति हित्वा व्यापारमात्मनः । धर्माभ्युत्पत्तयेषु तृषाकान्त इव स्वयम् ॥ १७०
9 सो ऽप्यदा चलितान् ज्ञात्वा प्रभून् विनयतो ऽचदत् । जनको ऽस्त्वत्र मे येन प्रीतिरुत्पद्यते ऽमुतः ॥१७१ 9
ततस्ते सूरयो ऽधोचन् ज्ञात्वा ज्ञानेन तत्त्वतः । नायं ते जनको मञ्चिन् किंतु ते पोषकः प्रिया ॥ १७२
विनीतः प्राह निर्माय निर्मायः स्वं शिरोनतम् । कस्तर्हि ते ततः प्रोचुः सूरयस्तत्त्वकोविदाः ॥ १७३
12 पिता कर्मकरो बुद्धो माता कर्मकरी च ते । युवा च कर्मरुद्धातेत्यवगच्छ कुटुम्बकम् ॥ १७४ 12
अन्यथाभाषिणो नामी निश्चित्येति प्रणम्य तान् । स जगाम निजं धाम बाष्पाविलविलोचनः ॥ १७५
मयीमलिनवल्वाया धूमध्यामलचक्षुषः । कौतुकात्पश्यति जने स किङ्करीः पदे ऽपतत् ॥ १७६
15 त्वमत्रस्यापि न ज्ञाता हतकेन मया हहा । मातः सिद्धिरिवेदानीं गुरुभिः कथितास्ति मे ॥ १७७ 15
स्वयाहं पुत्रवभित्यमजानत्यापि लालितः । कृतघ्नेन मया कर्मकृत्वे हासि नियोजिता ॥ १७८
दुर्मिक्षे पोषितं हा चिकु पिष्येष्व स्वामशकया । पापयासि मया मार्गं स्वको धिग्मां कुमातरम् ॥ १७९
18 लब्धपक्षः स्वभागेन वचोमिरमुतोपमैः । पिकवत्प्रीणयन् लोकं परां श्रियमशिश्रियः ॥ १८० 18
पितुर्भ्रातृभ्य च लनौ नमस्यन् विनयाद्ययम् । विनीतो वक्षसा ताभ्यामाभिः प्राप संमदम् ॥ १८१
वक्रेतरमतिश्वके सञ्चके प्रथमस्ततः । सर्वत्राधिकृतानेतान् विनीतः स्वनिकेतने ॥ १८२
21 यथोचितां वितन्वानो ऽन्येषामप्येष माननाम् । सुवचोभिः क्रियाभिश्च सर्वत्र प्रथितो ऽभवत् ॥ १८३ 21
धीमञ्जैनपद्मभोजे भजतश्चञ्चरीकताम् । कदाचनानस्य न स्वान्ते कूरत्वं लभते स्थितिम् ॥ १८४
प्रेरुं मानसे यस्य शमसर्पारिवाजिते । न क्षमाः प्राणभीत्येव कषायाः पञ्चगा इव ॥ १८५
24 सर्वदा प्राज्यराज्यधीचिन्ताचान्तमना अपि । गार्हस्थ्ये वर्तमानो ऽपि सदाचारं ततान यः ॥ १८६ 24
कदापि धमणस्थाने वन्दनार्थं स यातवान् । मुनिमेकमतिग्लानं वीक्ष्य धन्दोद्गुरो ऽब्रवीत् ॥ १८७
औषधं मद्गृहे सन्यगस्ति रोगनिवर्तकम् । प्रासुकं खेति साधुभ्युमानानाययत सत्वरम् ॥ १८८
27 इत्युक्त्वा स ययौ गेहे साधुभ्यां सह धीसखः । तस्थतुस्तौ बहिः साधू स तु वेष्मान्तराविशत् ॥ १८९ 27
अथ च ।

- श्रेष्ठिकन्यामुना कापि वृतास्ति गुणशालिनी । वृत्तो मौह्यसिक्तैः सैव दिवसस्तद्विवाहने ॥ १९०
30 तद्विहस्ततया मञ्जी विसस्मार तदौषधम् । किञ्चित्त्र मुनी स्थित्वा जग्मतुर्निजमाश्रयम् ॥ १९१ 30
पाणिग्रहणसामग्रीं समग्रामन्यकारयत् । लग्नक्षणस्य प्राप्ती स स्स्मार च तदौषधम् ॥ १९२
स विधायोत्तरं तत्र किञ्चिन्मिश्रेण संगतः । पश्चात्तापकृदादायौषधं वसतिमागमत् ॥ १९३
33 रोगार्तो ऽपि मुनिग्लानो विद्धे नान्यदौषधम् । ततः कष्टमुपाकृद्धो भूव्यातीष्य निस्सहः ॥ १९४ 33
तं तथाविधमालोक्य विनीतः साधुलोचनः । आत्मानमात्मना निन्दन् पतितस्तस्य पादयोः ॥ १९५
त्रिधा क्षमयतस्तस्य विनीतस्य च तं मुनिम् । समलङ्कृतवीवाहोचितमण्डनशालिनः ॥ १९६
36 ध्यायतो भावनां तस्य भविनां भवनाशिनीम् । केवलज्ञानमुत्पेदे घातिकर्मक्षयात् क्षणात् ॥ १९७ 36
ज्ञानेन तेन विदितेन समुच्चवलेन संप्रियतस्त्रिजगतीजनतामनन्ताम् ।
चारित्र्यच्छिमथ तस्य मुनीश्वरस्य क्षिप्रं समर्पितवती ननु जैनदेवी ॥ १९८
39 नारीं नितम्बजघनस्तनभूरिभारं हित्वा भवोदधिनिमज्जनहेतुमेताम् ।
तत्रैव लग्नसमये प्रवरे वराङ्गीं व्यूहे तपस्त्रिषु वरः स चरित्रलक्ष्मीम् ॥ १९९

2) B मुखे for दुःखे. 5) P धर्मास्तिकायाः । एतत्सर्वमपि etc. 11) P निर्माय निमेपि स ० निर्माय (यः) निर्माय स्व,
P मतः for ततः. 15) ० सिद्धिरिवेदानी. 16) B has an additional verse (after नियोजिता) like this-इति सखी [सखीं]
वदतामिद् संजातप्रश्न [= ४] वाच सा [1] किन्तु ज्ञानाति वस्तवमित्युक्त्वा दचकस्त ॥ 34) B सास्त्रोचनः. 36) B भवनाशिनी.

- 1 एनां कथामवितर्थां विनयप्रधानां सम्यग् विधाय हृदि मन्त्रिभूमीश्वरस्य । 1
युयं यतश्चमधुना विनये निकामं यस्मादयं दिशति निर्द्वैतिशर्मलक्ष्मीम् ॥ २००
- 3 । इति विनये विनीतस्य कथा । 3
- § १५) अत्रान्तरे षण्डसोमप्रमुखाः पञ्चभिर्मुनिभिर्विह्वलतम् । 'यद्भगवानाहापयति तत्सर्वमपि प्रप-
त्यामहे । यत् पुनर्दुर्धरित्रं तच्छल्यमिव हृदये प्रतिभाति ।' ततो भगवता श्रीधर्मनन्दनेन समादिष्टम् ।
6 'एतत् कदापि चेतसि न चिन्तनीयं यत्किलास्माभिः पापकर्म समाचरितम् । स केवलं पापकर्मा यः 6
पश्चात्पापरो न भवेत् ।' इति श्रुत्वा भूपतिर्मनसैव श्रीधर्मनन्दनाचार्यं प्रणिपत्योद्यानाभिर्गस्य विद्युत्-
प्लिप्तकरणेन प्राकारमुल्लङ्घ्य वासवेश्म प्रविवेश, निर्बिण्णः शयने सुप्त्वा प च । साधवो ऽपि स्वाध्याय-
9 दत्तावधानाः कृतावश्यकाः क्षणं निद्रामुपलभ्य प्राभातिककालप्रहणप्रवणा बभूवुः । अत्रावसरे ऽरुणप्र- 9
भापाटलिते गगनतले क्रमेण विरोचने पूर्वाचलचूलाचलम्बिनि प्राभातिकदूर्यारवाडम्बरं बन्दिजनसुख-
वर्णितं प्रभातावसरे च समाकर्ष्य निद्रापूर्णिगतताम्रनयमयुगलः पृथ्वीपालः शयनीयादुत्सथौ । ततः स
12 कृतावश्यककर्मा भूमिवासवः प्रभातहृत्य विधाय च सचिववासवसमेतश्चतुर्भ्रूषलकलितः शक इव 12
चतुर्दन्तं कुञ्जरमारुह्योद्यानं समागम्य भगवन्तं श्रीधर्मनन्दनविभुं साधुंश्च प्रणनाम । ततो भूपतिना
जल्पितम् । 'भगवन्, सर्वथैव पुत्रमित्रकलत्रादिममत्वं त्यक्तुं न क्षमः, परं गृहस्थावस्थस्यैव मम किञ्चि-
15 स्तंसारसागरतरण्डकं वेदि ।' भगवता निवेदितम् । 'यद्येव तावदेतानि पञ्चानुव्रतानि त्रीणि गुणव्रतानि 15
अन्वारी शिक्षाव्रतानीति सम्यक्त्वमूलं द्वादशविधं श्रावकधर्मं प्रतिपालय' इति । तेन नरेश्वरेण
'यदाहापयति प्रभुः' इति वदता सम्यक्त्वमूलानि द्वादशव्रतान्यङ्गीकृतानि । ततः सचिववासवः समुवाच ।
18 'भगवन्, किमपि भवतां पूर्ववृत्तान्तं वयं न जानीमः ।' भगवता जल्पितम् । 'अयमेव कथयिष्यति । 18
अस्माकं सूत्रपौरुषीव्यतिक्रमो भवति । अद्य तावत्स्वामिर्बिहारः कार्य एव ।' एतदाकर्ष्य भूपतिर्वासव-
सचिवान्वितो भगवत्परारविन्दयुगलमभिनम्य निजधवलधाम समुपाजगाम । भगवान् सूत्रपौरुषी
21 निर्माय प्रधानेषु क्षेत्रेषु विहाराय प्रचञ्चाल । ते ऽपि षण्डसोमप्रमुखाः स्तोकेनापि कालेनाधीतशास्त्रार्था 21
स्त्रिविधशिक्षाविश्रक्षणं जगिरे । तेषां चैकदिवससमावसृतिप्रव्रजितानां महात्त धर्मानुरागो मिथः
समजनि । अन्यदा तेषां पञ्चानामपि परस्परं संलापः समभूत् । 'भो, तुल्यो जिनप्रणीतो धर्मः कथं
24 पुनरन्यभवे प्राप्यत इति, तावत्सर्वथा किमन्वाचरणीयम् ।' इति भगिन्त्वा परस्परं तैः पञ्चभिरप्यत्रेत- 24
नमयोपरि प्रतियोधसंकेतश्चेक । एवं च तेषां मुनीनां सिद्धान्ताभ्यासलालसानां कालो व्यतिक्रमति ।
किन्तु षण्डसोमः स्वभावेन कोपनो मायादित्यो ऽपि मनात् मायावी वर्तते । अपरे पुनः संयमिनः
27 प्रतिभद्रदुर्जयकवायप्रसराः प्रव्रज्यामनुपालयन्तः सन्ति । कालेन च स लोभदेवो निजमायुः प्रप्राप्य 27
कृतसंलेखनादिविधिर्ज्ञानदर्शनचारित्रतपोविहिताराधनः पूर्वबद्धदेवायुर्विषय सद्यो ऽनवधलक्ष्मीः
सौधर्मदेवलोके पद्मविमाने समयेनैकेन देवत्वमशिधियत् । स च पद्मप्रभनामा तत्र त्रिदशः स्वैरं
30 चिक्रीड । एवं मानभटो ऽपि स्वायुषि क्षयमीयुषि संसारलतालविर्षी सुखसंपदां धरिरीं पञ्चपरमेष्ठि- 30
नमस्कृति स्मरंस्तेनैव क्रमेण तस्मिन्नेव विमाने ऽनेकयोजनयिस्तुते पद्मसारनामिति देवः समुदपद्यत ।
एवं मायादित्यवृण्डसोमोहदसास्त्रयो ऽपि कृतचतुर्विधाहारपरीहाराः पञ्चपरमेष्ठिनमस्कारपरायणा
33 भाराधनविधानाबद्धचेतसश्चतुःशरणशरणाः परिहृताष्टादशपापस्थाना यथासंयमविधिना प्राणितान्ते 33
यथाक्रमेण पद्मवत्-पद्मचन्द्र-पद्मकेसराभिधानास्तस्मिन्नेव विमाने सुमनसः समभवन् । तत एवं तेषां
पद्मविमाने समुपपन्नानां समविभवपरिवारबलप्रभावयौहवायुयामन्योन्पञ्चेहलालितमनसां मिथः
36 कृतसंकेतानां कालो व्यतिक्रामति । 36
- § १६) अत्रान्तरे सुरसेनापतिताडितवृण्डाग्निनाये समुच्छलिते सहसैव सैवुन्दारकैः 'किमिति वृण्डा-
नादः ।' इति परिजनो ऽप्रच्छिन्नः । ततः प्रतीहारी व्यजिह्वपत् । 'देव, जम्बूद्वीपे भरतक्षेत्रे मध्यमलण्डे
39 धीमतो धर्मतीर्थकृतः समुत्पन्नविमलकेवलज्ञानस्य समवसृती त्रिदशवृत्तसहितेन सुरेश्वरेण गन्तव्य- 39
मस्ति ।' तदा तदाकर्ष्य तैः सुरैस्तत्रस्थैरेव भक्तिभरावनतोसमाहूः श्रीधर्मनाथस्य भगवतः प्रणतिश्चेक ।

1) B सम्यग् विधाय. 3) P B o m. इति. 10) P पाटलिगगनतले. 13) P B 'ज्ञोधानमागम्य. 14) P कलादिभिर्भ.
15) O तल्पं P तर्कव. 20) P B 'वरणयुगल'. 21) P 'धीतशास्त्रा. 24) O प्रापयिष्यते इति.

- 1 अय ते सुराः पद्मसारप्रमुखास्त्रिदशाधिपेन सार्धं भावनाभावितास्तः करणाद्यम्पापुर्वी धीधर्मजिनेश्वरस्य ।
समवसरणमवायुः । पद्मसारेण सुमनसा सुमनःपतिरभाणि । 'यदि यूयं ममाहो वदत ततो ऽद्याहमेक
3 एव गोस्वामिनः धीधर्मजिनेन्द्रस्य समवच्छति एष्यामि' इति । वज्रिणा 'तथा' इति प्रतिषेदे । तथा हि , 3
योजनोन्मानमेदिवर्णा पद्मसारः शुभाशयः । प्रमार्जयन् रजो बाहो स्वस्थान्तस्तदापरहत् ॥ २०१
ततः स एव गीर्वाणः सुगन्धोदकशुद्धिभिः । सिपिचे पुण्यवीजस्य वापायेव महीतलम् ॥ २०२
6 सुवर्णमणिनाणिक्यध्रेणिमिभिकिभासुरः । हर्षतः परितः पद्मसारः पूष्यी बबन्ध सः ॥ २०३ 6
आनुवर्गैरघोवृन्तैः पञ्चवर्णैर्मणीचकैः । भाविधर्माङ्घ्रिसंस्पर्शां पृथिवीमार्षयन् स च ॥ २०४
त्रिधा सुमनसा तेन काष्ठासु चतसृष्वपि । अकारि सुमनोहारि तोरणानां चतुष्टयम् ॥ २०५
9 तस्याप्रतिमशोभस्य वीक्षणार्थमिवागताः । साक्षादिव बभुर्वैष्यो विविधा शालमञ्जिकाः ॥ २०६ 9
रेजे ध्वजत्रयो यत्र अञ्जलस्तोरणोपरि । आकारयन् भव्यलोकमिव धर्मजिनान्तिके ॥ २०७
अधस्तले तोरणानां भूमिपीठेषु तेषु सः । प्रत्येकं रचयांचक्रे मङ्गलान्यद्य निर्जरः ॥ २०८
12 चले वैमानिकसुरः पद्मसारः प्रमोदभाक् । वयं राज्ञं पञ्चवर्णमण्याक्यपिशिर्षकैः ॥ २०९ 12
रेजे रत्नमयो वयः पताकाराजिराजितः । स्वं संक्षिप्य बभुर्मन्था रोहणाद्रिरिवागतः ॥ २१०
जातरुप्रमयं वयं द्वितीयं तद्गृहिः सुरः । स्वज्योतिषेव विद्मे भ्रिकसंभारभाजनम् ॥ २११
15 ऋपिशिर्वतती रेजे तत्र राक्षी विनिर्मिता । राजीववन्धुराजीव वद्गृहीयेभ्य आगता ॥ २१२ 15
द्वितीयः पद्मसारेण प्राकारस्तद्गृहिः कृतः । राजतः धीजिनं नन्तु वैताळ्याद्रिरिवागमत् ॥ २१३
तशोषैर्जात्यरजतकपिशिर्षाचलिवैचौ । स्वर्गापगाम्मसि स्वर्णमयनीरजविभ्रमम् ॥ २१४
18 रेजे वयम्रथी पूष्य्यास्त्रिपट्टचलयाकृतिः । प्राकाराप्राली नानाविधिविच्छित्संगता ॥ २१५ 18
तोरणास्तत्र भान्ति स नीलाक्षमदलनिर्मिताः । प्रतिवयं चतुर्द्वारं चतुर्द्वारं शिवत्रियः ॥ २१६
शरदाभ्रमहागुन्नास्तोरणेषु ध्वजत्रयाः । रेजुः पुण्यधियः शस्ता हस्ता विस्तारिता इव ॥ २१७
21 दृग्मानान्गुल्फोदधूपधूमसमाकुलाः । धूपध्वजः प्रतिद्वारं राजन्ते तरुपरस्तराः ॥ २१८ 21
रेजुर्धौष्यः प्रतिद्वारं स्वर्णाम्बुजमनोहराः । कीडनार्थमिव स्फूर्जद्गृह्णिधर्मव्रतभ्रियाम् ॥ २१९
प्राग्द्वारे मणिवप्रस्य स्वर्णवर्षविराजितौ । प्रतीहारौ स्फुरद्दक्षस्तारहारौ स निर्ममे ॥ २२०
24 यतिभ्रावकयोर्धर्माविष मूर्तित्वमागतौ । याम्यद्वारे द्वारपती सिताङ्गौ स चकार च ॥ २२१ 24
शिचोद्गतेन सर्वैर्द्वारगेणेवावणवृत्ती । निर्मितावपरद्वारे द्वारपालौ सुपर्षणा ॥ २२२
उदग्द्वारे ऽत्र दोषघ्ननीलिकास्थासकाविवा । कृतौ कृष्णाङ्गकौ तेन द्वारपौ दानवारिणा ॥ २२३
27 स निर्ममे ऽप्रतिच्छन्दं देवच्छन्दं जिनेशितुः । विभामाय सुरः स्वर्णचप्रान्तमंगिताशिभिः ॥ २२४ 27
अन्तर्माणिक्यवप्रस्य त्रिदशाञ्जैत्यपादपम् । चकार चत्वारिंशाप्रधनुष्यञ्जशतीसितम् ॥ २२५
पद्मसारः स तस्याजो मणिपीठोपरि व्यधात् । साङ्घिपीठं रत्नमयं सिंहासनमनुचरम् ॥ २२६
30 नवद्वेमान्बुजान्यस्तपदस्त्रिदशाकोटियुक् । विभुः समवसरणं प्राच्यद्वारे विवेश सः ॥ २२७ 30
ततः प्रक्षिणीकृत्य सैत्यद्वं प्राक्खलः प्रभुः । नमस्तीर्थायेति वदन्निषिष्टः सिंहविष्टरे ॥ २२८
अपरास्वपि काष्ठासु त्रिदशास्तिसृषु व्यधात् । रूपत्रयं प्रमोस्तुल्यं स तस्यैव प्रभावतः ॥ २२९
33 चतुर्गातिगताम् अन्तुद्वुद्धतुं निखिलानपि । चतुष्ककुम्बुखस्थापि हतुं मोहमहाबलम् ॥ २३० 33
चतुष्टयं कषायाणां निराकर्तुं विरोधिनाम् । कर्तुं चतुर्विधं संघमघसंघातघातिनम् ॥ २३१
दानशीलतपोभावमेदेधर्मं चतुर्विधम् । व्यक्तं निवेदितुं तच्च ध्यानमार्गचतुष्टयम् ॥ २३२
36 प्रपञ्चितचतुर्गात्रः पवित्रितजगन्नयः । व्याख्याक्षणे प्रभुः धीनाम् धर्मनाथस्तदाशुभम् ॥ २३३ 36
चतुर्भिः कलापकम् ॥
जगतीत्रितयैर्ध्वर्यसृचकं भुवनप्रभोः । छत्रत्रयं सुरशुके वक्त्रेतरमतिः स्वयम् ॥ २३४
39 § १७) पतस्यां समवसृगौ विभाचसुदिशि क्रमात् ।
प्रविश्य पूर्वद्वारेण वृत्वा तिस्रः प्रदक्षिणाः ॥ २३५ 39

१) B शालिमञ्जिकाः. 12) B कपिशिर्षकं. 16) B राजतधीजिनं. 21) B दृग्मानान्गतः. 24) B याम्यद्वारि. 25) B P विजेद्गृहेन. C 'वपरद्वारि. 26) On दोषघ्न B has a marginal gloss like this: दृग्घातिदोषनिवारको नीलिकास्तकाविषि । 28) P पंचारातीमिनं. 29) साङ्घिपीठं. 37) P चतुर्भिः कुं. 38) P जगती विनेयीवर्णं.

- 1 निविद्याः साधवः साधवो जिनं नत्वा तदन्तरे । प्रमोदमेतुरास्तस्युक्त्या वैमानिकाः स्त्रियः ॥ २३६ 1
युग्मम् ॥
- 3 प्रविश्य धाम्यद्वारेण मैत्रेते विधिना क्रमात् । ज्योतिष्कमुबनाधीशान्यन्तराणां स्त्रियः स्थिताः ॥ २३७ 3
भागवत् पश्चिमद्वारा धायव्यां मुक्तेश्वराः । ज्योतिष्का व्यन्तराब्धेयमाद्बुविधिना स्थितिम् ॥ २३८ 3
- प्रविश्याथोत्तरद्वारा प्रणम्यासुरर्षे जिनम् । वैमानिकनरा नार्ये ईशान्यां क्रमतः स्थिताः ॥ २३९ 6
न भीस्त्रय न मात्सर्यं न बाधा न च दुष्कथा । नासीन्नियन्त्रणा नार्हदृष्टिः स्वामिप्रभावतः ॥ २४० 6
- तत्र द्वितीयप्रान्तः कण्ठीरवगजादयः । वैरिणो ऽपि मिथः प्रेमलालसाः स्थितिमाद्बुः ॥ २४१ 6
तस्युत्तरीयप्रान्तर्वाहनानि क्षमाश्रुताम् । सुराणामसुराणां च विमानानि यथाक्रमम् ॥ २४२ 9
क्षेत्रे योजनमात्रे ऽत्र प्राणिनः कोटिकोटिषाः । संमान्ति यद्वनबाधं प्रभावः प्रायवो हि सः ॥ २४३ 9
- धर्मनाथं जगन्नाथमयानस्य जिनेश्वरम् । स्तुतिं कर्तुं समारंभे पञ्चसाराः सुधाशानः ॥ २४४ 12
अवधमद्य सद्यो ऽपि क्षीणं मे क्षीणकल्पम् । स्वज्ञाननविलोकेन वायुनेषु धनाधनः ॥ २४५ 12
- १२ देव त्वदङ्गिकल्पदुस्साहेवाकिनो ऽत्र ये । भजन्ते ते न दारिद्र्यमुद्रासुद्रितमाभयम् ॥ २४६ 12
नीरागं तव यश्चित्तं तन्मिथ्या नाथ कथ्यते । मुक्तिनारीपरीरम्भालोलुभं कथमप्यथा ॥ २४७ 12
- गुणैस्तवातिनीरुद्भैर्मनाथ मनो मम । तथा बर्हं यथा गन्तुं नोत्सहस्यस्यैवैषते ॥ २४८ 15
१५ धीधर्मनाथभगवन् भविता स क्षणः कदा । भवितासो यदा त्वं बाहं वैकृत्राण्येषु पदे ॥ २४९ 15
तनोति न तयोत्कण्ठां मानसं मे शिचक्षिये । यथा तव पदाम्भोजवरिवव्याधिवौ विभो ॥ २५० 15
स्वममल्पमतिः स्वामिन् ध्रुवमल्पमतिस्त्वहम् । अतो नहि मया कर्तुं शक्यस्तव गुणस्तवः ॥ २५१ 18
जिह्वामेकां श्रुती नेषे द्वे द्वे नाथ विधिर्व्यधात् । क्षमः कीर्तिं गुणान् रूपं वक्तुं श्रोतुं किमीक्षितुम् ॥ २५२ 18
- १८ एतमेवाधर्षये ऽस्वर्धमर्धमर्थांश्च तीर्थेषु । भीतराज परं भीतरागं मम मनः कुरु ॥ २५३ 18
- २१ ऋगुभुप्रतीक्ष्यं तं स्तुत्वा तत्त्वावलोकद्वद् । निवसाद् यथास्थानं पञ्चसाराः प्रमोदतः ॥ २५४ 21
अथो सुधारस्तमुच्च समाचारप्रचारिकाम् । विधानुं देशानां धर्मचक्रवर्तीं प्रचक्रमे ॥ २५५ 21
- २१ भसार एव संसातः सर्वत्रा दुःखमन्दिरम् । धर्म एव प्रशास्यः स्यात् तत्र स्वर्गापवर्गदः ॥ २५६ 21
संसारसागरे ऽपारे भ्रमन्निः प्राणिभिर्विधात् । नृजन्म लभ्यते पुण्यैर्वसुधावर्तिधानवत् ॥ २५७ 24
- २४ नृभवं दुर्लभं प्राप्य यः प्राणी तनुते तनु । न हितं प्रान्तकाले हि शोचत्यारमानमेव सः ॥ २५८ 24
करालज्वलनज्वालावलीढे मन्दिरे यथा । स्नानुं न युज्यते पुंसस्तथा दुःखाकुले भवे ॥ २५९ 24
- २४ मानुष्यं दुर्लभं प्राप्य चिन्तारजसहोदरम् । विवेकिमिर्विधातव्यः प्रमादो न कदाचन ॥ २६० 24
- २७ युष्मति काकिणीं को ऽपि मूढः कोटिं यथोञ्जति । तथा पुमान् विषयजं शर्म धर्मं जिनोदितम् ॥ २६१ 27
सागरान्तरकल्लोलमालाकोलाः शिषो नृणाम् । कुशाग्रस्थस्तुषाराम्बुविष्णुकर्म हि जीवितम् ॥ २६२ 27
- २७ रूपलक्ष्मीस्तच्छिष्टसाहचर्यं भजते ऽनिशम् । स्वान्यं स्वमोषमं संभ्यामेघलेखासखं लुखम् ॥ २६३ 27
- ३० देशानाविरते धीमद्गर्मनाथजिनेश्वरे । कृताञ्जलिस्ततो वाचमुवाच गणभूत्तमः ॥ २६४ 30
‘भगवन्, एतस्यां सुरासुराजरातिर्यकोटिमिच्छतायां पर्यदि कः प्रथमं महोदयपदं गामी’ इति ।
ततो भगवता निवेदितम् । ‘मो देवानुप्रिय, यस्तव सन्धिषु वृषलोचनः स्मृतपूर्वभयः संविप्रमानसो
३३ निर्भयप्रचारो महर्शनस्तुष्टः प्रमोदमत्प्रविगलदधुलोचनयुगलस्ताण्डवितकर्णयामलः समागच्छन्नस्ति ३३
सर्वेषामपीहस्यजन्तानां पूर्वमेवैष पापविनिर्मुक्तः सिद्धिपदं गमिष्यति’ इति । एवं भगवतो भणितानन्तर-
मेव समकालं सकलनरैश्चन्द्रवृन्दविदशेन्द्रलोचनानि कौतुकमसविकाशवन्ति मूचकोपरि निपतितानि ।
३६ च आगत्य भक्तिभरनिर्मराङ्गो भगवतः श्रीधर्मनाथस्य पादपीठे लुलोठ । महीसलनसितोत्तमाङ्गः सर्वाङ्ग- ३६
रोमोद्गमसंगम आलुः स्वभाषया भषितुं प्रवृत्तः । ततो मणितं शिब्रशपतिना । ‘भगवन्, मम मनसि ब्रह्-
३९ कौतुकमिदं यदेष मूचकः सर्वोद्यमस्तुच्छज्जतिः काननान्तरसंचारी सर्वैषामेवास्माकं मध्ये प्रथमं ३९
निवृत्तिशियाभाधियष्यति ।’ ततः श्रीमद्गणघान् स्वयमवाचीत् ।
§ १८) अस्ति विन्ध्यो नाम महीधरः । तस्योपत्यकायां विन्ध्यावासाभिधानो महान् संनिवेशः,
स चातीव विषमः । तत्र महेन्द्रः पृथिवीपतिः । तस्य तारामिधाना महादेवी । तत्कुक्षिसंभवः सुत-
४२ स्ताराचन्द्रो ऽद्भुतवैदेशीयः । अत्रावसरे छिद्रान्येषिणा बह्वैरासिदायेन कोसालेन भूमिपतिनाषस्कन्दं ४२

8) P च वैमानिकः. 20) P प्रतीक्षे तं. 31) P B om. पर्यदि. 37) B om. ततो. 39) P B निवृत्तिः. 41) Before महादेवी P adds लोचन and B adds लुलोचना (lu being added later).

- 1 दत्त्वा सकलो ऽपि संनिवेशो ऽभाजि । महेन्द्रो युध्यमानस्तेन वैरिणा विनाशितः । ततो हतं सैम्यमवा- 1
 यकमिति सकलमपि बले पलायितुं प्रवृत्तम् । तत्र ताराग्रहादेवौ तं पुत्रं ताराचन्द्रमङ्गल्यां विलग्न्य जनेन 2
 3 सह नष्टा । सापि नश्यन्ती क्रमेण शिबमिव पुर्णान्वितं, कामिनीकुचतटमिव विहारारण्यतं, सरोवर- 3
 सिव कमलालयं, गान्धिकापणमिव सचन्द्रं, स्वर्गमण्डलमिव [विद्युत्पालङ्कृतम्], घाटिकास्थानमिव वृषा-
 रूपदं सदारमं सशिषं च लाटदेशालक्ष्मीललाटललामधीशुगुकच्छमिषाय ।
 6 आस्थान्यास्योपमासि लभन्ते यत्र सुशुभाम् । राकाशशाह्वभानि तेषां दास्यं तु विभ्रति ॥ २६५ 6
 प्राकारो ऽञ्जलिहो यत्र संक्रान्तः परिक्षाम्बुनि । पातालनगरीशालमलं जेतुमना इव ॥ २६६
 रत्नान्याददिते ऽनेन भद्रोहादिति मरुतरात् । अम्बुधिः परिक्षाव्याजाद् यत्र शालमवेष्टत ॥ २६७
 9 नमेति लक्षणे लोकेर्बैत्रं पेटे ऽक्षरद्वयम् । याचके तु समायाते स्वभ्यस्तमपि विस्मृतम् ॥ २६८ 9
 § १९) तत्र च सा किर्तव्यमूढचिन्ता 'कथं वा भवितव्यम्' इति चिन्तयन्ती यूथज्ज्ञा हरिणीव
 चक्षरमहेश्वरमण्डपं प्रविशेत् । तत्रैव तया गोचरचर्चा निर्गतं साध्वीयुगलमर्वाशि । तद्दृष्ट्वा 'महानुभावे
 12 प्रधाने क्रियाकलापनिरते एते साध्वी' इति चिन्तयन्त्या तया समुत्थाय वन्दिते । ताभ्यां धर्मलार्भं 12
 दत्त्वा 'कुतस्त्वम्' इति वृष्टा । तया 'विन्ध्यपुरादागता' इति विज्ञप्तम् । ततस्तस्या रूपलावण्यलक्षणानि
 निरीक्ष्य तच्च तादृशगद्गदस्वरभाषितं च श्रुत्वा साध्योरनुकम्पा महती जाता । यतः,
 15 "महतामपदं वीक्ष्य मोदन्ते नीचचेतसः । महाशया विपीडन्ति परं प्रत्युत सर्वथा ॥ २६९ ॥" 15
 ताभ्यां भगितम् । 'यदि भद्रे, तव पुराभ्यन्तरे को ऽप्युपलक्षितो नास्ति तत आधाभ्यां सह समा-
 गच्छ' ततो 'महानुग्रहः' इति तया वदन्त्या ताभ्यां सहागत्य महत्या भक्त्या प्रवर्तिनी प्रणता । तां दृष्ट्वा 18
 18 चिन्तितं प्रवर्तिन्या । 'अहो, एतस्या अतिकमनीयाकृतिः पुनरीदृश्यवस्था, तन्मध्ये कापीयं राजवंश्या
 राजकलत्रं वा, असावयत्नसुन्दरः सल्लक्षणशाली पार्श्वं सुतश्च ।' ततः प्रवर्तिनी तां तारां सुतसहितां
 सबात्सल्यमूचे । 'वत्से, समागच्छ भद्रा सहेत्यादि ।' तया प्रवर्तिन्या सा शय्यातरयूहे स्थापिता । शय्या-
 21 तरेण च सा वृद्धितेव प्रतिपत्ता । स राजसुनुर्मिल्यं विविधावस्त्रपानादिभिरुपचर्यते । अन्यथा कियद्भि- 21
 दिर्नैर्गैस्तारा विगतभ्रमा सुखोपविष्टा प्रवर्तिन्या भगिता । 'वत्से, सांप्रतं त्वया किं कर्तव्यम्' इति ।
 तारया जल्पितम् । 'भगवति, यो मम प्रियतमः स समराङ्गणे प्रियः । विन्ध्यावासपुरं कोशलराजेन
 24 भद्रम् । समग्रो ऽपि परिजनः सर्वान्सु दिक्षु काकनाशं ननाश । सांप्रतं कोशलनेभश्चो मम पन्थुर्वैरी 24
 प्रबलबलकलितो मम पुत्रस्तु बलरहितः, अतो मम नास्ति कापि स्वराज्यलक्ष्मीप्रत्याशा । जहमत्र पुनः
 प्राप्तकालं तत्करिष्ये येन भूयो ऽपि न ममेदक्षा आपदः संपद्यन्ते । यद्गणवती मम सम्रादेशं दास्यति
 27 तदेवाद्यस्यं करिष्ये ।' प्रवर्तिन्योक्तम् । 'वत्से, यद्येवं तव निश्चयस्ततस्ताराचन्द्रं सुतं प्रव्रज्याधर्मसूदा- 27
 चार्याणां समीपे समर्पय । त्वं पुनरस्माकमन्तिके दीक्षां गृहाण । निरुहाण च निर्जं दुष्कर्म । एवं कृते
 सर्वैस्यापि जनस्य नमस्या भाविनी । संसारवासदुःखस्यापि पर्यन्तो भविष्यति' इति तदाकर्ण्य तयापि
 30 'तथा' इति प्रतिपन्नम् । तया तारया निर्मायया ताराचन्द्रस्तनुजः श्रीअनन्ताजिननाथतीर्थे विचरतो 30
 धर्मनन्दनाचार्यस्य व्रतापार्पितः । तेनापि यथाविधिना स प्रव्राजितः । ततः कियति कौले ध्यतीते
 यौवनमाश्रितो राजसुनुमुनिः कर्मवशतो ऽप्यथनालसो नित्यमेव कृपाणधनुर्गन्धर्वनृत्यदर्पकृतचित्तप्रवृ-
 33 त्तिरेव समभवत् । ततः स स्वयमेवाचार्यैः पेशलबचोभिः सिद्धान्तानुयायिभिल्लघोपाध्यायेन साधुजने- 33
 नापरैः श्रावकैश्च सिद्धितो ऽपि शैक्षो विलक्षमना बभूव न पुनस्ततः प्रत्यावृत्तः । यतः,
 स्वभाषो नोपदेशेन शक्यते कर्तुमन्यथा । सुशिद्धितो ऽपि कापेयं कपिस्त्यजति नो यतः ॥ २७०
 36 § २०) अत्रान्तरे धर्मनन्दनसूरयो बाह्यभूमिकामुपाजन्मुः । स च ताराचन्द्रो ऽन्तेवासी गुह्यमार्गा- 36
 नुगामी वनस्थस्यां सैरं मृपकान् क्रीडां कुर्वतो विलोक्य व्यचिन्तयदिति ।
 'क्रीडन्ति खेच्छया कस्यापि हि कुर्वन्ति नो नतिम् ।
 39 न नुजैनवचः शृण्वन्त्यहो धन्यतमा अमी ॥ २७१ ॥' 39

2) B विलग्न्य. 4) B has a marginal gloss on सचन्द्रं etc. like this: सह चन्द्रेण कर्तुं एवमेतं सचन्द्रम् । नगरयज्ञे सह नुवर्णनं वर्तते । इतो देवेन्द्रः पुत्रं वृषभम् । सदारममण्डपया यत्र पक्षे सदा करलीसहितम्, प्रधाना आरम्भया यत्र । शिव ईश्वर, शिवो वृषभमिषेयः शिवं कल्याणम् । P B omit [विद्युत्पालङ्कृतम्]; P B घाटिकास्थानमिव; P सहाभयं B सदा वृषाभयं सदारमं; B "ललमं श्री". 13) P B विन्ध्यावासपुरं. 17) B om. तां दृष्ट्वा. 19) P कुतसहितां शय्यातरयूहे स्थापिता, O om. प्रवर्तिनी etc. to तथा and adds तारा सनुता between सा and शय्यातरयूहे; B however adds on the margin सबात्सल्यं etc. to सा. 28) P B inter. निनं दुःकर्म and निरुहाण च. 30) P तवा तथेति. 33) O inter. सिद्धान्तानुयायिभिः & पेशलबचोभिः. 35) P नोक्तः.

- 1 अस्माकं पुनः परायत्तानां सदैव निषिद्धनिगडवर्जितो बन्धनविधिः । अपर्यतपादपं पतनम् । सजीवं 1
मरणम् । एकस्तावदिति वदति 'यदिदं विधेहि' । अन्यो जल्पति 'यदिदं समाचरेः' । परः 'शरणौ 3
3 क्षालय' । अन्यो 'धाराभूमिं प्रमाज्य' । इतरो 'विभ्रामणां कुरु' । नाति 'बन्धनकं ददस्व, प्रतिक्रमणं 3
विरचय' । इत्यादिविधिवचनैरनारतं प्राज्ञनैरिव प्रेर्यमाणस्य मम नास्ति निमेषमात्रमपि नारकस्येव 3
सुखावकाशः । तदेते ऽससः प्रधानाः' इति चिन्तयन् गुरुभिः सह वसतिमायावत्त्वं । स च कियन्त- 6
6 मपि कालं भ्रामण्यमनुपास्य तद् बुद्धिन्तितशाल्यं गुरुणां पुरतो ऽनालोच्याकालमृष्युना ज्योतिष्केषु 6
किञ्चिदनुपत्यायुः सुपर्वा बभूव । तत्र भोगान् भुक्त्वा ऋगुत्वास्या एव नगर्याः पूर्वोत्तरदिग्भिर्भोगे स 6
काननान्तरस्थल्यामुन्वर्त्स्व प्राप्य यौवनमिती ऽनेकमूषिकाभिः समं क्रीडन् कदाचिद्विबराद्बहिरुपेतः सुर- 6
9 भिगन्धोदककुसुमबुद्धिगन्धमाप्राय तदनुमार्गानुसारेणात्र समवस्थतौ समागत्य धर्मं श्रोतुं प्रावर्तत । अथा- 9
9 मुष्य मद्बन्धः शृण्वतो जातिस्मृतिरुदपद्यत । 'यदहं पूर्वैर्भवे शराल्यं व्रतमापास्य ज्योतिष्केषु देवस्वमवाप्य 9
कान्तारान्तरचारी मूषकः संजातः' । एतस्मृत्या 'अहो, क्रीडशः कर्मपरिणामः, धिग्विलसितं संसारस्य 9
12 यद्देवत्वमुपलभ्य तिर्यग्जातौ मूषकः समुत्पन्नः । अनुना तदासन्नं श्रीभगवतः पादमूलमुपागत्य प्रणिपत्य 12
12 च पृच्छामि किमहं मूषकभवादनन्तरं प्राप्स्यामि' इति चिन्तयन् मम समीपमुपससर्प । भक्तिभ्ररनिभृ- 12
तस्वान्तः सुचेतसा स्तोतुरामे ।

- 15 'तथास्त्रालोपिनो ये ऽत्र लोकत्रयशिरोमणे । जायन्ते जन्तो बूरं दुर्गतां ते भ्रमन्ति हि ॥' २७२ 15
§ २१) ततो जानता गणभृता लोकबोधार्थं प्रभुः पृष्टः । 'भगवन्, किमनेन निर्ममे, यदनुभावेनेदश 15
एव जातो ऽस्ति' इति । प्रभुः प्राह । 'प्राग्भवे ऽनेन वसिना सता गच्छत्रालानियन्त्रणानिविण्णचेतसा 15
18 बहिर्भूमिं गतेन स्वैरविहारिणो मूषकान् दृष्ट्वेति चिन्तितं यथा 'अरण्यमूषका घन्यतमाः' । इति बुद्धिन्त- 18
नशाल्ययुतव्रतपालनानुभावेन देवत्वमूषकत्वयोभ्यामुनिबद्धम् । 'अथ भूयो ऽपि पृष्टं भगवतः पार्श्वं 18
गणधरेण । 'नाथ, किं सम्पददृष्टिजीवो ऽपि तिर्यगायुर्ब्रह्माति न वा' इति । स्वामिनोक्तम् । 'सम्पद- 18
21 दृष्टिजीवस्तिर्यगायुरनुभवति, न पुनर्ब्रह्माति । यतः, 21

- भवद्वैमानीको ऽवश्यं जन्तुः सम्यक्त्ववासितः । यदि नोद्धान्तसम्यक्त्वो बद्धायुर्न पुराथवा ॥ २७३ 21
तावदेतेन देवत्वे सम्यक्त्वं घान्त्वायुस्तिर्यक्त्वे निबद्धम्' इति । ततस्त्रिदशेशेन जल्पितम् । 'भगवन्, 21
24 अयं संप्रति शीघ्रं कथं सिद्धिगामी' इति । निवेदितं च भगवता । 'इतश्चैव स्वबनस्थल्यां व्रजन् चिन्तयि- 24
ष्यति । 'अहो दुःखन्तः संसारः, कुराप्रविन्दुवच्चञ्जलं जीवितव्यं, चपला विषयताहर्ष्याः, न वरेण्यं निदा- 24
नादिशल्पम्, अधमा मूषकजातिः, दुष्प्रापः श्रीजिनप्रणीतः पन्थाः, ततो वरन्त्र नमस्कारप्रायणो ज्ञिये, 24
27 यथा विरतिप्रधानं जन्म लभेयम्' । इति चिन्तयन् तस्मिन्नेव स्थाने भक्तं प्रत्याश्यायैतदेव मद्बन्धो ऽतीव 27
दुष्टं भयस्वरूपं च निरूपयन्नमस्कारपरो भावी । तत्रैतस्य तिष्ठतो मूषिकास्तनुलकोद्रवादिकं तत्पुरो 27
मोक्षयन्ति । ततस्तद्विरीक्ष्य मूषकश्चिन्तयिष्यति ।

- 30 'मैरोरधिकमाहारं पयोधेरधिकं पयः । अनारतं भवं भ्राम्यन्नेव जन्तुरुपाददे ॥ २७४ 30
तणेन चैव त्तो ऽयं भक्तिवैस्तदिमैः कणैः । का नाम प्राप्स्यते तृतिः स्थास्यती' ति विचिन्तयन् ॥ २७५ 30

- § २२) ततस्तद्विमुक्तमौषधपि मूषको न विलोकयिष्यते, तच्च तादृशं वीक्ष्य ता मूषिकाश्चिन्त- 30
33 यिष्यन्ति । 'कुतो हेतोरयमस्मात्पतिः कुपितस्तेन प्रसादयामः' इति चिन्तयन्त्य एतत्समीपमुष्यन्ति । 33
ततः काश्चिदुत्समाहं कण्ठयन्ति, अपरा अहं परिस्थयन्ति । एवमुपचर्यमाणस्तामिरभित एव चिन्तयिता 33
'सदैव नरकनिगमा इमा रामाः संसारदुःखमूलम्' । ततस्तामिरेतन्मनो न कथमपि समाधितः स्वर्णाद्रि- 33
36 शूद्रवत्सशश्वत्वातोत्कलिकाभिः क्षोभयिष्यते, तत्कृतं सदैवेव वृथा भावि एतस्मिन् वज्रे नखविलेखनमिव 36
ततस्तृतीयदिने एव भुक्षाक्षामकुक्षिर्विषय मिथिलानगर्वा मिथिलस्य राक्षश्चित्रमिधाया महादेव्या उदर- 36
सरति राजर्षसलीलामलकरिष्यति । तेन च गार्भस्थेन जनन्याः सर्वसत्त्वानामुपरि मैत्रीवासनावासितम- 36
39 स्तःकरणं भविता । स च भूपत्स्य जातस्य 'मित्रकुमारः' इति नाम दास्यति । तस्य कौतूहलिनः कुमारस्य 39
ताज्ज्वलकपियणुसम्बरहरिणमूषकादिभिर्नियन्तैरेव क्रीडां कुर्वतो ऽष्टवर्षाणि यास्यन्ति ।

- अन्यदा मेघमालाभिः पिहितघ्योममण्डलः । विप्रलम्भसृतां कालः प्रावृट्कालः समागमम् ॥ २७६ 39
42 सरितः प्राप्य यत्रापः पातयन्ति तद्गुमाव् । पीडयन्ति न कं नीचाः । ज्ञिर्यं प्राप्य महीभृताम् ॥ २७७ 42

3) B विभ्रामणं कुरु. 14) C B स्वचेतसा. 15) O हे for हि. 21) O om. न पुनर्ब्रह्माति. 29) P B मूषकभितवति.
51) B वृत्तिः 32) P B 'मिदुलमीपन्मूषको विलोकयिष्यते. 37) B 'मिधानाया.

- 1 यथा यथावनीपीठे मुञ्चन्ति स घना घनम् । ऐच्छन्तया तथा कान्ता मन्मथव्यपथिता घनम् ॥ २७८ 1
घोतन्ते विवि खलोतास्तमस्मिन्मां निरन्तरम् । संजातयुवतिजातविरहाभिकणा इव ॥ २७९
- 3 अतीषोक्तम्पते यत्र योगिनामपि मानसम् । किं पुनर्दूरसंस्थानामध्वगानां निगद्यते ॥ २८० 3
सर्वेषामपि पर्यन्तः समभूदतिबलुभः । प्रोषितप्रेयसीवर्गमनर्गलशुचं विना ॥ २८१
शुक्लपाङ्गाः प्रनृत्यन्ति गर्जनितं च घनाघनाः । अन्तरिक्षे चतुर्विधुः क्षणिका लक्ष्यते क्षणम् ॥ २८२
- 6 प्रया मयि समायाते कथमद्यापि मण्डिताः । वर्षते ऽतिघनेनाशु सर्वास्ताक्षरिरे वृथा ॥ २८३ 6
§ २३) इहोरो समये स मित्रकुमारः पुरवाह्योदेशं निर्गतसैः शकुनभ्वापदगणैर्बन्धनबद्धैः कीदृशिय्यति ।
तेन क प्रदेशेनाविज्ञानी मुनिर्गमिष्यति । स च व्यावृत्तस्तकुमारकीडां निरीक्ष्योपयोग्यं वाव्यति । 'अहो,
9 अथ कीदृशी प्रकृतिलत् । किमत्र कारणम्' इत्युपयुक्तावधिज्ञानेन करतलकलितकुलव्यस्यदृष्टान्तवत्
पूर्वमेवे तस्य तादात्म्यस्य साधुत्वं ज्योतिष्कदेवत्वं मूपकत्वं राजसुतत्वं च द्रश्यते । 'अयं बोधयोग्यः'
इति चिन्तयन् स भणिय्यति ।
- 12 'अमृतत्वं सुपूर्वत्वमाखुत्वं स्मृतिमेति ते । स्वजनातुष्टः किं जीवान् कथंयसि भो वद' ॥ २८४ 12
तदाकर्ण्यं कुमारचिन्तयिष्यति । अहो, किं पुनरेतेन साधुना भणितोऽसि । 'साधुज्योतिष्कदेवो
वृषलोचनः' इति । तावत् श्रुतपूर्वमिदं मे । एवमूहापोहमात्रमुपागतस्य तस्य तथाविधकर्मणः प्रशान्त्या
15 जातिस्मृतिरुत्पत्स्यते । ततः संसारं दुःखसागरं परिहाय तस्यैव मुनेः पार्श्वे प्रवज्य नानाविधाभिग्रह-
साग्रहः समाधिना विविधं तपो विधाय क्षपकश्रेयान्तकृतकेवली भविष्यति' इति । तेन अणामो यदेव
सर्वेषामव्यस्माकं पूर्वं महोदयपदं गमिष्यति । अस्माकं पुनर्दशावर्षसहस्राशेषमद्यायायुः । पतद्वृष-
18 लोचनाभ्यानाकं निशाम्य त्रिदशेन्द्रादीनां मनुजानां च मनसि महत्कौतुकमुत्पेदे । अथो भक्तिभरनिभूत-
चेतसा मधवता तं मूपकं स्वपाणिक्कोडमारोप्यामाणि ।
- 'अहो घन्यस्त्वमेवैको वन्द्यस्त्वमसि नाकिनाम् । सिद्धिगामी पुरास्माकं यस्त्वमुक्तः स्वयंभुवा ॥ २८५
21 सुराः पश्यत कीदृशः स्वभावः श्रीजिनाध्वनः । लभन्ते निर्दुर्गतिं येन तिर्यञ्चो ऽपि भवन्तरे ॥' २८६ 21
एवं वासव इवाचैरिति त्रिदशेभ्यरेदुजनाधैर्नृपशतैः करात्करतलं संचार्यमाणः क्षितिपतिकुमारववा-
लिङ्गमानः स्नेहपरवशया दृशा 'अयमस्माकमप्यधिको यो ऽनन्तरजन्मनि निःश्रेयसभाजनं न वृथा श्रीजिन-
24 प्रणीतं वचः' इति स स्थाधितः ।
- § २४) ततो विचरिताञ्जलिना पद्मप्रभवेवेन पृष्टम् । 'भगवन्, वयं भव्याः किमभव्याः' इति ।
भगवानभ्यधात् । 'भवन्तो भव्याः सुलभबोधयः ।' पद्मप्रमेण विद्धतं पुनः । 'वयं पञ्चापि जनाः कति-
27 पद्मभवसिद्धिगाः ।' निगदितं श्रीमता धर्मतीर्षकृता । 'इतश्चतुर्थे जन्मनि द्युयं पञ्चापि सर्वदुःखक्षय-
गामिनो भविष्यथ ।' पद्मप्रमः समुवाच । 'स्वामिन्, इतो मृतानामस्माकं कुत्रोत्पत्तिर्माविनी ।' स्वामिना
जगदे । 'इतश्चतुर्था वयं विष्णुपुत्रः, पद्मधरस्तु राजसुता, पद्मसारस्तु नृपतितनयः पद्मचन्द्रः, पुनर्विन्ध्य-
30 गिरी नखरायुधः, पद्मकेसरः पुना राजपुत्रः ।' इति निवेद्य स्वयं भगवान् श्रीधर्मनायकस्तस्यो । देवा अपि
समवसरणं संहृत्य स्वर्गमार्गमगमन् । भगवानपि पीयूषरोचिरिव भग्यजनकुमुदप्रमोदसंपादनाय विहर्तुं
प्रवृत्तः । ततस्ते पञ्चापि संलापं कर्तुं श्रावन्त । एकैरेकस्य संमुखं भणितम् । 'यत् स्वयं भगवता गदितं
33 तदाकर्णितम्, ततो ऽत्राममिः किं करणीयं सम्यक्त्वलाभार्थम् ।' परेण मन्थयित्वा मोक्षे । 'यदिदं
विषयं कार्यमुपस्थितम् । एको वणिज्यजन्मा । अन्यो राजतनुजा । अपरः पारीभूः । अपरो राजपुत्रा-
विति । ततो न द्वायते कथं पुनरस्माकं बोधिलामः । क पुनः संगमो भावी । तद्दो पद्मकेसर, इति भग-
36 वतादिदं यत्तच्च पद्माक्युतिर्माविनी । त्वया स्वयधिना ज्ञात्वास्माकं यत्र तत्रोत्पन्नानां सम्यक्त्वं दातव्य-
मिति । न पुनः स्वर्गसुन्दरीवशोऽप्यसुखलालसेन विस्मृतसकलपूर्वजन्पितेभ्यः भवितव्यम् ।' तेनोक्तम् ।
'अहं सम्यक्त्वं दास्यामि, परं मोहोपहतचेतसां भक्ततां मद्भक्तः प्रत्ययो न भविष्यति ततः क उपायः
39 कर्तव्यः ।' तैश्चतुर्भिरुक्तम् । 'अयं निवेदितम् । तत पतद्भुनेव कियते, यदात्मीयात्मीयानि रत्नप्रभाणि
प्रामथ्यमनुध्यरुपाणि कृत्यैकस्मिन् स्थाने निक्षिपन्ते, तानि कालेन दर्शनीयानि यथा परस्परं दृष्ट्वा कवा-

8) B om. कुमारश्रीं वां eta. to प्रकृतिलात्.

14) B 'भाषानागतसः.

15) B 'विपाभिधयः समाधिना.

20) B पुरोस्माकं.

22) B क्षितिपद्मन्तरं. 26) C 'बोधयः (व), B भगवन् for पुनः. 30) B has a marginal correction 'नाय समुक्षसी.

40) F B क्षिपन्ते for निक्षिपन्ते.

1 क्षिप्रवैष्णवकारणसमिहानेन धर्मप्रतिपत्तिरसाकं भवेत् ।' इति मण्डिसैर्मुच्यमाणस्य तामि तत्र निशि- 1
सनि यत्र यने तस्य कण्ठीरवस्थोत्पत्तिः । विवरद्वारे च महती शिला प्रवृत्तेति । तत्सले सर्वे ऽपि स्ववि- 8
3 मानलक्ष्मीमल्लङ्घितः । तत्र ते विष्यसुखमनुभवन्तस्तिष्ठन्ति ।

§ २५) ततः कुमारकुबलयचन्द्र, तेषु पद्मप्रभवेवो विगलच्छरीरकान्तिः परिम्लानवदनः सुदीनमनाः
पवनाहसप्रदीप इव इदिति विध्यातः । ततो जम्बूद्वीपे द्वीपे भरतक्षेत्रे

6 प्रत्यर्षिपार्यवप्रसक्तकथा चण्णामिषा पुरी । चम्पकैर्द्वयते यत्र वैवतोधानसौरभम् ॥ २८७ 6
धनवत्तामिषस्तत्र पवित्रमतिशेखरः । भेष्टी यस्तु श्रिया धीदलीलामालम्बते किल ॥ २८८

तस्य धीपतेरिव लक्ष्मीलक्ष्मीर्नाम्ना प्रियतमा । स पद्मप्रभजीवस्तुक्त्रिसंभवः सागरदत्ताभिच-
9 सुनुजातः । पञ्चभिर्चात्रीभिः प्रतिपास्यमानः स कान्त्या गुणैः कलाकलापेन च प्रवर्धमानः कमतो 9
यौवनश्रियमाश्रितः । पित्रा समानसमाचारशीलस्य कस्यचिद्वाणिज्यस्य कन्यकां स धीसंज्ञा परिणायितः ।

सुखं वैषयिकं साकं श्रेष्ठिसुनोस्तयानिनाम् । तस्यानुभवतः स्वैरं शरलक्ष्मीरवातभृत् ॥ २९१
12 फलप्राम्भारमासाद्य सद्यः कलमशालयः । भजन्त्येव नति यत्र नयन्त इव श्रियम् ॥ २९० 12

मेजुर्जलानि नैर्मल्यं हृदयानि सतामिव । अयुगच्छदसौगन्ध्यवासिता हरितो ऽभवत् ॥ २९१
यत्र तीव्रकरस्तीक्ष्णैः करैश्च समतापयत् । कुभूपतिरिव स्वैरभखिलं भूमिमण्डलम् ॥ २९२
15 अभूज्जनः सुराक्षीव यत्र सम्भार्गजाह्निकः । सरोवतंसाः क्रीडन्ति राजहंसाश्च सश्रियः ॥ २९३ 15

एवंविधायां शरदि स सागरदत्तः क्षिग्धमुग्धवन्भुजनाग्वितः पुरीवाहोर्द्वेशमुपागतः । कौमुदीमहोत्सवं
दृष्ट्वा कस्मिंश्चिन्नखरे नटपेटकान्तः केनापि पठ्यमानं कस्यापि कवेः काव्यमभ्युपोत् ।

18 'यो धीमान् कुलजः क्षमी विनयवान् वीरः कृतज्ञः कृती
रूपैश्वर्ययुतो द्यालुरघाटो दाता शुचिः सन्नपः ।
सम्भोगी दृढसौहार्दो ऽतिसरलः सत्यमतो नीतिमान्
21 बन्धूनां निलयो नृजन्म सफलं तस्येह वामुत्र च ॥' २९४ 21

§ २६) ततस्तेन सुभाषितरसपुरितचेतसा भणितम् । 'भो भो भरतपुत्राः इदं लिखत यत्सागर-
दत्तेनामुष्य सुभाषितस्य लक्षं देयम् ।' ततः कैश्चिन्नखरेरुपस्त्रीकृतः । 'यदयं सागरदत्तो महारसिको
24 विदग्धो दाता प्रस्तावविद्वो सत्त्वध्व' इति । अपरैश्च जल्पितम् । 'अमुष्य किं सन्त्यते यः पूर्वोपार्जितं 24
विश्रज्जातमर्थिभ्यो ददाति स कथं प्रशस्यः । यः पुनर्नैजमुज्जसमर्जितमर्थं व्ययति स एव प्रशंसारभाजनम् ।'
अहो, 'एतैर्ममोपहासः कृतः' इति चिन्तयतस्तस्य तद्ब्रह्मचेतसि शरपसिच लक्षम् । ततो ऽपत्रपापरो

27 वीक्षापत्र इव गृहमागत्य स शय्यायां निविष्टः । यतः,
विद्वानामप्यविधानां मुदे सिध्यायि हि स्तुतिः । निन्दा सत्यापि विद्वानामपि दुःस्त्राय जात्ये ॥ २९५
ततः श्रिया चेष्टिताकारपरिज्ञानकुशलया चिन्तितम् । 'अथ कथं मम पतिरुद्विग्न इव लक्ष्यते । यतः,
30 जानन्ति जल्पितादपि निःश्वसितादपि विलोकितादपि च ।
ते परप्रनांसि येषां मनस्सु वैदग्ध्यमधिबसति ॥ २९६

ततस्तया भणितम् । 'अथ नाथ, कथं भवाद् विलग्न इव ।' तेन आकारसंवरणं कुर्वताम्यधायि ।
33 'प्रियतमे नहि नहि, किन्तु शरत्पूर्णिमायां कौमुदीमहोत्सवं प्रेष्यमाणस्य मम महान् परिश्रमः समजन्त्य 33
इदंशा, न पुनरन्यो हेतुः' इत्युक्त्वा स स्थितः । ततो रज्जुनां शय्यागृहे ऽलीकं प्रसुप्तः क्षणं किमपि
दृष्टो च । ततः सागरदत्तस्तां श्रियं कान्तां प्रसुप्तां परिहाय मन्थं मन्थमुत्थाय बसनखण्डं परिधाय
36 द्वितीयखण्डं च रक्त्रवे क्षिप्त्वा खाटिकाखण्डेन वासमुच्यमान्तरे स्वैरेव विरचितं श्लोकमेतं धारपठे श्लोके 36

'बर्षान्तरे न यद्यसि सप्तकोटीः समर्थये । विशामि ज्वलने ऽबद्धं ज्वालामालाकुले ततः ॥' २९७
इदं लिखित्वा वासवैश्मतो निःसृत्य नगरनीरनिर्गमद्वारेण दक्षिणाशां प्रति चत्वाल । स च क्रमतः
39 सर्वथं जल्पदस्वरूपं निरुपयन् दक्षिणाम्बुधित्तीरविराजिर्निं जयश्रीनगरीमवाप । स तत्पुरीवाहोर्द्वेसे 39
एकस्मिन् जीर्णोद्याने ऽशोकानोकहतले दूरमार्गधमन्वपगमाय निषण्णश्चिन्तयामासेति । किमतुच्छ-
मत्स्यकच्छपसंकीर्णितनुङ्गतद्भ्रसंगते सागरे यानपात्रमारुह्य परतीरं ब्रजामि, किं वा चामुष्यशयाः
42 पुरस्तीर्याश्रुतिरिकाधि शरितोऽयुगलसमुच्छल्लोहितपङ्किलमूलं मांसलखण्डैर्बलिं व्रामि, किं वा राषिद्वि 42

12) P मन्तिवर्नाति. 18) P shows blank space for नयवान्. 20) B सोहोदोऽजलनाः सत्यमतो. 24) B 'विनहा-
स्तवेति. 32) B तथा for ततस्तया. 35) B inter. क्षातां & क्षिप्तं. 36) B द्वितीयं च. 41) B संकीर्णैः मुने.

- 1 अपहस्तितारोषव्यापारो रोहणपर्वतभुजं खनामि, किं वा व्यपगतभयप्रचारः सत्पुरुषसंगतो घातुवाद् 1
 2 वितनोमि ।' इत्यनद्यविकल्पसंकल्पमालाकुलितस्यान्त एकस्मिन् स्थाने सागरदत्तः धीफलपादपस्य
 3 प्रसूतं प्ररोहमेकं ददर्श । तं च विलोक्य संस्मृताभिनवविभ्रितस्वयंवादेन तेन 'नमो धरणेन्द्राय नमो
 4 धनाय नमो धनपालाय' इति मन्त्रं पठता भूमितले खमिन्त्वा निधिर्लोचनगोचरमानीतः । यावता स तं
 5 निधिं गृहीतुं चिन्तयति स तावता व्योम्नि इति वाणी प्रसूतार । 'वत्स, यद्यपि त्वया सकलो ऽपि
 6 निधिर्विभ्रितः परं स्तोत्रमञ्जलिमात्रं मूलद्रव्यरुते गृहाण' इत्येवं ध्रुवा तेन श्रेष्ठिसूनुना एक एवाञ्जली
 7 रूपकार्णा जगृहे । निधिरपि तदैवाहृदयतामगमच्च । तज्जनं निबद्धं चानेन स्कन्धनिशितहितीय
 8 वाससः प्रान्ते ।
 9 § २७) ततो वणिगुत्तमेन चिन्तितम् । 'अहो, चापल्यं वैषव्य । 9
 10 पूर्वं दत्तो निधिर्द्वैव कथं पश्चाद्भुतः कथम् । तव वृत्त्या परिज्ञाते सर्वथा ते गतिश्चला ॥ २९८
 11 तथाप्येतावतापि विसेन इविणस्य सप्तकोटीरर्जयित्वात्मीयं प्रतिज्ञातमवितथं करिष्ये यदि वैष स्वयं
 12 माध्यस्थवृत्तिमङ्गीकरिष्यते ।' इति चिन्तयन् परितुष्टमनास्तस्यामेव नगर्यां विपणिमार्गे क्रमपि वणिजं
 13 परिणतबलसं मार्दवादिगुणोपेतं स्वभावतो ऽपि सुशीलमद्राक्षीत् । तं च निरीक्ष्य चिन्तितमनेन । 'अहो,
 14 रमणीयतमाकृतिर्न्यायान् वणिकपुङ्गवो ऽयं दृश्यते, ततो ऽमुष्य पादपतनं न्याप्यम्' इति ध्यात्वा तं
 15 नत्वा च सागरदत्तः पुरतो निविष्टः । तेन श्रेष्ठिना महता संभ्रमेण 'स्वागतं भद्राय' इति भाषितः सः । 15
 16 तदा च तस्मिन्गरे कस्मिन्नपि महोत्सवे प्रवृत्ते तस्य श्रेष्ठिनो हृष्टे प्रत्यासन्नप्रामीणजनेनो ऽतीवसमुत्सक-
 17 श्वेताः समस्तपण्यग्रहणार्थमभ्येति, तं च श्रेष्ठिनं जराजर्जरिततनुं पण्यानि दानुमक्षममवगम्य सागरदत्तः
 18 प्रोवाच 'तात, त्वं विपणिमध्यतः कषाणकान्यानीय मम समर्पय यथैतानि तोलयित्वा युक्त्यासै जनाय
 19 द्दामि' इत्युक्त्वा दानुं प्रवृत्तः । तत एव 'क्षिप्रं ददाति' इत्यवगत्य सर्वो ऽपि जनस्तद्गणमयातवान् ।
 20 तेन तत्क्षणमात्रेणापि पण्यान्यर्पयित्वा समग्रो ऽपि जनः प्रेषितः । कषाणकैर्विकीर्तैर्महत्स्यैरलामे श्रेष्ठिना
 21 चिन्तितम् । 'यद्यं को ऽपि महाकुलसंभवः पुण्यवान् दारको यद्ययं मम निलयमलङ्करोति तवतीव सुन्दरं
 22 भवति' इति चिन्तयता जल्पितम् । 'ओ वत्स, त्वं कुतः स्थानादागतो ऽसि ।' तेनोक्तम् । 'तात, चम्या
 23 पुरीतः ।' श्रेष्ठिना जगदे । 'वत्स, त्वया मम गृहमलङ्कणीयम् ।' स सागरदत्तः श्रेष्ठिना समं निकेत-
 24 नुपानतः । प्रीत्या स्वपुत्रवदौशीरकशिपुकियया संमानितः । क्रियद्दिनानन्तरं तेन प्रवयसा तद्रूपगुण-
 25 भ्रामरञ्जितवेलसाभिनवोद्भिन्नयौषमा निर्मलमुखमृगाङ्गकान्तिकलापकलिता विकस्वरकुवलयदलदीर्घ-
 26 लोचना कुसुमबाणप्रणयिनीनिभा कनी सागरदत्ताय प्रदत्ता, परं तेन तत्परिणयनं न मानितम् ।
 27 तेनोक्तम् । 'तात, किञ्चिद्वक्तव्यमस्ति । केनापि हेतुना स्वबेधमतो निःसृतो ऽसि, यदि तत्कार्यं प्रमाण-
 28 कोटिमध्याकृतं ततो यद् दृश्यं भणिष्यथ तद्वच्यं करिष्ये । यदि तन्न निष्पन्नं ततो मम केवलं ज्वलन
 29 एव शरणमतो ऽस्मिन्नर्थे सांप्रतं तात, प्रतिबन्धं मा कार्षीः ।' श्रेष्ठिना निगदितम् । 'एवं व्यवस्थिते मया
 30 भवतः किं कर्तव्यम् ।' तेनोदितम् । 'यदि त्वं मम सत्य एव तातस्तदा मज्जतेन कषाणकं परतीरयोर्व्यं
 31 गृहाण भाटकेन यानपात्रं च । मया परतीरं गन्तव्यम् ।' श्रेष्ठिना जल्पितम् । 'एवं भवतु' इति तदिनादेव
 32 श्रेष्ठिना पुरोभ्यं प्रतिपादितम् । सागरो ऽगण्यपण्यं संगृह्य निमिषविहृष्टे सुदुर्गं समुद्रदेवतामभ्यर्च्य
 33 तपश्चरणगुर्दं गुरुं प्रणिपत्यार्हतामर्हणं कृत्वा तं वणिजमभिवाद्यापृच्छपच च स्तुतपञ्चपदेभितममस्कारः 33
 34 प्रबहणमाकृतः, पुरितः सितपटः, लण्घो ऽनुकूलः पवनः, पुरो नदीधामुल्लङ्घ्य क्रमेण यानपात्रं यवन-
 35 द्वीपमवाप । तत्र क्रयविक्रयेण समर्जितसप्तकोटिः सागरदत्तस्तुष्टमना व्यावृत्त्य स्वदेशं प्रति प्रचलितः ।
 36 § २८) अथो तद्विहित्यं सागरान्तः कर्मपरिणत्या संजाताकालकञ्जलक्ष्यामलसजलजलदाम्धकारः 36
 37 च्छादितव्योमलाहृदयमाननक्षत्रतया नियामकैरुपधेयैरितं कस्यापि गिरेर्दान्तके आस्फान्य कामिनी-
 38 निवेदितरहस्यमिष त्वरितं प्रपुस्कोट । तत्र च निखिले ऽपि जने विपन्ने केवलं सागरदत्तः प्राप्तफलकः
 39 कथमपि तुङ्गतरङ्गमालाभिः प्रेयमाणः पञ्चभिरहोरात्रैश्चन्द्रद्वीपमवाप्य मूर्च्छानिमीलितलोचनसतीरः 39
 40 पादपाशोभागे क्षणत्रैकं पवनरुपशीलव्यवेतनस्तदातरलितचेतोवृत्तिः क्षुधार्तः सर्वत्र परिभ्रम्य कचन
 41 प्रदेधे नालिकेन्दारङ्गमातुलिङ्गपनसत्वादिमीधमुखद्रुमफलैः कृतमाणाभ्यारब्धन्दनलक्षलीजलजलतागृहं

1) P प्रचारः पुनः. 3) On लक्ष्यपटः B has a marginal gloss like this: मुनिगतिनिधानसननिधिः. 7) P B रूपक्षाना. 10) B तव for तव. 12) B मध्यस्थवृत्ति. 13) P तेन विभ्रितं for चिन्तितमनेन. 21) C दारकोऽपि यवर्ध. 24) B has a marginal gloss: कुर्वीत्यनयते वसिष्ठुर्भोजनाच्छादो. 27) C तात वणिक्श्रितकाम्यमस्ति [यदर्थः]. 29) B has a marginal gloss प्रतिर्धनं नामर्हं. 32) P गण्यं पण्यं. 37) B गिरेर्दान्तके. 38) B स्वरितं पुस्कोट. 40) B 'स्कन्पा-तरलिन'. 41) B has a marginal gloss on लक्षली thus: लताविशेषः.

- 1 वीक्ष्य संजातचित्तकौतुकस्तमुद्देशं यावदाजगाम तावत्सहसा कस्यापि स्वर इव भ्रवणातिथित्वं मेजे ।
 2 तमाकर्ष्य चिन्तितमनेन । 'अत्र तावत्पूर्वं मनुष्यप्रचारो ऽपि न कथं बालाया इव शब्दः । अहो, अहमपि
 3 कुत्र प्रातो ऽस्मि यत्र कथास्वपि श्रूयते यत् स्वप्ने ऽपि न दृश्यते तदैव दैवेन घट्यते' इति चिन्तयता
 4 यावन्निकषितं तावत्कन्दलीतरुनिकुटम्बान्तरे रक्ताशोकतरुले ऽसामाम्यरूपातिशया गुणव्रामाभिरामा
 5 काचित्प्रत्यक्षा वनदेवतेव वनिता वृत्तकण्ठपाशा दृष्टा । ततस्तया प्रज्वलितम् । 'श्रूयतां वनदेव्याः परस्मि-
 6 न्नपि जन्मान्तरे भ्रमेदशं मा भूयात्' इति भगन्त्या तयात्प्रोद्भवन्धे । अत्रान्तरे तेन कठणाशरणेन सहसा
 7 गत्य तस्याः पादाभ्रिच्छिद्ये, पतिता सा धरायां वायुनाश्वसिता च । चन्द्रनकिशालयरसेन विलिप्तं
 8 वक्ष्यन्मलम् । तया लघ्वसंहया सागरदसो दृश्ये । तं वीक्ष्य ससाध्वसहृदया स्वबासः संवरीनुमारेमे ।
 9 तेन भगिता ।

'पुण्यवाणप्रिया किं त्वं वनलक्ष्मीः किमत्र वा । किमात्मारोपितो दुःखे निवेदय कृशोदरि ॥' २९९

उवाच सा 'रतिर्नैव नास्ति लक्ष्मीवैनस्य च । समाकर्ष्य मद्गुणं त्वमेकाममनाः पुनः ॥ ३००

- 12 § २९) अस्ति दक्षिणमकराकरतीरे जयतुङ्गा नाम नगरी । तत्रोत्तुङ्गधिया वैश्रमण इव वैश्रमणः 12
 ध्रेष्टी । तस्याहं दुहित्यात्यन्तप्राणप्रिया । अन्यदादिवसे स्वभवनकुट्टिमतले शय्यायां प्रसुप्तानेकशकुनिश्व-
 13 पदकलकलरवेण शिवुञ्जा यावच्चिन्तयामि तावदनन्तपादपशतदलावलिमल्लतरणिकरणजालं कान्ता-
 14 मेघ पद्मयामि । तत्र वीक्ष्य भयावेशकम्पिततनुलता विलपितुं प्रवृत्ता ।

भविष्यामि कथं तात निराशा हा त्वयोज्ज्वला । इदानीं कानने भीमे शरणं भाषि कुत्र मे ॥ ३०१

- अत्रान्तरे 'तव शरणमसि' इति जल्पन् दिव्यरूपधारी को ऽपि पुमान् लतानिकेतनतः समुत्सस्यौ ।
 18 तमालोक्य द्विगुणतरं समुपजातक्षोभा रोदिनुमारेमे, स च मत्समीपमुपागत्य वल्लुं प्रावर्तत ।

'मुञ्च माश्रुणि तन्वङ्गि न करोमि तवावमम् । त्वद्रूपाक्षिसचित्तेनापहृतासि मयावुना ॥ ३०२

बाला जगाद् सा 'कस्त्वं केन ते कथितासि च ।' तन्निशम्य ततो ऽवोचन्नरः 'शृणु शुभानने ॥ ३०३

- 21 § ३०) अस्ति वैताड्यपर्वतः । तच्छिखरनिवासिना मया विद्याधरेण महाबलवता त्रिदशधनिता-
 नामपि मानसे क्षोभकारिणा निखिलमपि क्षोणीतलं कलयतोपरितनकुट्टिमतले तलिने प्रसुता तलिनेदरी

- त्रिभुवनाधिकशालिनी इतिहृता भवती मम मनसि प्रवेशं चक्रे ।
 24 प्रमोहसति कस्यापि कापि देववशात्तथा । विनेतुं शक्यते यत्र विलग्नं वज्रलेपवत् ॥ ३०४

- ततो 'नापरो ऽत्रोपायो ऽस्ति' इति विचिन्त्याहं सुप्तं त्वामपहृत्य निजगुरुराङ्कितो निजनगरं न
 गतः, किन्मन्त्र द्वीपे विजने समागतो ऽस्मि, अतो मया सह भोगान् भुङ्क्व, दुःखं मा धेहि ।' अतो मया

- 27 चिन्तितम् । 'तावद्दहं कन्या न कस्यापि वृत्ता, अन्येनापि घणिजा परिणेतव्या, ततो वरमयं सुन्दराहृति-
 27 र्विद्याधरः त्रिजगतीयुक्तजिनबल्लभः ज्येष्ठमोहितमना यदि मत्करग्रहं करोति तदा मया किं न लघ्मम्'

- इति चिन्तयन्त्या मयाकम् । 'अहं त्वयात्र कानने आनीता यत्तुभ्यं रोचते तत्समाचरेः ।' ततः सहस्रै-
 30 संभृतचेताः समजायत । अत्रान्तरे कर्षितकरालकरधालभैरवो विद्याधर एकः 'रे रे अनार्य, कुत्र व्रजसि'

- इति जल्पन् प्रहर्तुमायातवान् । ततो मे दयितः समाहृष्टरिष्टी 'रे रे दुष्ट, मत्कलत्रापहारं कर्ता' इति
 33 वदन् तेन समं योद्धुमारेमे । ततस्ती युध्यमानौ निशितासिघातैः परस्परं लूनशीर्षी क्षितौ निपतितौ

- 33 विलोक्य महद्दुःखाक्षितचित्ता विलपितुं प्रवृत्ता ।

'हा सौभान्यनिधे नाथ रूपश्रीजितमन्मथ । मामेकां परित्यज्य धने कुत्र गतो भवान् ॥ ३०५

गृहादानीय मुक्त्वात्र मामेकां काननान्तरे । जीवेश मा व्रज काप्यधवा नय निकेतने ॥ ३०६

- 36 § ३१) तत एव विलय्य मरणकृताध्यवसायया मया 'यथा भूयो भवदुःखानां पदं न भवामि'
 इति चिन्तयन्त्या लताश्रेष्ठमनि लतापार्श्वं शिरचय्य सं च शोचन्ती स्त्रीजन्म गृहमाणा कुलदेवी संसर्ग

- मावापितरो प्रणम्य आत्मा वचन्धे । अतो न जाने किं वृत्तम्, केवलं भवान् वीज्यमानो दृष्टः । 'कुतस्त्वं
 39 कुत्रत्वम्, कथमत्र दुर्गमे द्वीपे ।' ततः सागरदत्तः स्वबृचान्तं प्रतिहाराहणार्थं यामपात्रविघटनान्तं निधे-

- 42 द्यामास । ततस्तथोक्तम् । 'एवंविधे विषये कार्ये संप्रति त्वया किं करणीयम् ।' सागरदत्तेनोक्तम् ।
 'सर्पबुद्ध्याः प्राणान्ते ऽपि न प्रतिज्ञामङ्गं विदधति ।' तया जल्पितम् । 'द्वैपायसे प्रतिज्ञानिर्बाहे न किमपि

- 42 मद्र, तत्र वृषणम्, तर्कितं त्वया संप्रति विधेयम् ।' स भूयो ऽप्युवाच 'ममैवं समुद्रान्तर्भ्रमत एकादश

१) B तदैव for तदैव. ५) P B om. वनिता. ६) P भगिता. ७) P वल्लिभ for विलिप्त. १२) P B 'करतीरे, B नगरी
 उत्तुङ्गधिया. १३) B प्रसुता. अनेक. १७) P om. इति, B दिव्यधारी, P B om. पुमान्. २२) P प्रसुता । मलिनेदरी C प्रसुता-
 मलिनेदरी. २६) P B द्वीपे निर्दिजने. ४०) B om. त्वया.

- 1 मासाः संजाताः । संप्रत्येकं द्वादशो मासः प्रवृत्तः । अनेनैकेन मासेन कथमहं सप्तकोटीः समुपार्जयामि । 1
अथो समुपार्जिता अपि सप्तकोटीः कथं गृहं नेष्यामि । तेनाहं सुन्दरि, भ्रष्टप्रतिभो ऽमभवम् । न मम भ्रष्ट-
2 प्रतिभस्य जीवित्तुं युक्तम् । ततो ज्वलनं प्रविशामि । [तयोच्चे ।] 'यद्येवं प्रतिज्ञामङ्गं भवान् हुताशने 3
प्रविशति तत्राहमपि भर्तृवियुक्ता स्वमिव कृशात् संसाधयिष्ये, अतो ऽप्येवयात् कृतो ऽपि पावकः ।' तेन
भणितम् । 'भद्र, न युक्तमेतत्तव' । [ततस्तयापि भणितम् ।] मया किमत्र वने कर्तव्यम् इति । ततस्तेन
6 वित्वां विरच्यधारिणीकाद्याभिर्मायं ज्वलनः प्रज्वालितः । ततस्तेनोक्तम् । 'मो लोकपालाः भूयतां, मम 6
प्रतिज्ञा संवत्सरेणापि न पूर्णा, इति भ्रष्टप्रतिभस्य मम ज्वलनः धारणमिति ज्वलनं विशामि' इति याव-
चित्त्वां यवेषयति तावच्छिता शतपत्रतां प्राप । ततो [सागरः] दत्तः कौतुकाक्षितहृदयो ध्वचिन्त्यदिति ।
9 'किमन्यज्जननं किं वा स्वप्नः किं मनसो म्रमः । किमिन्द्रजालं यच्चित्या जगाम शतपत्रताम् ॥' ३०७ 9
अत्रान्तरे पद्मरागघटितं ध्योममण्डले । मुक्तावचूलमालम्बं विमानं समुपस्थितम् ॥ ३०८
चाकशाञ्जनकोटीरघरत्नर सुरः स्फुरत् । तेजसा भूयसा चञ्चलपञ्चश्रुतिकुण्डलः ॥ ३०९
12 ईषदास्यहास्यविकस्य धरतया दशनस्फुरत्किणधोरणिसुदुर्दिपितदिङ्गमाननेन तेनोक्तम् । 'अहो 12
सागरदत्त, किं त्वया पामरजननिषेवितो विबुधनिन्दिन्तः स्ववधः प्रारब्धः । यतः,
प्राणेषु दुःखसंतता वनिता साहसाञ्जिता । तनोति तद्वरं भद्रं सांप्रतं सांप्रतं न ते ॥ ३१०
15 एतच्च कथं विस्मृतम्, यत्वं सौधर्मविमाने ऽस्माभिः सममुत्पन्नः । तत्र तावत्त्वया कर्कतनेन्द्रनील- 15
पद्मरागराशायः प्रमुक्ता, अतः किमेताभिः सप्तधनकोटीभिः ।
तत्वं गृह्णाण सम्यक्त्वं निशामुक्तिनिवर्तनम् । महाप्रतानि पञ्चैव ता एताः सप्त कोटयः ॥ ३११
18 § ३२) अथ द्रव्याभिलाषी भवान्स्तदा त्रिगुणाः सप्तकोटीः स्वीकुरु । मम विमानमारोह यथा 18
त्वामहाय निलयं नयामि ।' एतदाकर्ण्य देवर्षिर्षीक्षमाणस्य तस्य सम्यग्गृहापोहं कुर्वतः पूर्वजातिस्मृति-
रुत्पेदे । ह्रातं च यथा 'अहं स पद्मप्रभयुत्वाञ्च समुत्पन्नः । एष पुनः पद्मकेसराभिधानो ऽतिश्रेयः ।
21 तत्र मया पूर्वजन्मनि भणित आसीत्, यथा 'त्वयासि श्रीमतो ज्ञिनेभरत्य शासने संबोधयः' । तन्भारता- 21
नेनामुतो सृष्ट्युतो रक्षितो ऽसि । अहो दृढप्रतिज्ञः, अहो परोपकारी, अहो ज्ञेहपरः, अहो मित्र-
यात्सल्यम् । यतः,
24 मानुष्ये जीवितं सारं ततो ऽपि प्रेम सुन्दरम् । उपकारः परं प्रेमिण तत्रैवावसरो वरः ॥' ३१२ 24
इति चिन्तयतानेन सुरः प्रणतः । तेन भणितम् । 'सुष्ठु स्मृतस्त्वया पूर्वभवः ।' सागरदत्तेनोक्तम् ।
'अहो, स्वया परित्रातः संसारपतनात् । तावत्त्वया वरेण्यं कृतम् । समादिश किं कर्तव्यम्' इति । सुरेण
27 जल्पितम् । 'अद्यापि ते चात्रिावरणीयं कर्म समस्ति, तद्भोगान् भुक्त्वा सप्तदशमेवमिहः संयमो 27
विधेयः' इति । ततस्तेनासि विमाने समारोपितः । गृहीता च मया सा सर्वं बाला । क्षणेनैव जयश्रीनगरं
प्रातः । तत्र जीर्णश्रेष्ठिवेदमिण समवतीर्ण्येन मया सा कन्या श्रेष्ठिसुता च परिणिष्ये । ततो विमानाकड-
30 क्ष्मयापुर्यामगमम् । वन्ति तो महाभक्त्या गुरुजनः । ततो देवेनोक्तम् । 'भद्र, तव दशार्धसहस्राण्यायुः, 30
ततस्त्रीणि गतानि, पञ्च सहस्राणि भोगान् भुङ्क्व्वेति, सहस्रद्वयं भ्रामण्यं पालनीयम्' इत्युक्त्वैकविंशति-
धनकोटीस्तद्गृहाङ्गणे ऽभिरुह्य गतः स सुरः । सो ऽथ विरिचरहस्त्रिणां पूर्वप्रेमियां संभाष्य ताभिरम्मोज-
33 दमिः सह श्रीर्षा रचयन् प्रव्ययिजनं मानयन् क्रमेण निर्धिष्णकाममोमो ऽधगतपरमार्थः स्मृतपूर्वभव- 33
देववाक्यः क्लीबभोगकलकर्म वैराग्यमार्गमुपगतः । ततश्चैत्येष्वष्टादिकां निर्माय कृतकृत्यः पुण्यवतां
स्वविराणामस्तिके ऽग्नेवाती जातः । भोः कुवलयचन्द्र, सो ऽहं सागरदत्तः । तत्र चाधीतसर्वेशास्त्रस्य
36 पृथीतद्विविधशिभ्रस्याङ्गीकृतैककित्वविहारप्रतिमस्य ममावधिमानं प्रादुरभूत् । 'अथो यावद्भ्रमभयायाः 36
सर्वप्रसन्नः ऊर्जुः यावत्सौधर्मविमानचूलिकां तिर्यग् मानुषोचरसिखरम्' एतदमन्त्रम् [अवधो] जाते
मया 'लोमदेवपद्मप्रभवैवै' इति निजं प्राच्यं भवद्वयं दृष्टो । एतदिलोक्य चिन्तितं मया । 'अहो, ये
39 पुनस्तत्र चत्वारस्ते कथं संग्रति' इति चिन्तयन् यावदुपयुक्तो ऽसि तावत्ताद् दृष्टवान् तथा यक्षपङ्कजसोमः । 39

2) P अवोपार्जितासप्तकोटीः B अवोपार्जिता अपि ० अथो समुपार्जिताऽपि. 3) P B om. [तयोच्चे]. 4) P भर्तृवियुक्ता. 5) P B om. [ततस्तयापि भणितम्]. 6) P विश्वा B विता, P काष्ठान्यामिनां B काष्ठान्वानीय, B प्रज्वालितः । तेनोक्तं, P om. ततस्तेनोक्तम्. 7) P संवत्सरेणापि न पूर्णाः । कौतुकाक्षित etc. obionally P has missed some portion between पूर्णा and दत्तः. Originally B also read like P, but by an additional line it is made to read thus: संवत्सरेणापि न पूर्णा इति भ्रष्टप्रतिभस्य मम ज्वलनः धारणमिति ज्वलनं विशामिती यावचित्त्वां यवेषयति तावच्छिता शतपत्रतां प्राप ततो दत्तः कौतुकाक्षित etc. C reads thus संवत्सरेणापि न पूर्णा तेन सम्यक्ति स्वयसिद्धापूर्वं प्राण्यन् सनक्तसि' इति यावत्प्रमाणमुञ्जति [तावत्सा किता पद्मरागयाना जाता । तां ह्य सागरः दत्तः कौतुकाक्षित etc. 15) B पतत्कथं. 16) B om. अतः, P कोटिभिः. 18) P B विमानमारोह. 20) P B पानोनिषेवितः. 21) P ततः सरताः. 22) B इवप्रतिज्ञा. 36) B सर्वेशास्त्रोत्तम. 37) C adds [अवधो] before जाते.

- 1 स्वर्गं पञ्चमन्त्रस्तत्कथुत्वा विन्ध्यादव्यां कण्ठीरवः । पुनर्मममदो ऽपि विपद्य पञ्चसारः स्वर्गं, ततो 1
 2 ऽप्योच्चापुर्वा भूपतेर्दशममनः सृजुः कुचलयचन्द्र इति । तथा मावादित्यश्चुत्वा त्रिदिविं पञ्चमन्त्रिभ्यो
 3 ऽजिनेषो भूत्वा दक्षिणस्यां दिशि निजवाभिषायां पुष्यां मूषकभ्रीमहा(निजय)सेनस्य दुहित्वा कुचलयमाला । 3
 4 एतत्परिहाव मया विहितम् । 'तदा तपस्विभवे मम संसृज्यमैतैर्मन्त्रिण्यमालीत्' यथा 'एव तत्रोत्पञ्च-
 5 नामसार्कं भवता सम्यक्त्वं दातव्यम्' इति सा वाचस्यम शार्थना स्मृतिपद्यमागता तावदेव पञ्चकेसर- 6
 6 क्लिप्त्वाः समागस्य मां प्रति स्तुतिमाततान । 6

'समुत्पन्नावचिह्नान् ज्ञातजन्तुमयान्तर । जय त्वं भ्रमणाधीश धर्माचार्यस्त्वमेव मे ॥' ३१३

§ ३३) तदाकर्ण्य तं जिरीक्ष्य च मया जल्पितम् । 'भद्र, कथय किं कियताम् ।' ततो जल्पितं

- 9 नाकिना । 'भगवन्, पूर्वं मया प्रतिपन्नमिति, यथा सम्यक्त्वंदानेन पञ्चसारपञ्चवरपञ्चवन्द्यजीवा अनु- 9
 10 प्राह्याः । एते शुद्धी सिध्यादष्टिकुल्लब्धजन्मानौ, एकः सिंहध्व । तदेते ऽतितुल्ये म् श्रीजिनेन्द्रनिगमे
 11 प्रतिबोधनीयाः । ततः समागच्छ यथा गच्छावस्तस्यामयोच्चापुर्वा कुमारं कुचलयचन्द्रं प्रतिबोधयवाः ।'
 12 मवादिष्टम् । 'न त्वयोपायः सुन्दरः समुपदिष्टः । 12

यतः सुखनिमग्नानां रतिधर्मं न जायते । नीरजामौषधे न स्यादादरस्य लवो ऽपि हि ॥ ३१४

तत्सस्य कुमारस्य राज्यदिग्भावितस्य पितृमादृशादृमणिनीस्वजनवयस्यादिभ्यो ऽनतिदूरीकृतस्य च

- 15 कुतो बोधावसरः । यदुक्तम् । 15

"जननीजनकभ्रातृवियोगेनातितुःखिताः । यावन्न देहिनस्तावजर्मकर्म न तन्वते ॥" ३१५

कुमाराननयाय त्वं भद्र गच्छाधुना त्वहम् । षण्डसोमो हरिर्वैत्र तत्र गच्छामि कानने ॥ ३१६

- 18 § ३३) तत्रैकान्ते कुमारः पितृचान्धववियोगकलितः सुखं सम्यक्त्वं प्रहीष्यते' तदुक्त्वाहमिहा- 18
 19 गतः । पञ्चकेसरः संप्राप्तो ऽप्योच्चापाम् । तत्र च तत्क्षणनिर्गतस्त्वमभ्याकूटो बाहकेलितो दृष्टः पञ्च-
 20 केसरेण । स तुरङ्गं प्रविष्टः । त्वां पृहीत्वा तुरग उत्पतितः । त्वया च तुरगः प्रहृतः । पञ्चकेसरेण च
 21 मायया मृतो दक्षितो न पुनर्मृतश्च, केवलं तथाशासङ्गः कृतः । ततः कुमार, सम्यक्त्वमालार्थमनेना- 21
 22 श्वेनाक्षिप्य स्वमानायितः । एतानि तानि रक्षरूपणि विडोक्येति । ततः कुचलयचन्द्रः स्वं माध्यरूपं
 23 तथा कुचलयमालयाध्यापरेषामपि पूर्वजन्मस्मृतिनिमित्तानि तान्यपश्यत् । उत्पन्नं च तदृष्टेनेन कुमा-
 24 रस्य सिंहस्य च जालिसरणम् । मुनिना समादिष्टम् । 'कुमार, ततस्त्वं विचारय । 'असारः संसारः, 24
 25 तीक्ष्णा नरकवधया, दुर्लभः श्रीजिनेन्द्रप्रणीतो धर्मः, दुष्प्रतिपाल्यः संयमभारः, बन्धनसदृशः सदन-
 26 निवासः, निषिद्धनिगदप्रयाया दाराः, महाभयमङ्गलम्, न सुखमा धर्माचार्याः, महाभाण्यलभ्यं मनुष्य-
 27 जन्म' इत्येवं च विहाय 'सम्यक्त्वं दृष्टान, द्वादशमतान्वङ्गीकृत, परिहर पापस्थानानि ।' इवमात्मना 27
 28 पूर्वजन्मवृत्तमयाध्यापहति च निशम्ब भक्तिभरप्रणतोत्तमाङ्गः कुचलयचन्द्रो वरुणं प्रवृत्तः । 'अहो, अनु-
 29 पृहीतो भगवता सम्यक्त्वंदानप्रसादेनेति तावन्मम ददस्व जिनराजदीक्षानुग्रहम् ।' मुनिना प्रोक्तम् ।
 30 'त्वमुत्सुकमना मा भव, तवाद्यापि भोगफलं कर्म समस्ति, अतः प्रमज्या न प्राह्या । सांप्रतं पुनर्द्विदशविधं 30
 31 भावकधर्मं प्रतिपालय ।' एतदाकर्ण्यं कुमारेणोक्तम् । 'भगवन् भूयताम्, अतः परं श्रीजिनेन्द्र सार्धं
 32 विना नान्यं नमामि, आरुधर्मं च पालयिष्ये ।' भगवता भणितं 'भवतु' इति । ततो मुनिना नुनरप्युक्तम् ।
 33 'भो मृगराज, त्वया पूर्वजन्मवृत्तं श्रुतम् । वयमपि तद्वचः संसर्गं समागतः । तावदङ्गीकृत सम्यक्त्वम् । 33
 34 दृष्टान् वेद्याविरतिम् । मुञ्च निर्विश्रवम् । परिहर प्राणिवचम् । त्यज सर्वथा कोषम् । अनेन दुष्टात्मना
 35 क्रोदेनाद्यस्थामिमानुपनीतो ऽसि ।' इदं चको निशम्य मृगाधिपः सर्वोङ्गरोमाञ्छ्रितबालद्विषिकाङ्कः समुत्थम
 36 मुनिं प्रणम्य प्रत्यास्थानं यथाचे । भगवता ज्ञानेनादिष्टम् । 'कुमार, पञ्चकेसरीदं जल्पति, यथा ममानानं 36
 37 देहि, यदस्माकमपुण्यवतां नास्ति प्राप्नुकाहारः । सर्वैश्च वर्षे मांशादिनः, अतो मम न श्रेष्ठं जीवितम् ।'
 38 ततो मुनिना तस्य प्रपन्नप्रतिबोधस्य निरागारज्ज्वानमवापि । स च तदङ्गीकृत्य असम्भावरजन्तुजातविरहिते
 39 स्वपिङ्गले संसारासा(तां) विन्तयन् पञ्चनमस्कारपरायणः परित्यजन् स्वप्रतिदुःशीलत्वमुपाविशत् ।' 39

2) B मावादितो इति च्युत्वा, B 'मिल्योनिमित्तो. 3) P B दिशि जवाभिषायां, P B श्रीमहासेनस. 11) B 'मयोप्याम् पुष्यां
 14) B राज्येदवभिया कालिगस (this is a correction on the original reading something like the one adopted
 in the text), B 'यो दूरीकृतस. 17) B तत्रगच्छामि. 18) B तदुक्त्वाहमिहागतः पञ्चकेसरः स्वमानवेदं गतः तत्र. 19) P
 om. संप्राप्तोऽप्योच्चापाम्, shown by blank space; P B बाहकेलितो दक्षितो न पुनर्मृतश्च केवलं तथाशासङ्गः. 26) B
 निवृत्तः P for निवृत्त. 27) B इवमात्मनः. 36) B यथा मम नासाहार एव तयोस्माकमुपप्लवतां.

- 1 कुमारणेकोक्म् । 'भगवन्, सा कुवलयमाला कथं बोध्या ।' भगवतादिष्टम् । 'सापि तत्र विजयपुर्यां 1
 2 कारणभ्रमणकथानकेन स्तुतपूर्वैर्भ्रमवृत्तान्ता गाथाचतुर्षपादां राजद्वारे सर्वजनदृष्टं करिष्यति । तत्र गत्वा 2
 3 गाथापूरणतस्त्वमेव तां परिषेच्यसि । सा पुनस्तव महादेवी भविष्यति । ततस्तत्कुक्षिभूरेष पक्षकेसर- 3
 4 क्षिप्रः प्रथमः पुत्रो भावीति । तत्त्वमपाचीमभिगम्य कुवलयमालां प्रबोधय' इति निषेध सद्यः भ्रमणेभ्यः 4
 5 ससार । सुषवीषि 'अहं संबोधस्त्वया' इत्युक्त्वा गगने समुत्पपात । कुमारः 'भगवतादिष्टं कर्तव्यम्' 5
 6 इति चिन्तयन् दक्षिणामिमुखं चलितः पञ्चास्यं षिलोक्य चिन्तयामासेति । 'यद्यं साधर्मिको ऽथवा 6
 7 पूर्वसंगतः सिग्धबन्धुरेकमुल्दीक्षितभ्रान्तानी च, अतो मयायमुपचर्यः । यद्यस्य कायपरिभ्रानं न करिष्ये 7
 8 तदायं केनापि व्याघ्रेण शरैर्निहतो रौद्रध्यानवशमानसः श्वभ्रतिर्यग्दुःखभाजनं भावी' इति विचार्य 8
 9 भन्वरीत्या तेन प्रतिजागरितो भणितश्चेति । 9
 'जनौ जनौ मृगेन्द्र त्वमबोधिर्वहुधा मृतः । यथा त्रियस्वेति यथा भूयः स्यात् स्तित्त्वम् ॥' ३१७
 १० § ३५) एवं धर्मकथां श्रुत्वा तृतीयदिने हर्यक्षः क्षुधाक्षामकुक्षिर्नमस्कारपरायणः समाधिना मृत्वा 10
 11 सौधर्मं द्विसामरोपमायुःस्थितिः सुप्रनाः समुदपद्यत । ततः केसरिशरीरसंस्कारमाधाय कुमारः कुव- 12
 12 लयचन्द्रो दक्षिणामिमुखमवालीत् । ततश्च 12
 निरिभिर्द्वैतकारैर्वाचालितदिगन्तरम् । त्रिपथं सतपत्राख्यं नवबाणद्वुबन्धुरम् ॥ ३१८
 13 शाखिसुनस्कुट्रज्ज्वलसङ्गमरविभ्रमम् । स्थाने स्थाने श्रूयमाणकैकिंकारनिःस्वनम् ॥ ३१९ 15
 14 वारुणभापद्वयातसंकुलं केतनं वनम् । कुमारः क्रमयन् प्राप विन्ध्यपर्वतकाननम् ॥ ३२० 15
 त्रिभिर्विरोपकम् ॥
 15 तदा तत्र नखंपववाल्कामिषधे ऽतद्वहलदावानलनिर्गच्छन्मध्यामलितककुम्भण्डले सर्वैतः शुभ्यमाण- 18
 16 शाखिनि वाल्यामिषद्विवर्तितरजःसंघे च प्रचण्डमार्तण्डकिरणदण्डसंशोषितक्षितितले श्रीप्राप्तीभ्रमरे 18
 17 उदप्रदृशासंशुभ्यप्रलतालुकः कुमारः सलिलावलोकनाय कंचिद्भ्रमार्गं वञ्चाम ।
 21 ततस्तदन्तर्वसुभायोषिद्भाले विशेषकः । नृत्यन्निदशासुन्दर्यां भुषि अस्तं तु कुण्डलम् ॥ ३२१ 21
 22 मुक्तावदातसद्भारि हारिवारिजराजितम् । घातावभूतकिञ्चलितकाष्ठाङ्गनामुल्लम् ॥ ३२२
 23 श्रीदस्वर्गाङ्गनापीनवक्षोजक्षोभितोर्मिकम् । पालिद्रुमालिसंलीनकिर्नरीगीतसंगतम् ॥ ३२३
 24 आषतसिच गङ्गायाः क्षीराम्भोधेरिवानुजम् । सुधाकुण्डमिबोद्धतं कासारं स ध्यलोकत ॥ ३२४ 24
 चतुर्भिः कलापकम् ॥
 तमालोकयोच्छ्रुसितमिष हृद्येन, प्रत्यागतमिव दुःखा सर्वथा प्राप्तमनोरथ इव कुमारः समभूत् ।
 27 तत्परीस्थितेन कुमारेण चिन्तितम् । 'आयुषेदशाख्यमध्ये मया श्रुतमासीत्, यत्किल दुस्सहस्रपुत्रापरि- 27
 28 भ्रममगिनापि देहिना तत्क्षणं पयो न पेयमिति । यस्मादेते सप्तापि धातवः प्रकृष्यन्ति, वातपित्तस्लेष्मा-
 29 द्यो दोषा उत्पद्यन्ते, अतो मम भ्रान्तस्य सद्यः शरीरप्रक्षालनपानादिकं नैवोचितम्' इति विचिन्त्य तत्परी-
 30 रतरोरेकस्य तले क्षणमेकं विधम्य ततः कुमारः सरःसलिलावगाहनं पयःपानं च विदधे । ततः पुष्प-
 31 फलसुहृदालुः सर्वतः परिभ्रमन् कसिन्नपि प्रदेशे लतानिकेतने ऽप्रतिमां यक्षप्रतिमां यावन्निकृष्यति
 32 तावन्नय यक्षशिरोदेशे सकलत्रैलोक्यबन्धोर्भगवतो ऽर्हतो मूर्तिर्मुक्तामयी तल्लोचनगोचरमागत ।
 33 कुमारस्तामालोक्य हर्षवशाद्विकसल्लोचनः स्तुतिमाततान । 33
 जय त्रिमुचनानीश जय निर्माय निर्मम । जय कारुण्यपाथोधे जय श्रेयःश्रियोनिधे ॥ ३२५
 34 § ३६) ततः कुमारस्तां प्रतिमां जलेन प्रक्षाल्याहिमदचिमरीचिचीविपरिवेषशैलैः कमलैरन्यर्च्य 36
 35 मकिभृतस्वान्तः पर्यष्टीदिति ।
 संसाराम्बुधिपापनीरलहरीमध्ये मृशं मज्जत-
 36 क्त्वाता त्वं भुवनेकभूषणमणे त्वं नाथकस्यै गुरुः ।
 39 किंचान्यजनकस्त्वमेव जननी दीनत्वभाजो मम 39
 त्वं बन्धुस्त्वसिह त्वमेव शरणं त्वं जीवितं त्वं गतिः ॥ ३२६
 अशान्तरे निर्मितानुलजलक्षोभा सरोवरोदरतः कापि कामिनी दिव्यरूपधारिणी निःससार । तां
 42 च बद्धा चिन्तितं कुमारेण । 42

14) P विप्रवित्तः. 15) O काक for केकि. 16) B क्लृप्तमंडले. 21) B श्रेयकं for विशेषकः and B has a marginal gloss: तस्य वनस्य मध्ये । भूर्भौमालीलोकः । 27) P B दुःसहस्रपुत्रापरिभ्रममगिनापि. 29) P पामारिकं for पानादिकं. 30) P पयः पानं च शेषाय blank space सुहृदालुः, B च विषाय भोजनविषये सुहृदालुः.

- 1 'समुद्रनन्दिनी किं वा किं वा विद्याचरी वरा । किं वा सिद्धाङ्गना किं वा देव्यस्ती ध्यन्तरी किम् ॥ ३२७ 1
तां वातु करकमलकृतजलभृतकनककलशा दिव्यसरोजाविपूजोपकरणपूर्वपटलिकाविहस्तहस्ता कुञ्जिका
3 च निर्गता । ते च विलोक्य कुमारश्चित्तयामास । 'मनु दिव्ये इमे, न ज्ञायते केन हेतुनावागते' ततो 3
यद्यत्र प्रदेशे स्थास्यामि तदेतयोर्मनसि महात् स्तोभो भविष्यति, अतो ऽस्यैव यक्षस्य पृष्ठिमागे तिष्ठामि
क्षणमेकम् 'यथैते किं निमित्तमागते, किमत्र कुर्वते' इति परिह्वानाय तद्यक्षपृष्ठव्यतिष्ठत् । ततः सा
6 मुद्रङ्गी भगवत्प्रतिमां सरोजैरर्चितां विलोक्य जल्पितवती । 'हे कुञ्जिके, यदियमन्येनापि भगवतः 6
श्रीमदादिनायस्य प्रतिमा केनाप्यर्चिता, परमिति न ज्ञायते यदेवेन मानुषेण वा ।' कुञ्जिकयोक्तम् । 'अत्र
वने शबरैरर्पिता भविष्यति ।' तथोक्तम् । 'नहि नहि विलोक्य पदपदसिम्, यदस्यां बालुकाप्रसि-
9 विम्बितायां पद्मशाङ्खाद्वादीनि लक्षणानि लक्ष्यन्ते, ततो मन्ये को ऽप्युत्तमः पुमान्' इति वदन्ती 9
सुदती पूर्वपूजाकमलान्युत्सार्य भगवन्मूर्तिं कनककलशगन्धोदकेन संक्षाल्य विकचैरभोजैरभ्यर्च्य
स्तुतिमात्मन्य ततो यक्षं संपूज्य गीतं गानु प्रवृत्ता । तस्या गेयं लय-ताल-तान-श्रुति-स्वर-मूर्छना-
12 ग्रामसुन्दरमेयगुणभाक्पथं कुङ्कमनाः कुमारः 'अहो गीतम्, अहो गीतम्' इति वदन्नात्मानं प्रकटीचके । 12
सा च सुगलोचना रूपगुणकलाकलापकलिताय कुमारायाम्बुत्थानं विदधे । कुमारेणापि 'साधर्मिक-
वत्सलत्वम्' इति शिष्यतया प्रथममेव सामिवन्दिता । तया साध्वसत्रपाभरोत्कम्पकम्पमानस्तनभरया
15 सविनयं भणितम् । 'देव कस्तवम्, विद्याधरश्चकर्तौ सुरो वा, कुतः समागतः, क्व यास्यसि' इति । अथ 15
भणितं कुमारेण । 'अनुष्यो ऽहं कार्योर्थां दक्षिणापथं प्रत्ययोष्यात्तद्वलितः । एष मम परमार्थः ।
पतस्मिन् [हि] महारण्ये का त्वं यक्षः क्व पथ वै । पतस्य हेतुना केन शीर्षे मूर्तिर्जिनेशितुः ॥ ३२८
18 पतश्चिर्षं महश्चिते मम संप्रति वर्तते । कुरङ्गनयने तावदेतदाशु निवेद्य ॥' ३२९ 18
§ ३७) 'हे कुमार, श्रूयताम् ।
समस्तीह भुवि ख्याता पुरी स्वर्गपुरीनिभा । माकन्दी भूमिमाकन्द्या सवादीनजनस्थितिः ॥ ३३०
21 अरिष्टशम्भो निम्बे स्यात् कलियंत्र विभीतके । पलंकयो गुग्गुलौ च जने नैव कदाचन ॥ ३३१ 21
तत्रास्ति यक्षदत्ताभिधः सूत्रकण्ठः श्रोत्रियः । स च कृष्णाङ्गः कृशशरीरः खरस्पर्शः प्रवक्ष्यन्मनिजाळः
सदा दारिद्र्यमुद्राविद्रुतः । तस्य सावित्री प्राणप्रिया । तत्कुक्षिमवान्यपत्यानि त्रयोदश । तेषु चरमः
24 सोमनामा तनुजः । तस्मिन् जातमात्र एव संवत्सराणामधमा विद्विषा कविविद्या । तदनुभावेन द्वादश- 24
वत्सरीमकुष्ठिरजायत ।
यत्रोपध्वो न जायन्ते न फलन्ति महीरुहः । निष्पद्यते न वा सस्यं तुण्या नैव प्ररोहति ॥ ३३२
27 अतो देवार्चने नैव नैवातिशेषिषु सात्किया । वितरन्ति न वा दानं नार्चयन्ति जना गुह्यम् ॥ ३३३ 27
एवंविधे महातुर्मिक्षे यक्षदत्तकुटुम्बे समस्तमपि क्षयमियाय । केवलं स बद्धः सोमः कनिष्ठपुत्रः
कथमपि कर्मवशातः क्षुधाभारोपरतसमप्रबन्धुवर्गः कदाचिद्राजमार्गं विपणिश्रेणिपतितेधार्म्यकणैः
30 कदाचिद्भोजनक्षणदत्तबलिषिण्डेन महता कष्टेन महदुष्कालकान्तारं ध्यतीयाय । तदनन्तरं ब्रह्मगत्या 30
प्रजानां भाग्यवशातः प्रभूतं तोयं निपतितं, सर्वैव प्रमुदितानि जनमनांसि, सर्वत्रैषोत्सवः प्रवृत्तः ।
तस्मिन्निदशो सुमिक्षे प्रवृत्ते सोमबद्धोः षोडशवर्षेदेतीयाय वरिद्र इति पदे पदे जनेन ह्यमानस्य
33 चेतसीदशी चिन्ता संजाता । 33
'के ऽपि मर्त्यसहस्राणामुत्तरं अरयो नराः । प्राकृताहुक्तादात्तमभरयो ऽपि न मादशाः ॥ ३३४
तरुतं सुकृतं किञ्चिच्चैव पूर्वमेव मया । येन मे न भवत्येव तुस्थावस्था कदाचन ॥ ३३५
36 सर्वदापि सुखेच्छा स्याल्लोकस्यामुष्य मानसे । न करोति परं किञ्चित् भयो येन सुखी भवेत् ॥ ३३६ 36
§ ३८) तत्सर्वथैव धर्माधिकामपुरुषार्थत्रयशून्यस्यास्मादशजनस्य जीवितव्यजनमेव श्रेयस्तरम्,
अथवा न युक्तमेतत्, यत् आत्मनो वध उचितो न ।
39 वे स्याका द्रव्यमानाभ्यां भवेत्पुर्मिनिनो भुवि । श्रेयांस्तेषां वने वासो ऽथवान्यविषयान्तरे ॥ ३३७ 39

3) B 'यामास । अथ मया किं कर्तव्यमिति वद अत्र प्रदेशे P has blank space for ननु दिव्ये etc. to ततो. 4) B पृष्ठिविनागे.
5) P अति for इति. 13) B 'कलितस्य कुमारस्याम्बुत्थानं. 15) P has a gap shown by blank space for सविनय
etc. to पतस्मिन् [हि]. B 'भयाभाणि मो कुमार भवान् कुतः कुत्र किमर्थं वाति । कुमारेण्यथापहारमारम्य कुवलयमालाशेषं वापत्रिवेदां
जगौ भवे महारण्ये. 17) B वा for हे. 21) B has a marginal gloss: अरिष्टशम्भो किञ्चि शकः । न लोकेऽरिष्टशब्दप्रयोगः ।
कलिः कल्हः । विभीतककृष्णम् । पलंकयो गुग्गुलुः । पलं नासं कथति विनाशयति पलंकः । 22) B भिद्रः कठः मोक्षियः, B प्रहृष्यमानधर्मनि-
जातः (मान added on the margin). 26) C लुप्तान्येव प्ररोहति but suggests an emendation thus: 'रोहन्ति सुगन्धर्वः'.

- 1 तस्य विदेशगमनेन समीचीनम्' इति ध्यायन् सोमबद्धमाकन्दीपुरीतो निरन्तरं दक्षिणां दिशामा-
 जित्य चलिताः । क्रमेणानवरतप्रयागेन कृतमिध्नावृत्तिर्बिन्ध्यमिरेयंहादधीमादित्यम् । तत्र तदास्तिमह-
 2 विषाये पृथापुष्पार्तः प्रहृष्टमार्थः सिंहव्याघ्रदर्शनवेपमानमानसः कस्मिंश्चित्स्वरति पयः पीत्वा बन्कलाप्य-
 मङ्गलम् । तत्र तेन परिभ्रमता बन्धुमैलालवङ्गलतायुद्धे भगवतः प्रथमतीर्थनाथस्य प्रतिमां निरीक्ष्य चिन्ति-
 तम् । 'अहो, पुरापि माकन्दीपुर्यां मयेदशी मूर्तिर्दृष्टा' इति विस्मय्य तीर्थकृतः सपर्यां निरचक्ष्य पुनो
 6 बद्धुञ्जल्प । 'भगवन्, तत्र ताम्बोजगुणकलादिकं न जाने, किंतु भक्त्या त्वहर्षनेन भवन्नरपार्श्वनेन च
 6 बर्हिचिद्भवति तन्नश्चतु' इति प्रार्थ्य रम्यो ऽयं वनाभोगः, प्रधानः सरोवरोदेशः, कमनीयं कलायुद्धम्,
 9 परमेष्ठ्यैव भाव्यम् । का ऽप्या गतिरह्नाहनामकृतपूर्वतपश्चरणानाम् । यतः,
 बुरं गतो ऽपि नो मर्त्यस्थान्यते पूर्वकर्मभिः । रोहणीया ब्रजेयद्वा वारिषं तत्रयेव च ॥ ३२८
 सर्वथापि नास्ति पूर्वविहितस्य नाशः । ततो वरमिदं जले ज्ञानं कुर्वन्नेतान्येव जलकमलानि युहीत्या
 12 कल्पयन्तुं वेवताविशेषमर्षयन् सुखेन वनतपस्वीव किं न तिष्ठामि' इति ध्यात्वा तत्रैव सोमस्तत्स्वित्वात् ।
 § ३१) एवं कालान्तरेण कृतभूषिकलाहारस्य तस्य विस्तृचिकया भगवन्मूर्तिं हृदि चिन्तयतः
 समधिना सुतिर्बभूव । ततो रत्नप्रभायाः प्रथमे योजनशते ध्वन्तराणामष्टौ निष्काया ये ऽस्पर्ववः सन्ति,
 15 तेषां यक्ष १ राक्षस २ भूत ३ पिशाच ४ किंनर ५ किपुलव ६ महोरग ७ गन्धर्वाणां ८ मध्ये प्रथम-
 निष्काये महेश्वर्युतो यक्षराजो रत्नरोश्वराख्यः स समुत्पद्ये । तत्रस्थेन तेन चिन्तितम् । 'कस्य सुकृतस्य
 वक्षतः प्रभूतवैभवमत्वनमभयम्' इत्युत्प्राय प्रयुक्तावधिधानेन यक्षराजेन तस्मिन्नेव कलायुद्धे जगत्पतेः
 18 पुरः स्वं हारीं निरीक्ष्य धीयुगादिजिनप्रतिमामभ्यर्च्य प्रोच्ये । 'यदहं सर्वपुरुषार्थकथिकृतो ऽपि सर्वत्र
 लोके हस्यमानो ऽप्येवंविधैर्भयंभाजतं यक्षराजः समभवं स केवलं तत्र ब्रह्मा एव । अतो युक्ता मम
 शीर्षं जिनेश्वरस्वापना । एकं तावदयं सुतासुतरेश्वराणामप्यभ्यर्च्य, प्रसिद्धं यदुपकारकारि मे, तृतीयं
 21 यतिसिद्धिसुखनिदानं च' इति परिवारपुरस्तरसुक्त्वा तेन यक्षेण तत्र वने स्वस्य मूर्तिं महतीं मुकामयीं
 विमानं तस्या मुकुटोपरि श्रीमदादिनाथस्य प्रतिमा विदधे । तदाप्रभृति तत्र पक्षलोकेन रत्नरोश्वर
 इत्यधिधानमक्षणस्य तस्य जिनरोश्वर इत्याख्या पश्ये । तेनाहं चेति भगिता । 'यत्कनकप्रभे, त्वया
 24 प्रतिदिनं भयवान् दिव्यमणीचक्रेभ्यर्चनीयः । मया वनरष्टमां वतुर्वस्यां च परिचर्हेण समं सपर्या-
 निमित्तं भगवतः समागन्तव्यम् ।' इत्युदित्वा यक्षः स्वस्थानमगात् । ततो भद्र, वक्ष्या पृष्ठं क वष
 27 यक्षः, किं चासुभ्य मुकुटे जिनप्रतिमा, त्वमपि कासि, सैव यक्षराजः सेयं जिनप्रतिमा तस्य बाहं कर्म-
 करी । इह प्रतिदिनं मया समागन्तव्यमेव ।' इति भगिते भगितं कुमारेण । 'अहो, महदाव्ययं, महत्प्र-
 भाषो भगवान्, भक्तिरनिभृतो यक्षराजः, दिवीता भवती, रम्यः प्रदेशः, सर्वथा पर्याप्तं मम दशां
 30 श्रुतीनां च फलम् । ततस्तथा भूयो ऽपि जगदे । 'ओ भद्र, सफलं वैश्वदर्शनम्, जतः किमपि प्रार्थय,
 वक्ष्ये त्वं हृदयेऽस्मिन् ददामि' इति । कुमारेणोक्तम् । 'न किमपि मम प्रार्थनीयमस्ति ।' तथा जगदे ।
 30 कस्यापि किमपीप्सितं स्वादतो वाचस्व किमपि ।' कुमारेण जल्पितम् । 'भद्रे, एष भगवत्
 जिनमकिकरो यक्षराजो भवती चेति सर्वमन्वेतदवलोकितं यतः परमपि किं प्रार्थनीयम्' इत्युदित्वा
 33 कुमाः समुत्सृतौ । ततस्तयोक्तम् । 'ओ भद्र, भवता दूरे गन्तव्यं यदरण्यामतीं मिषमो ऽनेकप्रवृत्तवृत्त-
 33 निदानम्' इति भगित्वा तथा स्वकपातुत्तार्थं कर्षणीयमिच्छन्मौषधीचलपमेकमर्षयद्वासे । कुमारस्तद्गी-
 कृत्वापार्थी प्रति चकार ।
- 36 § ४०) ततः क्रमेण कुमारेण प्रच्छन्दपवनहृत्कण्डोलमालामेयंमाणतीरपक्षिगथा करिकटाघातसमु-
 च्छलकण्डोला कुपितमत्सवनमहिषरुष्टक्रेच्छलजलच्छटासिन्ध्यमानतीरतन्मिकरप्रीमपृष्टोऽसदनुच्छ-
 फेनपटलालं कृता प्रमत्तदुर्दान्तमज्जमातङ्गमण्डलीगण्डकखलगतमत्सवदलबिन्दुसंघोऽहङ्कृतमितजला
 38 नर्मदा समुत्तीर्णा । तस्मिन् कुमारः परिभ्रमन् तन्मालतराजीमिराजितं प्राङ्गणकुष्ठमितकेशरसिखरिणं
 39 प्रत्यासन्नधिकसत्पुष्पजातिमकरन्दम्बु [लुब्ध] मुग्धमधुपुष्पनिमनोहरमुत्तं प्रविष्ट्य रुद्राक्षमालाकलयं

3) B कर्मिभ्य सरति. 5) B adds तस्य before शीर्षेभ्यः. 6) B om. न before जाने. 8) मया तावदुत्सह. 9) B परमेष्ठेण (P मेष्ठेण) भाव्यं. 10) ० दादिर्. 14) ० महनिष्काया. 16) B om. तेन. 18) B om. शी, P B वरति for वरं. 24) B यतिवारेण वरं. 26) P किं चासुभ्य. 31) P किमीप्सितं, B वरतो for स्वादतो, B om. किमपि. 39) The passage तस्मिन् कुमाः etc. ...शरीः योनेरा is adopted from B in which too it is written in a different style

- 1 कञ्जदण्डं बालोत्पन्नं महानुमिरथ कोऽपि निवसति । इति चिन्तयत्सर्वत्रे पांडुके भूमिप्रदेशे पदप्रतिष्ठति 1
 2 ददर्श । तां च दृष्ट्वा चिन्तितं तेन 'नूनमयं कस्याश्चिन्महेलापाङ्करणप्रतिविम्बो, न पुनरन्यस्य' । ततो
 3 मञ्जुता तेन बहकलविहितगरीयःपयोधरा जरसापत्नीपुष्टगामिनी वैलोत्पत्तिशापिरूपा नवयौवना
 4 कामिनी दृष्टा । तयोः पुरस्वर एको राजकीरञ्च । तस्यानुपदीना शुक्लसारिकाभिकरञ्च । एतद्विक्रोत्पन्न
 5 कुमारोश्च चिन्तितम् । 'अहो, अस्या महानुपशमः, यद्वरप्यनिवासिनः पक्षिणोऽपि पार्ष्णमस्या नोऽङ्गन्ति'
 6 इति चिन्तापरत्स्या तरुण्या कुमारेऽप्युचिष्टत् । ततस्तं वीक्ष्य निर्मानुषधनजम्बतया भवेन चञ्चलदृष्टं 6
 7 तां फलायमानां चारुवदनां विरीक्ष्य राजकीरो बभाषे । 'स्वामिन्प्रेषिके, किं फलायनं भवती कृतवती ।'
 8 तत्रोक्तम् । 'अयं पुनः क एतस्मिन् ममोदये वनश्चापदः ।' तेनोक्तम् । 'एषिके, मा भयभ्रान्तं भवः कुह,
 9 यदयं पथिकः पथध्रान्तः समागतः । ततः समागत्यामुष्य पुरुषोत्तमस्य स्वागतं दृष्ट्वा' इति शिगदिते 9
 10 नृपयुकेन सा सत्रीडं कम्पमानवक्षोदहा पथिकस्य स्वागतमुकचती । तथा 'कुतस्तथागमः, कुत्र वा प्रच-
 11 लितः, किं कार्यम्' इति शिञ्जितं शोषे । स प्राह । 'अयोध्यातः समागतोऽसि, कार्यार्थीं दक्षिणां दिशः
 12 माधितः ।' शुक्रः प्रोवाच । 'स्वागतं महानुभावस्य, क्षणमेकमत्र पल्लवक्षस्तरे सन्नुपविष्टो इति निराशम् 12
 13 कुमारः समुपाविशत् । एषिका विविधतरुपकुसुम्बाधुसुखीणि फलानि कुमारेण पुरो मुक्त्वा निवसत् ।
 14 कुमारेऽप्यचिन्तयदिति । 'न ज्ञायते कान्येषा केनापि कारणेन वैराग्येण वा कुत्र क्षणतोह तपस्यति,
 15 तत्पृच्छामि' इति ध्यात्वा प्राह । 'भद्रे, कथय का त्वं, कथं वाच वने स्थिता, किं वैराग्यकारणं तप्से' 15
 16 इति प्रणिता तेन सा म्यमुखी तस्यै । कुमारस्तु तस्याः प्रतिवचनमुपेक्षमाणः क्षणं विलक्ष्वास्यः सन्न-
 17 भूदिति । तद्दृष्ट्वा राजकीरेण जल्पितम् । 'भो भो महानुभाव, मनारोगेण लक्षते । भवतः प्राचीना मा वृथा
 18 प्रवृत्तु' इत्यहं कथयिष्ये । 18

- § ४१) 'अथैव नर्मदाया नया दक्षिणकूले वैचाटवी नाम महाटवी । तदन्तर्महान् पत्रलः सच्छापो
 1 घटपादपः । तस्मिन् सदैव कीरकुलं निवसति । तत्र वैको मणिमवाष्यः सर्वैशुकवृन्दराजो राजकीरो 21
 2 उति । तस्य राजकीरिफालसम्बः क्रमेण स्फुरद्विन्दूनीलमणिर्संनिभपक्षवलीविराजमानो मनोहरकान्तिः
 3 शुक्रः समजायत । स चान्यदा भीष्मप्रीधमखरकिरणकिरणधोरणीतायिततनुस्तृषागुप्यद्रलतालुकस्तमाल-
 4 तहतले क्षणमेकमुपाविशत् । तत्रस्थस्य तस्य व्याध एकः समागमत् । स च राजकीरसुतोऽनं ज्वेत पलाय-
 5 24 नं बालत्कारेण सुदृष्ट्वा पक्षीपतेः प्राच्येऽप्यामास । तेन राजकीर इति पक्षरे न्यसेपि । तत्र चिन्त-
 6 स्तेन स सुदिमानीतः, महापुरुष, सोऽहं शुक्रः । अन्यदा श्रियः कच्छे भीष्मगुकच्छे भृगुभूपतेः पक्षी-
 7 पत्सिनाहनुपदीकृतः । तेन नरेन्द्रेण संतुष्टयेतसा मदनमजयै सुतायै कीडार्थमर्षितोऽसि । तवाहपदि-
 8 27 मैरप्यहं स्वाचरजङ्गमविपश्चिकित्सनप्रताम्रबुद्धतुङ्गपुरुषकीलक्षणमभूत्तिसमस्तशास्त्रपारदम्बा कृतः
 9 जिनमपीतवचनचिन्तितमतिथः । तथान्येयुरतिदारुणे निदाषे कस्याश्चिन्मुनेरनित्यतादिभाषानामाश्रितः
 10 केवलज्ञानमुल्लासः । तदा तत्रत्यलोकेन केवलमहिमायै देवानां गतागतं वीक्ष्य भृगुभूपस्य पुरो न्यसेदि ।
 30 'शेच, यत्तव पिता घासिकर्मचतुष्टयस्यै केवलशाली बभूव' इत्यवगम्य भृगुभूपः स परिच्छदः केवलज्ञाने 30
 जनकाव नमस्कृत्यार्थमायातः । मदनमञ्जुमाहमपि तजानीतः ।

§ ४२) अत्रान्तरे वीरसपीतवाससी विश्वकूर्ममणिजनकमाकुपालहारसारौ द्वौ विद्यावती केवलज्ञाने

on a pasted slip of paper, possibly a correction on the basis of some older codex. The corresponding passage in P runs thus: तपीरे कुमारे परिभ्रमन् तमालकमुष्मनिमनोहरमुद्वं प्रसिष्य द्वाहात्मालावर्षं कर्मणं बालोत्पत्ती-
 द्वाहमिदं मयिपुस्तकेनोत्तरदिशिरेषं प्रसासत्तच्छिञ्जितपुष्पशतितन्यदन्तुष्मनुष्मभूषितं देन । नूनमयं कस्याश्चिन्महेलापाङ्करणप्रति-
 विम्बो न पुनरन्यस्य । महानुमिरथ कोपि निवसतीति चिदयत्सर्वत्रे पक्षिणोऽपि पार्ष्णमिप्रदेशे पदप्रतिष्ठति ददर्श तां च दृष्ट्वा नृ-
 सिञ्जितगरीयः नवयौवना-
 3 This obviously represents a disturbed version of the text adopted above. o adds thus: तपीरे परिभ्रमन् कुमारे
 [बहलान्मत्स्वरनिर्गसंकुले एकस्मिन् प्रदेशे एकं भव्यमुद्वं दृष्ट्वाऽऽन 'कोपि महर्षेरात्रो मथिष्यति' इति मन्यमानश्चरिशामिमुलं यावत्-
 क्षितशावपन्नतमाकण्डदपक्षिणोऽप्यारिपरिकलितं सम्गतः कुमुदितच्छुभातिनातिकुमुदकन्तुष्मभ्रमरमिदरणाणशब्दसन्नोतमनोहरं रामी-
 राक्षिणुदवात्रयं ददर्श । तत्र च द्वाहात्मालावर्षं कर्मण्डं बालोत्पत्तिचिन्तितमनेन राजतनयेन 'नूनमत्र कश्चिन्महर्षिः प्रतिवसति' इति ।
 ततस्तस्मै पश्ये भूमिप्रदेशे मतिरिषितां सुलक्ष्मणलक्ष्मीं वरपक्षति विलोच्य चिन्तितमनेन 'नूनमयं कस्याश्चिन्महेलापाङ्करणप्रतिविम्बो न पुनः
 पुनरन्यस्य' इति । ततस्तदनु यावदमे गम्यते । तावचेनोत्तरदिशिगतगरीयःपयोधरा. As portion of this is put in square brackets,
 the ms.-basis is not clear.

3) P नवयौवनामिनी. 6) B कुमारेण्वपिष्टान् ददर्श (दर्श added on the margin) ततस्त. 11) P om. किं कार्यम्
 etc. to विद्युमाश्रितः 13) o adds [उपवीक्ष्य] before पुरो, P om. मुक्त्वा, B has a marginal gloss: लोकि for मुक्त्वा.
 16) B वनमपेक्षमाणः. 25) B भीष्मपृच्छते. 28) o adds (मक्षिणे) before देवानां. 30) B वातिपुत्रयुवकस्यैवे.

- 1 प्रणिपत्य प्रोचतुः 'भगवन्, निवेद्य सा का ।' इत्याकर्ण्य श्रुयुयुपेन जनेश्च विज्ञतम् । 'भो विद्याधरो, सा पुनः का ।' ततस्ताभ्यामुक्त्वा । 'कदाचिद्वैताख्यपर्वतात् समेतसौलक्षिखरोपरि तीर्थकृतः प्रणिपत्य
- 3 श्रीशानुख्यपर्वतमहातीर्थे प्रति गच्छन्नामावाभ्यां विन्ध्यगिरिविनिर्गतनर्मदावक्षिणे तटे मृगयुधमार्गानु-
गामिनीमेकां कामिनीमालोक्य चिन्तितम् । 'अहो, महद्दम्भयं मृगयुधेन सह कामिनीं व्रमति ।' तत्र
कौतुकेनावाभयतीर्णौ, आवाभ्यामामाषिता च सा । 'हे बालिके, भीमे ऽरण्ये निर्मानुषे कथमेकाकिनी
- 6 प्रवती, कुतो वा समागता ।' सा किञ्चिन्न जल्पति, प्रत्युताधिकतरमपससार । तत आचयोः पद्मपतोरेच
तन्मृगयुधं सा बालोचना च दर्शनादर्शनत्वमियाय । आवाभ्यां तदाभ्यर्चमालोक्य को ऽप्यतिशयशाली
मुनिः प्रष्टव्यः' इति ध्यायन्नां भवानेवात्र दृष्टः । ततः पृष्टम् । 'मुनीश्वर, का पुनः सा ।' ततः स स्वयं
- 9 केवलज्ञानशाली जल्पितुमारभे ।
'अस्यवन्तीपुरी रम्या सदा नाकविराजिता । पुरी गरीयसी लक्ष्म्या सदाना कविराजिता ॥ ३२९
बभूव भूपतिल्लख प्रजापालनलालसः । श्रीमान् वत्साभिधः कान्त्या प्रजापालनलोपमः ॥ ३४०
- 12 यस्य प्रतापवशातो ऽरिनरेश्वराणां वन्तीन्द्रगण्डविगलम्भद्वारिशोषः ।
कामं तदीयवनितानयनाम्बुपुरपोषः समं समभवच्च तदत्र चित्रम् ॥ ३४१
अभूत्तनूमयस्तस्यान्नुनसंविषिवैभवः । पुरंदरसमस्थामा नाञ्जा धीवर्धनमिधः ॥ ३४२
- 15 तथा श्रीमतीति तस्सुता च । तां विजयपुरस्वामिनो विजयनराधिपस्य तनुजः सिंहः पर्यणैपीत् ।
स च यौवनप्राप्तः 'सर्वदैवानयाध्वनीनो ऽसद्यथी' इति परिहाय राज्ञा निर्विषयीचक्रे । ततः सिंहः
स्वां प्रियां पृहीत्वैकस्मिन् पर्यन्तप्राप्ते ऽतिष्ठत् ।
- 18 [§ ४३] इतश्च कालान्तरेण स धीवर्धनराजपुत्रो धर्मदक्षिमुनेरन्तिके ऽन्तेवासी भूत्वा कियतापि
कालेनाधिगतभुतः श्रीक्षतैकाकिविहारिप्रतिमस्तत्र विहारमकरोद्यत्र स भानुको भगिनी च । अन्यदा स
भगवान् मासक्षपणपारण्यां क्षामतनुत्तनुतपोनिधिल्लस्या एव स्वसुवैहमनि भिक्षार्थं प्रविशेत् । तथा
- 21 दूरत एव ध्रातरमुपलभ्य चिन्तितम् । 'यद्यं केनापि पाषण्डिना विप्रतार्यं प्रयाजितः । ततस्तया ज्ञेहभर-
निर्मरहदयया चिरञ्जाटदर्शनोऽकण्ठया मुनिराल्लिङ्गे । ततस्तत्पतिना तदायं बाह्यायतेन तत्क्षेपित-
मालोक्य कोपपरवशमनसा मुनिर्निहतः । तथा तत्पत्न्या 'घ्राता मम हतो ऽनेन पापिना' इति घ्यात्वा
- 24 पतिरपि काष्ठखण्डेन विनाशितः । तेन त्रियमाणेन तेनेव काष्ठखण्डेन प्रियापि भिन्नशीर्षा व्यधायि ।
स च सिंहः स्वभावेत् एव क्रोधनो महामुनिघातसंजाताघसंघातेन रत्नप्रभायां रौरवे नरकावासे
सागरोपमस्थितिर्नैरधिगः समुत्पदे । सापि तस्य मुनेः स्वसा ज्ञातुञ्जेहमुर्च्छिता तत्क्षणेत्पन्नकोया
- 27 निहतपतिजातप्रभूतपापा तत्रैव नरकप्रस्तरे समजनिष्ट । स पुनर्यतिर्निर्दयं कृपाणप्रहारव्यथितो ऽपि
समाधिना विपद्य सद्यः सागरोपमस्थितिः सौधर्मं त्रिदशः समभवत् । ततश्च्युत्वात्र श्रुयुक्छे नृपति-
जातः सो ऽहं दृष्टश्च भयङ्गामुत्पन्नकेवलः । स च सिंहो नरकादुद्धृत्य नन्दिपुरे पुरे ब्राह्मणत्वमुपलभ्य
- 30 बैरग्यादेकदृष्टीभूयाभ्रमानुरूपं तपः प्रपात्यायुषः क्षये ज्योतिष्केषु देवत्वं प्राप । तेन च को ऽपि
केवली पृष्टः स्वपूर्वभयम् । तेन च तस्य ज्योतिष्कदेवस्य प्राग्भय उक्तः । तं श्रुत्वा समुत्पन्नातुच्छमात्सर-
प्रस्तमतिरिति व्यचिन्त्यदिति । 'अहं तथा निजप्रियतमया मारितः । सा च दुराचाप कुत्र' इति
- 33 चिन्त्यता तेन सा ततो नरकादुद्धृत्य पद्मपुरे पद्मस्य भूपतेः कन्यका जातमात्रा दृष्टा । तदाळोकनस्त-
वात्त्वपरिस्तुदमर्षकफपमानाधरेण तेन तत्रागस्य विन्ध्यगिरिवनान्तराले सा बालिका जातमात्रा
सन्निविष्टता । सा च गर्भवशातः कोमलकिसलयव्यासप्रवेशे पतिता पवनेनाभ्यासिता च । तदानीं च
- 36 प्रवित्तव्यतया तत्रैव गर्भमरुचेदनातीं वनमृगी समागता प्रस्ता च । प्रसवयेद्वनाविरामे तथा मृग्या
लिङ्गितं चिन्तितं च । 'किं ममापुना युगलकमभवत् । तत आजैवतया स्वापत्यमिति तस्या मुखे स्तन्यं
श्रवन्ती तामवर्षयत् ।' ततश्च सा बाला मृगयुधेन रममाणानिर्मानुषे ऽरण्ये क्रमेण यौवनमाससाद् ।
- 39 तत्र च तस्यातिष्ठन्त्या वननिकुञ्जानि गृहाणि, पक्षिणो बान्धवाः, वानरशिशवो मित्राणि, अहानं
वनफलानि, सखिलं निर्झरजलं, शयनं विशालशिलातलानि, विनयः सारङ्गकुलस्य पृष्टिशीर्षं कण्ठयन-
सिति । ततः सा मृगयुधसंगता मानुषं निरीक्ष्य मृगीच मोत्कुललोचना पलायते । यद्भवन्नां पृष्टं यथा

3) P has blank space between विन्ध्यगिरि and नन्दैदा. 5) P B om. आवाभ्यामामाषिता च सा. 10) P नाक-
विराजिनी B has a marginal gloss thus: सह दानेन वस्ति सदाना । तथा कामिनिः पक्षिणैः राजिता । पुनः किमिच्छिता । सदा
सर्वदा स्पर्षत् शोभिता । 5वदा शदानञ्जकविराजिता दुःखविराजिता शिष्टं सदाशुक्लता रत्नैः. 17) P B पृहीत्वा कामिन्. 24) B
adds सा before प्रियापि, P om. मित्र. 25) B नरकावासे. 36) B गर्भमरु. 40) B शिन्यं सारङ्ग.

- 1 'का पुनरेषा वने परिभ्रमति' सेयं मम पूर्वभवीयस्वसुजीवः । पदेतया कदाचिन्मानुषो ऽपि न बीक्षित इति युवां दृष्ट्वा पलायिता ।' ताभ्यां विधाधराभ्यां विज्ञातम् । 'किं सा भव्या, किमभव्या' इति ।
- 3 भगवतादिष्टम् । 'भव्या' । ताभ्यामुक्तम् । 'कथं तस्याः सम्यक्त्वप्राप्तिः' । भगवतोक्तम् । 'अस्मिन्नेव भवे ऽस्याः सम्यक्त्वलाभः' । ताभ्यामुक्तम् । 'कस्तस्या धर्मोच्चार्यो भावी' । भगवता भणितं प्राप्तुमिच्छय । 'एष राजकीरः' । ततो ऽहं भगवद्भणितेन मदनमञ्जयाः 'पितामहवाक्यमलङ्कनीयम्' इति चिन्तयन्त्या
- 6 तस्याः प्रबोधकृते विसर्जितो ऽम्बरतलमुपत्यात्र वनान्तः समागतः । मया च परिभ्रमता सेयं बालिका दृष्टा । ततः कियद्भिरपि दिनेर्मेध्याभक्ष्ये कार्याकार्ये तथा जिनप्रणीते धर्मे समग्रे ऽपि मनुष्यव्यवहारे च विचक्षणता कृता । कथितव्यास्ये केवलप्रणीतः पूर्वभवः । यथा 'भवती पद्मभूपस्य दुहितृ वैरिणात्र
- 9 समानीता न वने जाता, तदरुष्यं परित्यज्य मया समं वसन्ती भुवं समागच्छ । तत्र भोगान् भुङ्क्स्व परलोककृत्यमाचरेः ।' एतथा भणितम् । 'यदिदं वनं ममावनमिति । येन दुर्लक्ष्यो लोकाचारः । विषमाधपलाः पञ्चापि विषयताह्वयाः । बहवः खलाः । अतो ऽथैव मन्मनसि समाधिर्न पुनरग्यत्र लोकाचारे ।'
- 12 तदनन्तरं सा तत्रैव वने पतितप्रासुककुसुमकन्दफलमूलपत्राशना दुष्करं चिरं तपश्चरन्ती स्थितवती । ततो यत्रया पृष्टम् 'का त्वं, कुत आगता, किं वनवासे वैराग्यहेतुः' इत्यादिकमित्ये पृष्टा तत्तत्र भोः कुमार, मयोदितम् ।' ततः कुमारेण सविनयमुत्थाय 'राजकीर, त्वां साधर्मिकमभिवादेय' इत्युक्तम् ।
- 15 एणिकया जल्पितम् । 'फलितं ममाद्य वनवासेन, दृष्टो यद्भवान् सम्यक्त्वधारकः धावकः' इति । अतिक्रान्तो मध्याह्नसमयः, तत्परितमुत्तिष्ठ यथा ज्ञानार्थं गच्छावः । ततः सा तस्याभ्रमस्य प्रत्यासन्नजलाशयोद्गतगलितजलैः कृताङ्गप्रक्षालना प्रावृत्तघोतकोमलधवलबल्कला कस्मिन्निरिकन्दराभोरो
- 18 पूर्वं जलेन संक्षय्य भगवतः प्रथमतीर्थपतेः प्रतिमां जलस्थलजकुसुमेभ्यश्च्यं च प्रणतिं चकार । कुमारेण च ज्ञात्वा कृतपूजाविधानेन स्तुतिः कर्तुं समारमे ।
- 'गुणैरेमेय नामेय भवच्छेदविधायक । अतो भव भवभ्रान्तिमीतिसंहृतये मम ॥ ३४३
- 21 श्रीवृषाङ्क जगन्नाथ देवदेव मनोभवः । मम प्रहर्ता संहर्ता तस्य त्वं तत्त्ववृत्तितः' ॥ ३४४ 21
- § ४४) अथो कुमार एणिकया शुक्रेण च सार्कं तत्रैवोद्यते समागत्य सुखादुत्तरमिसुपकानि फलान्यग्रसत् । तत्रस्थस्य कुमारस्य विविधशास्त्रकलाकलापदैशभाषाव्यायिककथानकभाषणप्रमोदि-
- 24 ऐणिका राजकीरस्य एकदा इयामलकायच्छायं शिखिपिच्छविनिर्मितकर्णावतंसं नानाविधतरुजाजीप्रसूना-पूषेभिम्ललं शबरमिथुनमेकं सामजगाम । तच्चाप्रतो भूत्वा राजपुत्रस्य बालिकाया राजकीरस्य च प्रणामं निर्माय दूरशिलातले ऽभ्युत्थात् । एणिकया तस्य निरपायकायकिवदन्ती पृष्टा । तेन च प्रणतोऽसामाङ्गतयैव
- 27 सर्वमपि प्रत्युक्तं न पुनर्वचनेन । शबरेण च मुक्तं धनुर्धरण्याम् । कुमारेण तद्रूपशोभाविद्वद्भारवाचार-कौतुकाक्षिप्तचेतसा चिन्तितम् । 'अहो, धिग् रूपं न कार्यं लक्ष्णैः, अप्रमाणाणि शास्त्राणि, अलाराः सर्वे गुणाः, अकारणं वेधाचारो, सर्वमपि प्रतीपम् । अभ्यथा कथमेतद्रूपं लक्षणव्यञ्जनविभूषितम् । कुत्र
- 30 वा इदम् । प्राङ्गतपुरुषसंवादि शबरवेपत्वम्' इति चिन्तयता कुमारेण भणितम् । 'एणिके, किं पुनरे-तत् ।' तयोक्तम् । 'कुमार, सर्ववैवात्र वने परिभ्रमदिदं पश्यामि, परमार्थवृत्त्या न जाने ।' कुमारेण भणितम् । 'एणिके, इदं न शबरयुगलम्, किंतु कृतशबरवेपमेतन्मिथुनं न सामान्यम् ।' एणिकया
- 33 भणितम् । 'कथं लक्ष्यते' । कुमारेण जल्पितम् । 'सामुद्रिकलक्षणैः' । तयोक्तम् 'किं सामुद्रिकलक्षणं कुमारस्य परिचितम् । पतन्मातशबरवेपं युगलं तावत्तिष्ठतु, प्रथमं पुरुषलक्षणं निवेदय ।' कुमारेण जल्पितम् । 'किं विस्तरतः कथयामि, किं वा संक्षेपतः ।' तथा भणितम् । 'कापि विस्तरतः कापि संक्षेपतश्च ।' कुमारेणोक्तम् । 'विस्तरतो लक्षप्रमाणं संक्षेपतः परिक्षीयमाणं यावत्सहस्रं शतं श्लोकानां च ।' ततस्त्वं पूर्वं किंचिद्विस्तरतः शृणु । यथा ।
- 'पद्मवज्राङ्गुवाच्छत्रशङ्खमस्याद्यस्तले । पाणिपादेषु इदम्यन्ते यस्यासौ श्रीपतिः पुमान् ॥ ३४५
- 30 उच्चताः वृषुलास्तात्राः क्षिन्धा वर्षणसंनिभाः । नला भवन्ति घन्यानां घनहेतुसुखप्रदाः ॥ ३४६ 39
- सितैः ध्रमणता श्रेया रूप्यपुष्पितिकैः पुनः । जायते किल दुःशीलो नक्षैल्लोकैः ऽत्र मानवः ॥ ३४७
- शुभाः समाः शिखरिणो दन्ताः क्षिन्धा घनाः शुभाः । विपरीताः पुनर्ध्वया नराणां दुःखहेतवः ॥ ३४८

2) P om. विधाधराभ्यां. 8) B trans. च after कृता (written on the margin). 9) B मुक्ता for सुन्द. 10) B इयमाचर, विषमा विषया अपलाः पञ्चापि विषय (हन्द्रिय) ताह्वयाः. 20) P मनः B मनः for मन. 21) P मनोभव B मनोभव. 24) P B om. एकदा, P B इयामलकायच्छायं. 25) P B मिथुनकमेकसाजगाम. 27) B धनुर्धरण्यां, B शबरवेपकोत्का. 30) B om. किं पुनरेतत् etc..... भणितम् एणिके. 31) P कुमारेणोक्तं for कुमारेण भणितम्. 39) P B पन्ध्रेतुः 40) P इक्षुं B इक्षुं for इक्षुं on which B has a marginal gloss thus: कपटिकाकारुष्पकहितैः, O has a marginal note: रूप्यशस्त्रस्य सुवर्णवाचकत्वात्पत्र घृतवर्णैर्लं प्राङ्गम् ।

- 1 द्वाविंशत्तमो राजा भोगी स्यादेकीनतः । विद्याता मध्यमो ज्ञेयस्ततो ऽप्यस्ताम सुन्दरः ॥ ३४९ 1
स्तोकद्वयमस्तिद्वयता ये नरा गर्मद्वयताः । मूषकैः समद्वयताश्च ते च पापाः प्रकीर्तिताः ॥ ३५०
3 अङ्गुष्ठयवैराख्याः सुतवन्तो ऽङ्गुष्ठमूलजैश्च यवैः । ऊर्ध्वाकारा रेखा पणितले भवति धनहेतुः ॥ ३५१ 3
वामाकर्णो भवेद्यस्य वामायां दिशि मस्तके । निर्लक्षणः क्षुधाक्षामो विश्रामटति रुक्षिकाम् ॥ ३५२
दक्षिणो दक्षिणे भागे बस्यावर्तन्तु मस्तके । तस्य नित्यं प्रजायेत कमला करवर्तिनी ॥ ३५३
6 वदि स्यादक्षिणे वामो दक्षिणो वामपार्श्वके । पञ्चात्काले भवेद्यस्य भोगो मास्त्वय संशयः ॥ ३५४ 6
संज्ञेपतस्तु स्तोकेनेकेनाकर्णितव्यम् ।
गतेयैन्वतरो वर्णो वर्णाद्व्यतरः स्वरः । स्वरान्व्यतरं सत्त्वं सर्वं सत्त्वे प्रतिष्ठितम् ॥ ३५५
- 9 § ४५) इति श्रुत्वा तया भणितम् । रम्यमेतत्, परं किं त्वयामुष्य शबरस्य सुलक्षणं ज्ञातम् । 9
तेनोक्तम् । 'पणिके, यानि मयोक्तानि तानि सर्वाण्यप्यस्य पुरुषस्य ततो शुभानि लक्षणानि दृश्यन्ते ।
तज्ज्ञाने को ऽप्येव महासत्त्वः केनापि हेतुनायं कृतशबरवेषः प्रच्छादितस्वामाषिककपो विन्ध्यमिदि-
12 वनान्तः स्थितः ।' एतदाकर्ण्य शबरेण शिन्तितम् । 'अहो, पुरुषलक्षणपरिज्ञानदक्षिणः पुमानयम् । 12
तावच्च युक्तमत्र स्वातुं किन्त्वपसरणमेव श्रेष्ठम्, यावदस्मानेष न जानाति' [इति] । ततो ऽभ्युत्थाय
शबरः शबरी च स्वस्थानं जम्भतुः । पणिकया भणितम् । 'कुमार, तव महती दक्षता येष प्रातशबर-
15 वेषो ऽभ्युपलक्षितः ।' तेनोक्तम् । 'प्रथममेव परिहातः । पुनर्विशेषतो ज्ञातुमिच्छामि स्फुटं प्रकटय ।' 15
अणितमेणिकया । 'कुमार, विद्याधरकेतौ ।' तेनोक्तम् । 'तर्हि कथमेतद्वेषधारिणौ ।' तथोक्तम् । 'एतयोर्विद्या-
धरयोर्भवानपि परिहाता । भगवतः प्रथमतीर्थबाधस्य सेवाहेवाकिनोर्मैमिबिनभ्योर्धरणेनेष्टे चक्षयो विद्या
18 दत्ताः । कियत्यो विद्याः कयामि रीत्या साध्यन्ते । सर्वसामपि पृथक् पृथक् साधनोपायः । 18
काञ्चिन्वानीयमन्त्रे ऽम्ः काञ्चित् पर्वतमस्तके ।
काञ्चित् इमशानमेदिन्यां विद्याः साध्या क्षितेभिर्नृपैः ॥ ३५६
- 21 ततः कुमार, एतावन्नेन वन्देन ज्ञेयेन शबरीं विद्यां साधयन्ती तिष्ठतः । तथैव विद्याधरः सपत्नीको 21
वनान्तः स्वेच्छया परिभ्रमन्नस्ति ।' कुमारेणोक्तम् । 'कथं त्वं पुनर्जानासि, येष विद्याधरः ।' तथा
भणितम् । 'न जानामि' [किंतु] मयैकदा कीरमुखतः श्रुतमेतत् । एकस्मिन् दिने स्वीकृतपुरितोषधपौष-
24 धाई भगवतो नामिभवस्य पूजायं फलपत्रकुसुमानां ग्रहणाय वनान्तरं न गता, कीरः पुनर्गतः । स च 24
मध्याह्नसमये ध्यतिक्रान्ते समायातः सन् मया पृष्टः 'अद्य कथमेतावतीं वेलाभतिक्रम्य भवान् समा-
यातः । तेन निगदितम् । 'अद्य त्वं ब्रह्मिस्तासि, यद्वीचनानामाश्चर्यमृतं न किमपि दृष्टिपथमवतीर्णं ते,
27 यतो ब्रह्मचरालानि हि लोचनानि ।' ततो मयोक्तम् । 'राजकीर, त्वं कथय किं तदाश्चर्यम् ।' 27
§ ४६) तत्तत्तेन ममाग्रे निगदितम् । 'यथाघाहं वनान्तर्गतः । तत्र च सहसा शङ्क्युर्मैरीमुदङ्ग-
भवो महाश्विनदः श्रुतः । ततो मया सहस्रौञ्जाम्भवेतला कर्णः प्रवृत्तः । कतरस्यां दिशि श्वमिशेषोः 28
30 तत्तत्सद्वनुसारेण यावद्ब्रह्मिस्तासि तदाद्भगवतो नामिस्तनोः प्रतिमायाः पुरो दिव्यं नरनारीजनं प्रणम- 30
मादधानं, तथाहायं बाष्पिकाभ्रिकं सात्त्विकं वेति चतुर्विधमभिनयं विदित्स्वन्नं विलोक्य मया शिन्ति-
तम् । 'एते न तावद्देवा अवश्यम्, यतो मयैकदा भगवतः केवळिनः केवलमहिमायै समेतानां देवानां
33 शरणा भूमितले न लगन्ति, लोचनान्यमिसिधाणि चैतद्बृहत्मासीत् । एतेषां पुनश्चरणा महीपृष्ठे लब्धा 33
लक्ष्यन्ते, सनिमिसिधाणि नयनानि च । तेन जाने नैते त्रिदशाः, अतिसधीकतया न मानुषा अपि, किंतु
गगनाङ्गणचारिणो विद्याधरा इमे ।' तावत्पृच्छामि किमेतैः प्रारब्धम् । इति चिन्त्यंश्चतुर्पादपादः क्षणं
36 निवृण्वणः । अत्रान्तरे यथास्थलमातीना विद्याधरनरा विद्याधर्यश्च । ततस्तेयामन्तःस्थितैकेन विद्याधर- 36
तरुणेनानेकरत्नमिर्मितो विमलदिव्यजलपूर्वकलयो जपुष्टे, तादृश एव द्वितीयो विद्याधरीणां मध्ये
ऽस्त्यन्तद्वपशोभया विद्याधर्यैकया च । ताभ्यां प्रमुदितचिन्ताभ्यां भयवतः धीयुगादिभर्तुः क्षात्रं विद्याय
39 सुमनोभिः पञ्चवर्षैर्जैलस्वलभैरर्चा रचयार्चके । ततस्ती स्तुत्या भगवन्तं धरणेन्द्रस्य नागभूपतेरा- 39
राचनाविधौ कायोरसर्गमेकं द्वितीयं तद्ग्रमहिष्यास्तृतीयं शाबरविद्याया विरचय्य शरीराद्विभूषणमुत्कार्य

4) B इदिकां. 6) P स्यादक्षिणे वामपार्श्वके, B originally स्यादक्षिणे वामो दक्षिणे वामपार्श्वके, but it is improved thus (with some marginal addition): स्यादक्षिणे वा मस्तके वा वामपार्श्वके. 1. 8) B inter. सर्वं च तत्त्वे. 10) P अत्र for अम्; P O om. काञ्चित् पर्वतमस्तके. 21) P B om. वन्देन. 23) P B om. [किंतु], P B 'पौषका भगवतो. 24) B adds गता before फलपत्र', B om. न गता, B om. त च. 26) P B om. ते. 32) B केवलमहिमायै. 35) P om. इमे. 36) B 'नवरा for 'नरा. 40) B शान्तविद्याया.

- 1 च शहरवेचमङ्गीचक्रतुः । तयोर्महाधिराजेन शहरेण महाशाकरी विद्या न्यवेदि । ताभ्यां मौलवत् प्रतिपद्य 1
 सद्यः श्रीमगवाशाभिमयो गुकवनी साधार्मिकलोककथ बचन्दे । विद्याधाराणां मध्ये कृततद्विनिर्देशेन विद्या-
 3 धरेणोक्तम् । 'मो लोकायाला विद्याधाराश्च भूयताम् । पूर्वं शहरशीलो विद्याधरनेलरः सर्वसिद्धशाकर-
 विद्याकोशः सप्रभासिखिरं राज्यं परिपाल्य समुत्पन्नवैराग्यरक्षितः प्रतिपन्नभौमिनिधर्मः सर्वसंगं परि-
 ल्यज्यामैव गिरिकुहरे स्थितः । तस्य पुत्रेण शहरसेनापतिना विदुमत्तयामैव स्फाटिकमयी भगवत्प्रतिमा
 6 निवेशिता, तदामभूयेतद्विद्यासिद्धमेवम् । ततो ऽमुष्य प्रातःशहरवेचस्य भगवन्नाभिमवप्रभावतो धरने-
 न्द्रस्याभिधानेन सैवा विध्यत्यहं सिद्धिमेतु । ततः सर्वे ऽपि विद्याधरा 'अस्य शीर्षं विद्या सिध्यन्तु' इति
 प्रोच्य तन्मालद्वलक्ष्यामलं गगनतलमुत्प्रेतुः । ततस्तौ द्वाकन्यङ्गीकृतशहरवेचौ तसैव तिष्ठतः । ततः कुमार
 9 एतेन कीरकधनेन जाने कृतशहरवेचौ विद्याधराधिमौ ।' इत्याकर्ण्य कुमारैर्योक्तम् । 'पणिके, तन्ममेकं
 बचः कर्षकद्रुकं भूयताम् ' तयोक्तम् । 'ममादेशं देहि ।' कुमारेण जल्पितम् । 'अथागतस्य मम कालक्षेपः
 सम्भ्रमनि, स्वस्ति भवतु भक्त्यै, मया पुनरुचयं दक्षिणापथे गन्तव्यम् ।' पणिकया भणितम् । 'कुमार,
 12 सत्यमेतद्यत्कदापि प्राधुनैकैमात्रेण न वसन्ति । पुनर्निजवृत्तान्तनिवेदनप्रसाधेन मम मनःप्रसोदो विधीय-
 तात् । ततः कुमारेण मूलादारभ्य वनप्रवेशं यावच्छरितं निजं निगदितम् । पणिकयोक्तम् । 'कुमार,
 तद्विद्योनेन जनकजनन्यौ विधिधावाधामाजनं भविष्यतः, अतो यदि भवते रोचते तदा तव कायकौशल-
 15 कथनार्थं कीरं प्रेषयामि ।' 'यत्तद्भवतु' इति प्रोच्य समुत्थाय कुमारश्चक्षत् । ततस्तत्संगतिपरिहरजात-
 मन्युभरसंभ्रमवापन्नलक्ष्यपरितुङ्गवनमालोकप्रचारा पणिका कीरेण समं किरर्त्तौ शुभमनुगम्य कुमार-
 मापुच्छथ ध्यावर्तत । कुमारो ऽपि क्रमेण कामम् विष्ण्वाटवीं सद्गतिर्गिरं गिरका कन्याविस्तरसस्तीरे
 18 सार्धैकमावासितं समीक्ष्य पुरुषमेकं पश्यच्छ । 'भद्र, निवेद्य कृतः सार्धः समागतः, कुत्र वा गमी ।' 18
 तेनोक्तम् । 'विष्णुपुरादायातः, काञ्चीपुरीं गमिष्यति ।' कुमारेण भणितम् । 'विजयापुरी कियदूरे, इति
 जानासि स्वम् ।' तेनोक्तम् । 'देव, दूरे विजयापुरी परं दक्षिणमकराकरतीरस्था भवतीति भूयते ।'
 21 कुमारेण चिन्तितम् । 'सायैनेतेन समं मम गमनं कर्मवीर्यम् ।' ततः कुमारः सार्धपतिं वैभवपद्मा-
 21 मिधमुपगम्य वभाषे । 'हे सार्धपते, त्वया सह समेष्यामि ।' तेनोक्तम् । 'अवतिथित महाननुग्रहः कृतः ।'
 ततः सार्धपतिना प्रयाणकं चके ।
- 24 § ४७) अत्रान्तरे सहस्रकरः पश्चिमाचलचूलामालालम्बे । सर्वत्र तमःप्रसरः प्रससार । ततः 24
 कश्चिद्विप्रदेशे स सार्धे आवासं रजयाचके । ततो भवितव्यतया संनर्तैर्मिष्टैः समाहृदनिष्कपहुपावैरा-
 रोपितन्नापद्गणैः 'गृहाण गृहाण' इति ध्वञ्जिः सार्धः सफलो ऽपि लुभितः । तदसमञ्जसमालोक्य लोकः
 27 पलायनं चकार । इतश्च सार्धपतिवुद्धिता धनवती प्रनष्टे परिजने व्यापादिते पादातिक्रमे पलायिते
 27 सार्धपतौ किरातेर्गृहमाणा भयघ्नान्तलोचना निःशालोचनी मुञ्जामाणा वैषमानीपपयोधराशरणा
 'शरणं शरणम्' इति प्रार्थयमाना कुमारकुवलयचन्द्रमुपसर्ष ।
- 30 ततस्तयोश्च 'शौच्येण हृद्यसे सिहलंनिमः । रक्ष मिहजननस्तामस्ताशङ्क त्वमथ माम् ॥' ३५७ 30
 तेनोदितं 'मयघ्नान्तलोचने चारुलोचने । मा तनु स्वतनुत्यागादपि ज्ञातासि ते ऽपुना ॥' ३५८
 इति प्रोच्य,
- 33 कुनो ऽपि मिह्लादाच्छिद्य सशरं स शरासनम् । शरैर्वैर्षितुमारेने धाराभिरिव वारिद्वः ॥ ३५९ 33
 जर्जरं तत्प्रहाराचैर्बैलं नष्टं दिशोदिशि । वीक्ष्य पङ्क्तिपतियांमुञ्जतः समुपस्थितः ॥ ३६०
 निशातशरचोरण्या तदा ताभ्यां परस्परम् । अकालवृष्टिर्बिहिता काळरात्रिरिधापरा ॥ ३६१
- 36 § ४८) ततः कुमारेण रोषारुणक्षेपेन स्तम्भमन्त्रः प्रयुक्तः । मिह्लेणेनापि कुमारे स एव मन्त्रः 36
 प्रयुक्तः, परं तेन कुमारस्य न किमपि जातम् । ततो मिह्लपतिना चिन्तितम् । 'अहो, को ऽप्येव महा-
 सारथः सर्वकलाम्बु कुशलो मया हन्युं न शक्यते, किन्तु मयुतासुष्य हस्ततो मया मयुः प्राप्यः, तद्वत्
 39 संप्रहारेण, सर्वसंगपरित्याग एव मम भेदाय संप्रति' इति चिन्त्यन् मिह्लस्वामी रणधरण्या हस्तसाम-
 39 पक्ष्य करालं कर्त्तवालमुत्सृज्य प्रकम्बमान्भुजपरिधः परित्यक्तपुष्पधिधानः स्त्रीकृतसाकारनियमः पञ्च-
 नमस्कारं समुच्चरन् समशानुमित्रः कायोत्सर्गमङ्गीचकार । तादृशवृष्टं वीक्ष्य पञ्चनमस्कारबचः ध्रुत्वा

1) B महाशाकरविद्या. 8) B इलशाकरवेचौ. 12) B प्राणिके. 13) P om. वन, B om. निजं. 16) B निर्वती. 21) C om. मम. 22) B om. हे. 31) B अनु पर तनु. 32) B om. इति प्रोच्य. 41) B पंचमस्कारमुच्चरन्.

- 1 सहस्रा संव्राम्तः कुबलयन्त्रम् 'साधर्मिकोऽयम्' इति तत्समीपमुपागत्य प्रोवाच । 'किं त्वया सहस्रा 1
साहस्रमनीहरां प्रारब्धम्, मुञ्च कायोत्सर्गम् । ममापि पूर्वंकृतपापस्यापराधं सहस्रम् । ततः पल्लीपतिना 2
3 चिन्तितम् । 'यद्वाचपि साधर्मिकस्ततो मम मिथ्यादुष्कृतं वातुसुचितम् ।' इति चिन्तयन् कापोत्सर्गं 3
प्रोज्झ्य कुमाराय वन्दनकं विवचे, कुमारोणापि तस्य च । एवं तौ परस्परं वार्तिताधर्मरागी प्रीतिस्फुट-
वैतत्तौ प्रसरद्वाप्यविन्दुबद्धी बभूवतुः । कुमारेणोक्तम् । 'यद्येतत्कथमेतत्, अथैतत्किमपरेण ।' एतदाकर्ष्य 4
5 मिह्लपतिकुचे । सर्वमपि जाने परं दुष्टैः कर्मवैरिभिल्लोमपरवशः कृतः, परं त्वरसंगत्या संप्रति तपोनिव- 5
6 मभ्यानयोमैरात्मानं साधयिष्ये ।' कुमारेणोक्तम् । 'न सामान्यं तव चरित्रम् । ततः कथय कोऽसि ।' 6
स पल्लीपतिर्जगदः । 'नास्मि मिह्लाधिपः, एतच्च वित्तरेण कथयिष्ये । सांप्रतं पुनः स्वार्थं मिह्लज्जवै- 7
8 लुण्ठ्यमानं निवारयामि ।' ततः पल्लीपतिना स्वार्थः सर्वोऽपि मिह्लेभ्यो रक्षितः । मिह्लाः सर्वे पल्लीपति- 8
9 भयतो बुरं नेयुः । यद्यस्य संबन्धि वस्तुगतमासीत् तत्तस्य पल्लीपतिर्ययामास । मिह्लैः स्वार्थपतिर्निवृत्त्य 9
चूत्वा सेनापतयेऽर्पितः । तेनोक्तं च । 'स्वार्थपते, मा भयं भज, निजं पण्यं गृह्णाण' इति वदन् सेना- 10
12 पतिकथाय कुमारेण समं सहस्रशिखरिशिखरसंभयां महापल्लीमादिवाच । 12
- § ४९.) कुमारेण च पल्ली नगरीसमानभियं तथा तन्मप्यव्यथासादां विशदं विलोक्य पृष्टम् ।
15 'यदमुष्य संनिवेशस्य किमभियानम् ।' तेनोक्तम् । 'एतस्याः पृथ्वास्त्रिन्तामणिरित्याख्या ।' एवमन्याप्य- 15
16 प्रप्रपरः कुमारत्सेन समं राजमन्दिरमाससाद् । ततो द्वाधपि मणिमयेषु भद्रासनेषु संनिविष्टौ । ततश्च 15
ज्ञानपीठमलंकृत्य विकसन्मालतीगन्धसनायं लक्षपाकं तैलमुत्समाङ्गे प्रक्षिप्य संवाहकैः कमलकोमलकर-
तलैः सुखेन संवाहति । ततस्ती कोष्णेजैलैरङ्गं प्रक्षाल्य शुचिभूय चन्द्रांशुनिचयप्युते इव श्वेतवाससी 17
18 परिधाय ततस्तदन्तर्बैर्दिनि देवतायतने कनकमयकपाटसंपुटमुद्गात्प्र शिवधियो द्वारमिव भगवतां 18
जिनानां कनकरत्ननिर्मिताः प्रतिमाः समभ्यर्च्य जिनस्तुतिचतुर्विंशिकां परामृश्य प्रणिपत्य च भोजन-
मण्डपमुपाजग्मतुः । ततश्च यथासुखं भोजनं निर्माय सैरं परस्परं यावद्वातां कुर्वन्ती तिष्ठतस्तावदकस्मात् 19
21 प्रावृत्तसितचैतनिवसनो लोहदण्डध्यापृतकर एकः पुरुषः समागत्य सेनापतेः पुरोभूय इदं पपाठ । 21
'जानास्यपारसंसारमसारं सागरोपमम् । वचश्च वेत्सि धीर्जनं शिवधार्मिकदेशकम् ॥ ३६२
एतदध्ययसायाचु विरतिं न करिष्यसि । अतस्त्वां लोहदण्डेन ताडयिष्यामि निकृपम् ॥' ३६३
- 24 इति वक्त्वा तेन सेनापतिरुत्समाङ्गे मनाक् ताडितः । ततो महागारुडमन्त्रामिमन्त्रितसिद्धार्थप्रहतो मुजंगम 24
इवाधोमुखः स्थितः सेनापतिरित्यचिन्तयत् । 'अहो, कौतुकं यदनेन निर्वयमनसा सुपुरुषस्येदृशस्य 24
पहयतोऽहं प्रहतः कर्कशं भगिततश्च । अथवा मम प्रमादिन एतेन रम्यमेव विरचितम् ।
- 27 जपामृत्युमहारोगदुःखतता भ्रमन्ति हि । संसारघोरकान्ताप्रान्तात्प्रान्तस्तनुसूतः ॥ ३६४ 27
तदन्तः कोऽपि यो भव्यः कर्मप्रार्थ्य विमिष सः । सम्यक्स्वरत्नं दुष्पापममूल्यं स्वीकरोति च ॥ ३६५
तदेव फलकं प्राप्य भवाम्भोघौ प्रमाद्यति । यः शरीरी स सद्यः स्वं तनुतेऽतनुदुःखम् ॥' ३६६
- 30 इति चिन्ताचान्तमनसं सेनापति बाष्पजललवधुतनयनयुगलं प्रमुक्तदीर्घनिःश्वासं दीनास्यं निरीक्ष्य 30
कुमारः प्रोवाच । 'भद्र, कथय क एष वृत्तान्तः ।' ततो दीर्घं निःश्वास्य सेनापतिर्जगद्वप । 'कुमार, श्रूयताम् ।
§ ५०.) लोकांशुणगुणप्रामाभिरामसि गतावामा । धरारामाललामधीः पुरी रत्नपुरी वरा ॥ ३६७
- 33 स्वःपुरीबोधप्रध्यात्वा ध्योमधीवत्समङ्गला । अलकावसधनदा या लङ्केव सदा वरा ॥ ३६८ 33
पानवानिव सजेत्रा कलिता ललिताशना । सपुष्पागा सनारङ्गा धीफलैः सुमनोरमा ॥ ३६९
तत्र रत्नमुकुटाङ्गः प्रह्वयिष्वमहीपतिः । समस्ति पृथिवीपालः पालिताञ्जलिभूतलः ॥ ३७०
- 36 तदङ्गजौ वर्पफलिर्को भुजफलिश्च । एवं च तस्य राज्यं पालयत एकस्मिन्महावास्यादिने प्रदोषे वासवेष्म 36
प्रविष्टस्य किमपि चिन्तयतः प्रदीपे पतङ्ग एकः समागतः । रात्रा प्रहृत्यनुकम्पितवद्वा चिन्तितम् 'अयं
वराको मर्त्यकामस्तस्मादमुष्य परित्राजं करोमि' । इति चिन्तयता तेन करेण गृहीत्वा वारत्रयं 37
39 कपाटविधरेण बहिः प्रक्षिप्तः । स पुनरपि दीपान्तिकमायातः । रात्रा चिन्तितम् । 'उपायरक्षितो जन्मुः 39

5) B तदाकर्ष्य for एतदाकर्ष्य. 7) PC सान्यं तव. 8) P मिह्लाधिपः. 9) B सर्वेहि for सर्वे. 11) B om. च.
16) B 'समानं for सनाथ. 21) C 'निवसिनो. 22) P जानाम्पारं B जानास्वपारं. 33) B has some marginal
glosses on these verses: श्रामेन आत्मा, पक्षे उद्याणि धर्मपि नेपां ते तप्यन्वानो भुवुरारसौताञ्जा ॥ भवदा दानेश्वरसौः सजिताः ॥
दावं संतापं रतिं वच्छति दावरा राक्षससौः सजिता पुरी सदायत्र प्रथाना ॥ नेत्रैर्दृक्निवेशैरेपकलिता संवदा, पुरी पक्षे ततां नेना स्वामिना
सजिता ॥ कलिता मनोवारा भवना भिर्वां गुह्या वत्र, पुरी पक्षे ललितादि आस्तानि वसं । नारायणसहिता पुरी सह
नारैर्बहिर्बहिर्पते स वाराण ॥ क्लिफकैः ।

1 सुचिरं कालं जीवति । इति भ्यात्वा प्रागुदादिते समुद्रके राक्षा पतङ्गं मक्षिष्य पिधानं च दत्त्वा स उपधाने 1
मुमुक्षे । अथ भूपतिर्निद्रासुखमवाप्य प्रणे समुद्रकं यावन्निकपयति तावत्तत्र गृहीलिकामप्राप्नोति । तेन 2
3 समुद्रकं च पतङ्गत्वं निरीक्ष्य चिन्तितम् । 'यदसौ मिश्रितं कुडम्पत्येन भक्षितः । नास्ति कुचापि मोक्षो 3
विहितस्य कर्मणः ।'

पूर्वजन्माजितं कर्म यावन्माशं शरीरिणा । शुभं वाप्यशुभं वापि तावन्माशमवाप्यते ॥ ३७१

6 इति महीपतेः सहसा वैराग्यमार्गजाह्निकस्य जातिस्मृत्या पूर्वभवः प्रकटीयभूव । 6

यथा पालितचारित्रः स्वर्गलोकं गतः पुरा । सुखं भुक्त्वा ततश्च्युत्वाभैव भूपो भवं भुवि ॥ ३७२

§ ५१) अथ तस्य तत्रावसरे संनिहितया कथासिद्धेवतया रजोहरणवदनबन्धिकापात्रादिनवविधो-

9 पथिसमर्पणं शक्रे । ततः स राजर्षिर्यावत्कचालुङ्घितुं प्रवृत्तस्तावन्निभता विभाषरी । वेदुर्मङ्गलापाठकाः । 9

'पूर्वमेव मुनेधर्मं जागरां प्रत्यपद्यत । ततो दिनमुखे चित्रं धयं सूर्यपरायणात् ॥ ३७३

उदयाचलचूलायामारोहो दिवाकरः । पशालयेषु पशान्यवापन्न भुवि विनिद्रताम् ॥ ३७४

12 प्रससार च सर्वत्र पश्चिकोलाहलो ऽतुलः । धवौ वायु रतोद्भूतधमचिन्तुतति हृत् ॥ ३७५ 12

अन्धकारं करोति स ह्रीवत्प्रपलायनम् । अन्धकाररिपुकुरकराघातभयादिषु ॥ ३७६

हृन्दीवरं परित्यज्य पदङ्घ्रिर्मजते ऽमुजम् । कुलेषु च ईवाश्रीकं सधीकं स्वामिनं नवम् ॥ ३७७

15 स्वरेर्निवेद्यन्तीषु पक्षिणो जगतो ऽप्यहो । श्रियः प्रयाति चायाति चित्रमानुनिदर्शनम् ॥ ३७८ 15

नभोलक्ष्मीरुद्रयिने सूर्याय ददते मुदा । तारापुष्पच्छलावर्ष्ये पाथं वेन्दुकुराम्भसा ॥ ३७९

एवंविधे प्रभाते ऽत्र भूप मोहं परित्यज । केवलं परलोकस्य हितमर्थं समाचर ॥ ३८०

18 तच्च तादृशं स्तुतिमात्रं पठितं भुक्त्वा भगवान् महर्षिः । कपाटसंपुष्टमुद्राद्य् बासवेष्टमतो गिरिवरकन्दरा- 18
रुण्डीरव इव निर्गतः । कृतकेशलुङ्घनः पात्ररजोहृतिमुखवस्त्रिकोपशोभितकरतलः पूर्वमेव शय्यापालि-

काभिर्दृष्टो । पूषके वेति । 'मो मोः परिजनाः, एतैत त्वरितमस्माकं स्वामी कामपि विडम्बनां प्राप्तः

21 प्रयाति ।' तदेवमाकर्ण्य ससंभ्रमवशास्त्रलङ्घपुरस्सनारुषुखरस्वरितमेवान्तःपुरपुरन्धीजनो वाराङ्गना- 21
लोकः परिजनश्च तदा तत्रागतः प्रोवाचेति । 'नाथ, कथमस्मात्परिपराधांस्त्यक्त्वात्मानं विडम्ब्य प्रव-

लितः । अनाथास्त्वां विना वयम् ।' एवमन्तःपुर्यादिजनस्य च विलपतोऽप्यवदत्संलापो भगवान्

24 गन्तुमारामे । 24

श्रुत्वा विलपनं तस्य प्रोषिषान् मन्त्रिपुङ्गवः । 'किमेतदेव ते वृत्तं मुनिवेषसधर्मणः ॥' ३८१

§ ५२) एवं सचिवान्तःपुरीपरिजनेन पृष्ठलभेन समं भगवान् राजर्षिः पुरीबाह्योद्यानं संप्राप । तत्र

27 च त्रसस्वावरजन्तुविरहिते स्थाने प्रबोधाय प्रत्येकमुञ्जः समुपाविशत् । ततो मन्त्रिवर्गो ऽन्तःपुरीजनश्च 27
निविष्टः । तौ च द्वावपि वर्षफलिकमुजफलिकावत्रयौ पितुः समीपमुपविष्टौ ।

ततो बोधविधानाय भगवान् मुनिसत्तमः । पापाहिजाङ्गलिषिषां प्रारमे धर्मदेशनाम् ॥ ३८२

30 भयावहमवापाराकृपास्तः परिभ्रमन् । शिराङ्गुलीपमाप्रोति बहिरन्नष्टवङ्गवी ॥ ३८३ 30

सदृश्वन्ति सदाश्वन्वभाषं भ्रजत देहिनः । विच्यन्ति चरणं येन न तीक्ष्णा दुःखकष्टकाः ॥ ३८४

एकैकस्मिन् सप्त लक्ष्मा भूजलानलवायुषु । प्रत्येकानन्तमेवे च वने दश चतुर्दश ॥ ३८५

33 [हे हे लभे समाख्याते प्रत्येकं विकलेन्द्रिये । देवतासु चतुर्लक्षी नारकैषु तथैव च ॥ ३८६ 33

तिर्यक्पञ्चेन्द्रियेष्वेवं मनुष्येषु चतुर्दश ।] लक्ष्माङ्गुलीपमिति योनयः ॥ ३८७

एतदुत्पत्तितो जीवा बहुशो दुःखमाजिनः । भवन्ति यावत् सम्यक्चं नामुचन्ति शिवप्रदम् ॥ ३८८

36 प्रत्येकमुञ्जो भगवान् देशानां ह्येनाशानिनीम् । अमायः स विनिर्मोष विषयचार श्वरतले ॥ ३८९ 36

§ ५३) तस्य राक्ष [आवा] सुमौ पुत्रौ । अहं ज्येष्ठो वर्षफलिकनामा, अपरो मुञ्जफलिकः । ततः

प्रभृत्वाणां सम्यक्त्वमात्रआधकौ जातौ । तत्र मन्त्रिभिरयोभ्यायामस्तपिदुष्यस्य इद्वधर्मणो भूयतेर्दुष्टप्रप-

39 पूर्वं तद्विज्ञापितम् । तेनेत्यादिष्टम् । 'यथा प्रथमश्चतुर्वर्षफलिको राज्ये निवेद्य इति' तथैव राजलोकैः 39

5) शरीरिणां. 8) P has some blank space between मक्षिष्यं & जेषं, B पात्रविधोपधिं, O वसिका [प्रायादिन वि] पोषं. 10) B पूर्वपरायणाः. 11) P O पशालयानि. P has blank space between पशान्यं and मुनिनिद्रतां, O पशान्य- [मुमुक्षु] विनिद्रताम्. 14) P om. सभौकं. 15) B 'निदर्शनम्. 18) P स्तुतिवत्पठितं, संयुतं समुदायः. 20) P 'विध्वनं. 21) P 'समुत्तरितमंतःपुरुरीषी. 22) B परिजनस्य, P B तदागतः for तदा तत्रागतः. 27) P inter. स्थाने & प्रबोधाय. 28) B द्वावपि मुञ्जफलिकवर्षफलिकौ तत्र पितुः. 33) P B om. हे हे etc. to चतुर्दश put in square brackets. 37) B adds, after the line ending with परतले, a line like this: ततः सम्प्रोषि लोकोसो लल्लबानकमावयो, P B om. तस्य राज्ञ [आवा] सुमौ पुत्रौ । अहं. 38) P B write generally इद्वधं, but now and then B reads इद्वधं as well, P 'दूतः पूर्व-

- 1 प्रतिपद्यम्, परमेको मन्त्री तथैकस्त्रिकित्सक एका भुजकलिकञ्जनी तद्वचो नामग्यन्त । तत्किमिरेक-
 2 इत्यानपेक्ष परलोकप्रवर्गणव्य विमानं मम किमपि तदोपचयमापि, येन तदैव मम प्रदिह्यन्मुपैवे ।
- 3 अहं च कदाचिद्विद्यासाः कदाचिद्विद्यानुज्ञः कदाचिद्दुःखीपवलिददेहः कदाचिद्दुःखीतकरपररक्षणः सर्वत्र
 4 परिभ्रममाणो ऽत्र विन्ध्यगिरिशिखरिकुहरान्तराले क्षुधातृषाह्लासः पर्वतनदीषु सङ्घीहरीतकीतलामला-
 5 मलकदलकप्रभारकषायितं तोर्यं धारश्रयं पीत्वा सर्वत्र दोषविप्रमुक्तः क्रमेण सावधानो ऽभवामिति ।
- 6 ततः स्वस्थचेतसा मया क्षुधातैर्न पुष्पफलेभ्यः स्पृहयास्तुनानेकमित्थजनातस्तवः प्रवरद्वयः पुरुष एको
 7 दृढयोः । तेनाहमिमां पत्नीमानीतः । ततो वारवनिताजनेनावां ह्यानं कारितौ । अथो देवतायतने मया तेन
 8 समे भगवान् जिनः प्रणतः । तथा भोजनमण्डपे यथादक्षि आवाभ्यां भोजनं विद्ये । ततः सुखास्तीनेन
 9 तेन जल्पितम् । 'मो भद्र, विवेद्य केन हेतुनासुष्यामदभ्यां निर्मानुषायां भवत्समागमः, कुतो जिनवचन-
 10 प्राप्तिः' इति । मयोक्तम् । 'रत्नपुर्वो रत्नमुकुटनरेन्द्रस्य सुसुवर्पकलिकामाहम् । स च मम पिता प्रत्येक-
 11 बुद्धो ऽभवदिति । ततः स्वीकृतजिनवचनो ऽहमपि कर्मवशात् पत्न्यां पद्मप्रागतः ।' तेनोक्तम् । 'यदि
 12 भवान् लोमबंधासंभवो रत्नमुकुटनरेन्द्रपुत्रस्ततः सुन्दरमजायत, यत् आचयोरेक एव वंशः । तत्स्वर्-
 13 राज्ञं स्वीकुडु ।' तत्स्तेन पत्नीपतिना सर्वपत्नीपतिप्रत्यक्षं सिंहासने ऽहं निवेक्षितः । सर्वे ऽपि पत्नीपतयो
 14 भगिन्ताः । पद्मवतामयमेव नरेभ्यः । अहं पुनर्यमप्रनो ऽभिमतं तत्करिष्यामि' इति भक्तिं पत्नीपतिर्नि-
 15 र्गतः । तस्यानुगमनं विधाय सेवकाः पत्नीपतयो निवर्तितः । अहं पुनः स्तोत्रमपि भूमिभगामप्रतो
 16 ऽगमम् । व्यापुटमानस्य मे तेन शिक्षा प्रदत्ता । 'यद् वस्त, जीववधो न विधेयः । भयरीत्या प्रजाः
 17 पालनीयाः । प्राणान्ते ऽप्यकृत्यं नाचरणीयम् । श्रीजिनधर्मं कदाचन न प्रमादः कार्यः' इत्युदित्वा पत्नी-
 18 पतिः कुत्रापि गत इति न ज्ञायते । अहमिति मन्ये कस्यचिद्दुरोन्तिके प्रव्रज्यामभ्युपपन्नः । तदिनादार-
 19 भ्याञ्च कुमार, न को ऽप्यसप्राप्त्ये ऽनीतिविधाता ।
- § ५४) अहमपि पुनः कियता कालेन कर्मवशातो महामोहप्रस्तपित्तो विस्मृततत्सर्वशिक्षाः सर्वा-
 21 न्यायपरः समभवामिति अर्जरितकलशप्रक्षितपयोवाजिनवचनरहस्यं सर्वमपि मम गलितम् । शिक्षा-
 22 शेषापि दुर्जनप्रतिरिच विलस्यं गता । अतो मयैव पुढयो निदेशितः, पद्मेनाहमीदृशीमवस्थामानीतस्त-
 23 स्वया लोहदण्डेनाहं स्वरणार्थं ताडनीयः । ततो ऽयमपि प्रतिदिनं मां लोहदण्डेन ताडयति ।' ततः
 24 कुमारैणोक्तम् । 'अयं वृत्तान्तमाकर्ण्य कस्य चेतो न चिन्तियते । महासत्त्वो रत्नमुकुटः प्रत्येकबुद्धो
 25 ऽजति । दुर्लेभो जिनप्रवीतः पन्थाः । दुर्जयो लोमपिशाचः । तद् भो महाशय, किं खेदमुद्रहसि, यन्मया
 26 तच्छिक्षा विस्मृता [इति] अनुशयवतस्तव साधापि तथैवास्ते, तस्मात्सजाचर्षं किं तेन ।' एवं कुमारैणोक्ते
 27 तेन जगदे । 'एवमेतच्च संदेहः, परं भवान् विद्वानरूपकलाकलापविनयदाक्ष्यदाक्षिभ्यनुसुर्गैर्गुणैर्जायते
 28 यथा महाकुलप्रसूतो महासाहासिकः । पुनरिदं न जाने यत्कुमारस्य कीदृकुलम्, किमभिधानं, तस्मिन्नेव ।'
 29 कुमारैणोक्तम् । 'अयोध्यानायकस्य दृढवर्मणस्तव पिपृष्यस्य पुत्रः को ऽप्यस्ति किं वा न । तेन दीर्घं
 30 निःश्वस्योक्तम् । 'कदाचिन्मया पथिकस्यैकस्य पार्श्वे भुम्, यथा दृढवर्मणो महीपतेर्लेख्यीप्रसादतः पुत्र-
 31 प्राप्तिरभूत् । पुनर्न जाने पन्मात् किं तत्र वृत्तम् ।' कुमारैण भणितम् । अहं स एव दृढवर्मनरेन्द्रस्य
 32 कमलाप्रसादलक्ष्यः कुबलयचन्द्रामिधस्तनूजः ।' एवं निशाम्य तेनोक्तम् । भये, मम भ्राता भवान्' इति ।
- 33 ततो गलङ्गयनपुगलजलकिन्दुर्वर्पकलिकः पप्रच्छ । 'कथय कथं कुमार, एवंविधे तपास्ये जलज्वल-
 34 धारामिपूरितपत्तातले सर्वजनास्वावविधापिनि राज्ञसंप्रदासदापिनि विद्युत्कयीवमनोबनाबनीवनवह्नी
 35 सकलकमलवनशमनशमने मुदितमत्तमपूरसमुच्चरितकेकारवे कलिकात् इव संचरद्भिरसनमण्डले कुन्-
 36 पत्ताविच प्रनृत्तमर्गैर्जवाजलजलजटिलमार्गैर्लक्ष्मणकण्डकोरिदुःसंघरे पयःपूरवाहेण पतितनलोहातसंकुले
 37 प्रणष्टयनोच्छाळिताञ्जलिहलहरिदुःखरुचरगिरिसरिच्छिकरे स्वं ह्यानं विद्युच्च क चलिता ऽसि ।' कुमा-
 38 रेण सर्वमपि निवेदितम् । 'यत्पुनः संप्रति मया विजयापुर्वा कुबलयमाला प्रनोष्या' इति ।
- § ५५) एवं दिव्यत्रयं तत्र प्रीत्या स्थित्वा कुमारेणोक्तम् । 'यदि त्वावैशो भवति तदाहं मजामि' 39
 39 इति । नृपेण भणितम् । 'त्यवावश्यमेव वस्तव्यं यद्येवं ततो ऽहं स्वत्कायकीशालद्वैतवे विजयापुर्वी पाव-
 40 स्वसैन्यकलितः स्वमायामि, यतो भवानेकाकी मार्गपरिहानानिपुणः ।' कुमारैणोक्तम् । 'यतो ऽनुबद्धैर्वा
 41 भवन्तः, स्तोत्रं बलम्, अतो भवतामगान्तुं नोचितम्' इत्याकर्ण्य तर्हि 'भवतु भवते स्वस्ति' इत्युदित्वा 42

2) ० [विमानना] for विमान. 5) ० कनेण समभवामिति. 6) ० दवाक्या. 10) ० om. 16) ० om. ने,
 ११ adds न् for it on the margin. 18) ० 'हारन् कुमार. 26) ० P ० om. [इति]. 34) ० राज्ञसंप्रदापिनि. 37)
 ० om. क. ३८) ० ० शेषा for प्रनोष्या, ० om. इति (this portion added on the margin).

- 1 पत्नीवृत्तिः कुमारस्य दक्षिणापर्यं प्रचलतो ऽनुगम्यं प्रवृत्तः । ततः कुमारं तदभतरचनकतागुह्यमाप्तरि-
 2 तमवगम्य भूमिपः सदानमागस्य माननीयात् संमान्यापुच्छथ प्रकृतिजनं राज्यव्यवस्थां च कृत्वा दीनेभ्यो
 3 दानं वितीर्थास्वन्तदुस्तदहत्त्रिरहृदहनवद्व्यमानतनुना वारविलासिनीजनेन दीनचवर्षं विलोक्यमानो
 4 मताय भिःससार । कुमारो ऽपि क्रमेणानेकगिरिसरिर्महद्वीमुल्लङ्घयन्नेकप्रामाणकरपुरेऽपि कौतुकानि
 5 प्रेक्षमानो अकराकरतदस्थितां विजयापुरीमवाप ।
- 6 सुजातयः कुलीनाश्च क्षिप्रमुग्धाक्षितेविताः । सवाराणां बहिष्धान्तर्वचं सन्ति विराजिताः ॥ ३९० 6
 [.....] चापीतदमणिमयाणाएविद्योतिताम्प्रति ॥ ३९१
 स्त्रीणां स्तनाधरेषु श्याक्करपीडनखण्डने । खेहहानिः प्रदीपेषु यद्वन्तर्न पुनर्जने ॥ ३९२
- 9 उचुक्ताः कुम्भिनः स्फूर्जद्भद्रजातिसमाश्रिताः । मत्यांश्च यत्र विद्यन्ते भद्रजातिमनोहराः ॥ ३९३ 9
 नरा विरेजिरे यत्र द्विधा विक्रमशालिनः । द्विधा सुवर्षसध्रीका कलाकैलिमिया द्विधा ॥ ३९४
 यत्र जन्मजन्म्यं च जनानां न कदाचन । अतस्तु मार्गणः को ऽपि न वारे न च मन्दिरे ॥ ३९५
- 12 § ५६) ततः कुमारस्तदुत्तरदिग्दिग्भागे चरणचक्रमयाभ्रमः क्षणं विभ्रम्य व्यधित्यतदिति । 'एषा
 13 सा विजयापुरी या साधुना निवेदिता, परं पुनः केनोपायेनात्र कुचलयमाला द्रष्टव्या' इति विचिन्त्य
 14 कुमारः समुत्थाय नानाविधवर्षरत्नविन्यासोच्चवारुकान्धनघटितप्राकारचलथोपशोभमानविद्रुममयगो-
 15 पुरकपाटसंपुटां पुरीं स यावत्किञ्चमूगं व्रजति स तावत्पयोहारिणीनामनेकशो वार्ताः शुभाश्रिते ।
 16 कयाचिदुक्तम् । 'एषा कुचलयमाला कुमारिकैव क्षयं यास्यति न च को ऽपि परिषेव्यति ।' अन्वया
 17 भणितम् । 'विधिना विवाहरात्रितस्या न विहित्वा, यतो नाम रूपयोवनविलाससौभाग्यगविता कुलरूप-
 18 विभवलावण्यसंपूर्णानि नरनाथपुत्राभेच्छति ।' तथानेकदेशसमायातव्यवसायिनां विधिना भाषाः
 19 श्रुत्वा विपणिभेजिमागं वणिजां विविधानुज्ञापानाकर्षयन् नागरवनिताधवलविमललोचनमालाभिरम्ब-
 20 र्च्यमानः शिखण्डिपत्रनिर्मितातपवारणशतसंकुलद्वारप्रदेशम् अनेकसेवकलोकानवरतयातायातपाणिध-
 21 मनिगमं रक्षुक्त्तुरङ्गनिद्रुखुरभुष्णभोजितलं बन्धिवृन्दपठ्यमाननृपगुणभ्रामस्तुतिशतमुखरितदिगन्तरं
 22 वैरिवारनिवारणधारणसंचरणकपोलपालिनिगलदानजलजम्बालजटिलं विजयसेननेत्रभरस्य राजाङ्गणमा-
 23 जगाम । तत्र च राजलोकैः सर्वमपि चिन्तापरं करतलम्यस्तमुखकमलं विलोक्य कुमारेण को ऽपि राजपुत्र-
 24 क्षिप्तकारणं पृष्टः । तेनोक्तम् । 'मो महासत्त्व, नैषा दुःखचिन्ता, किन्त्वत्र भ्रूपतिपुत्र्या कुचलयमाला
 25 पुरुषद्वेषिण्या राजद्वारे पत्रे लिखित्वा गाथायाः पाद् एको ऽवलम्बितो ऽस्ति । यः को ऽप्येनां
 26 गाथां संपूर्णां करोति स मां परिणयति न कश्चिद्व्यः । ततस्तां सर्वां ऽपि नृपतिलोकः स्वस्वमत्यनुसारेण
 27 चिन्तयन्नस्ति ।' कुमारेणोक्तम् । 'कीदृशाः स पाद्ः ।' तेनोक्तम् 'एष ईदृशः ।' यथा "एवं वि पद्मे
 28 किमभिधानम् ।' कुमारेण भणितम् । 'यदि तावदेनां गाथां को ऽपि पूरयति ततस्तस्याः पूरितायाः
 29 किमभिधानम् ।' तेनोक्तम् । 'सा चैव कुचलयमाला तद्भिधानामिहा । यतः पूर्वमेवैतया पात्रत्रयं गाथायाः
 30 पत्रके लिखित्वा गोलके निक्षिप्य तदुपरि राजमुद्रां दत्त्वा कोशवेदमनि निक्षिप्ये ।' कुमारेण
 31 चिन्तितम् । अहो, प्रकटीभूता मायादित्यस्य माया ।
- § ५७) अत्रान्तरे राजद्वारे जनस्य जलभिजलगम्भीरः कलकलो ऽभवत् । तत्र सर्वमपि लोकं
 32 प्रलथकालबन्धुग्धहृदयं वीक्ष्य कुमारेण चिन्तितम् । 'क एषो ऽकाण्डोत्पातः' तत्सत्यमभूद्यत् 'शान्ति
 33 कुर्वतां वेतालोस्थानम्' इति बाबत्कुमारो निरुपयति तावज्यधारणधारणः प्रोम्बुसिततलानस्तम्भच्छेदि-
 34 तनिषिडनिगडः प्रोद्यन्मदुदुर्मः संसुखमायातः ।
- 36 शिलोच्चय इव प्रोचैः सतः प्रालेयशैलवत् । कम्पाङ्गमपि वेगेन चो जिहाय मतङ्गजः ॥ ३९६ 36

4 > B "टीवीसुक्कं". 6) P leaves blank space विराजिताः and नवागर, B विराजिताः । चापीतदमणि (नौ ?)

मयाणाविद्योतिताम्प्रति, O leaves blank space between विराजिताः and नवागर (standing for मयाणा of the text).
 On these verses B has some marginal glosses: नसां नवर्षां सत्प्रधाना भरतया बहिर्भगे तत्राङ्गमैवे सदा रत्नाः शिवः
 संति । घृणावदीसहिदा पक्षे सुगोत्र ॥ ऽतिभिः अमरैः सखीभिः सेविताः ॥ शकुनैः विधेयेण राक्षिताः शोभिताः । मंदो अहो शृणो मिमन्वतसो
 गजजातयः । प्रधानपराक्रमेण शालिनः । विशिष्टः क्रमो विक्रमः सदाचारसेन शालिनः ॥ कांचनवसमीकाः यत्सता च । कलनां
 शीतनुखादीनां वा केलिपिशाचः तथा कृष्णः शम्भवा सारवन्नमोहराः । शिरोधर्मग हत्यं । जय्यं संभ्रामः । जन्मनुत्पातः [] वत्र नास्तीत्यर्थः ।
 तस्फाराणां मार्गो गाणो वाचको वा न कस्यापि द्वारे न कस्यापि मन्दिरे कः परामर्षः संभ्रामाभावात् गाणो न । ईरेभावात् वाचको न ॥
 20) P शतसंकुलद्वारं, B "नरतभाषा". 22) P "दानजंबाल". 29) B om. तेनोक्तम्. 34) B om. इति.

- 1 १ तं तादृशं कुपितं साक्षात्कृतात्मविवायार्थं राजा कुवलयमालया समं विलोकितुं क्षिरोपृथुमावरोह ।
 कुमारस्य च पुरो गजं सविधं पथ वीक्ष्य नृपतिना समादेशितम् । 'मो भद्र, सत्वरूपसर यतस्त्वं
 3 बालः' इति नृपपथो निशम्य दोषारुणलोचनः कुमारः सहसा भ्रूयसा तेजसा ज्वलन् जयकुञ्जरं
 3 वशीकृत्य दशानयोः पदद्वयं दत्त्वा कुम्भस्थलमलंघकार । तत्रस्थेन तेन पठितम् ।
 'कोसेविधम्मनं वणमूले विक्ष्वा तवंच काऊण । कयसंकेया जाया पंच वि पउमे विमाणमिं ।'
 6 तदाकर्ण्यं प्रतिपद्यमुना 'समस्या' इति वदन्त्या कुवलयमालया मकरन्दगन्धलुब्ध्यागतालिमालारव-
 6 कुञ्जरीतासितकुसुमचरमाला कुमारस्य योग्या प्रेषिता । तेन च कण्ठकन्दले समारोपिता । रोमाञ्चक-
 चित्तेन नृपेणोक्तम् । 'वस्से कुवलयमाले, साधु साधु वृत्तम् ।' तावत्तत्र पूरितायां समस्यायां राजलोकेन
 9 जयजयारावम्भके । अहो, मनुजो ऽपि को ऽप्येव दिव्यप्रभावः । ततश्च,
 तनुपरि परितः सुरैरददयैः सुरपथतो मुमुचे प्रसूनवृष्टिः ।
 असमशुणगणप्रमोदपूर्णैर्भवति हि भाग्यभृतां किमूनमत्र ॥ ३९७
 12 § ५८) अथ पूर्वोदितो दृढवर्मराजप्रतिपन्नसुनुर्मालवराजपुत्रो महेन्द्रकुमारः सहसागल्य जयकुञ्जर-
 12 करिणो ऽन्तिके प्रोधाचेति । 'श्रीदृढवर्मनरेन्द्रनम्बन शशिवंशमुकाफल कलाकुलरूढ दानशौण्ड
 प्रणतजनवत्सल कुमार कुवलयचन्द्र, जय जय' इति । ततः कुमारः समुपलक्ष्य महेन्द्रकुमारं ज्येष्ठं
 15 सहोदरमिव मन्वमानः प्रीतिप्रमुदितमना जयकुञ्जरगजवरस्कन्धमारोप्य पितुर्व्येथाद्य कुशलं पप्रच्छ ।
 15 भवानपि कुशलशाली । अथ नृपस्तत्रागतः प्रोचे 'अहो, क्रियन्ति चित्राणि ।
 परं तावदसौ सुरूपसुभगः कुम्भी द्वितीयं वशीचकं दिव्यसुमप्रकामपदं व्योम्नस्तृतीयं तथा ।
 18 तुर्यं यत्पवपूर्णं स्वबुद्धितुः प्रीतिः पुनः पञ्चमं षष्ठं श्रीदृढवर्मजो निखिलमप्येतन्मत्कारि मे ॥ ३९८ 18
 यथाप्यं तत्प्राप्तमेव वन्त्या कुवलयमालया अस्य पुरुषसिंहस्य प्रात्या । पुत्रि, त्वया कृत्रिममेव पुरुष-
 द्वेषित्वं प्रकटीचके । 'इयं परिणेष्यति' इति जैनवचनमपि तथ्यमासीत् । वत्स, त्वं कुञ्जरं समर्पय
 21 गजराजरोहकाणाम् । त्वं च सौधमध्यमागच्छ ।' इत्याकर्ण्य कुमारो महेन्द्रकुमारेण कुमारेण समं मज्ये
 21 गत्वा सिंहासनस्थं नृपं नत्वा यथोचितासने निषसाद् । ततः पितृरावेशेन कुवलयमाला कुमारं सङ्गे-
 हया दद्या पश्यन्ती शुद्धान्तमध्ये गतवती । रात्रादिष्टम् । 'वत्स, कथ्यतां कथं भवानेकाकी कार्पाटिकवेषधारी
 24 दूरदेशान्तरप्रायातः ।' कुमारेण प्रोचे । 'देव एव जानाति । परमथैव कर्मवशातः परिभ्रमन्नत्र समा-
 24 यातः ।' रात्रोक्तम् । 'महेन्द्रकुमार, सैव दृढवर्मतनुजो यस्यागमनं त्वयासाकं पाश्वे पृष्टम् ।' ततः
 सधिनयं महेन्द्रेण विहासम् । 'देव, सत्यमेवैतद् ।' कुवलयचन्द्रेण वभाषे । 'भवतः कुतः समागमः ।
 27 'महेन्द्रेणोक्तम् । 'देव, भ्रूयताम् । तदा भवान् वाहकेलिप्रवृत्तः समुद्रकडोलेवाजिनापजङ्गे ।
 27 पश्यतो राजलोकस्य समुत्पल्य नमस्तलम् । तुरङ्गमः क्षणेनैवाहस्यमार्गमुपागतः ॥ ३९९
 § ५९) ततो नृपतिना सेवकलोकेन साकं त्वत्पृष्ठतो ऽतिदूरं गतेनापि कापि भवतः प्रवृत्तिर्न
 30 श्रुता । तत्रस्थपुरप्रवेशे तुरङ्गः पवनार्धतः पतितो मृतश्च ।
 राजापि त्वद्वियोगेन पवनाधर्तमृत्युतः । अत्यन्तं दुःखितः क्षिप्रं मूर्छितः पतितः क्षितौ ॥ ४००
 अस्मासिः कदलीपत्रवातैराश्यासितो नृपः । विपाकं कर्मणो जानन्नपि व्यलपदङ्गवन् ॥ ४०१
 33 'कुमार विक्रमाधार स्फाराकार गुणाकर । अनाथं मां परित्यज्य गतस्त्वं केन कर्मणा ॥' ४०२ 33
 एवं बहुधा विलपन् मन्त्रिजनेन नृपतिर्बोधित इति । यथा 'पूर्वं सगरत्वकवर्तिनः पृथिसहस्रमिताः
 पुत्रा ज्वलनमज्जातकोपविसर्पद्विधज्वलनज्जालावलीभिः क्षणमात्रेणपि भस्मसात्कृताः परं तेनापि
 36 चेतसि शोकस्य नावकाशो ऽनापि । तत्राय, कुमारः केनापि देवेनापहृतो ऽस्ति, तस्यावश्यं प्रवृत्ति-
 36 रेप्यति । ततो देव, कातरत्वमुत्सृज्य सर्वथा धीरमार्गमवलम्बस्व' इति । ततो व्यावृत्त्य तत्प्रतिबोधितः
 क्षितिपतिः प्रासादमासदत् ।
 39 प्रधासो यदितानादेव कुमार भवतो ऽभवत् । तदैव वीगपद्येन सौख्यस्यापि वपुष्मताम् ॥ ४०३ 39
 त्वद्वियोगे महादुःखाज्जनन्यापि निरन्तरम् । गलक्षेत्रजलैर्मूर्तिनिर्ममे पङ्किलासिला ॥ ४०४
 त्वद्विस्तहवियोगाग्निज्वलज्ज्वालामयादिच । प्रपलाथिनुमिच्छन्ति प्राणा देवानुजीविनाम् ॥ ४०५

1) 'विनायात'. 2) > om. च. 7) > om. कृष्ट. 20) > परिणेष्यते, > inter. कुञ्जरं & समर्पय, > गजराजमारोहकारणं
 सौभ'. 21) > > om. कुमारेण, > 'मयं. 28) > नमस्तलं. 30) > ततः त्वत्पृष्ठतो. 40) > त्वद्वियोगे महादुःखादरो-
 दीकृतिजनन- some lines are skipped over through haplographical mistake, the copyist's eye being led
 astray by a similar word.

- 1 अनुभूतं न केनापि दुःखं देव त्वया सह । अकृतहानिव ज्ञात्वा प्रत्यक्षे धीः शरीरिणाम् ॥ ४०६ 1
तथा कथंचित्तुःखादरोदीर्णगरीजनः । अपि स्तनन्धया वेन स्तन्यपाने निरादराः ॥ ४०७
- 3 यं विना क्षणमात्रं न स्थीयते बालकैरपि । आहारस्त्यजेते तैः स त्वद्वियोगातिदुःखितैः ॥ ४०८ 3
सारिकाशुकक्षिप्यारिपक्षिभिर्भुङ्किरुच्छ्रिता । त्वदुस्सहवियोगात्तैरपरैर्वां नु का कथा ॥ ४०९
सजीवमपि निर्जीवं सचेतन्यमपि स्फुटम् । चेतन्यरहितं चक्रे त्वद्वियोगः पुरीजनम् ॥ ४१०
- 6 स प्रवेशो न को ऽप्यस्ति यत्र त्वं न गवेषितः । पुरुषैः पौरुषाधीनैर्लेमे किञ्चनस्यपि ॥ ४११ 6
राजापि त्वद्वियोगेन जातः कान्त्या भृशं कृशः । मीधम्रीध्ननियोगेन साकार इव वारिणा ॥ ४१२
§ ६०) ततः कुमार, पर्वषिषे काले कियस्यपि व्यतीते प्रतीहायां विवक्षतम् । 'यदेव, कीर एको
9 भवद्दर्शनमिलायी ।' राहोक्तम् । 'कथं कीरो ऽपि तत्रवृत्त्यभिन्नः ।' ततो राजादेशेन प्रतीहायां समं 9
शुकोः क्षमापतिपदान्तिके समागत्य विहायपयामास । 'देव अवधारय, कुमारः कुवल्यचन्द्रः कुशलशाली ।'
ततो नृपतिः कीरं निजतनूजमिव क्रोडमारोप्य जगद् । 'यत्स, कुमारनिर्देशोपशब्दानो भवान् । कुत्र
12 त्वया दृष्टः, कियत्कालान्तरं कुमारस्य दृष्टस्य समजनिष्ट ।' ततः कीरेण तेन स्पष्टाक्षरं संवेशहारकेषु 12
'हयापहारादात्म्य कुवल्यमालालंकृतविजयापुरीगमनान्तस्तत्र वृत्तान्तो भूपस्य पुरो म्यवेदि ।'

इत्याकर्ण्य महीपतिः परिलसद्रोमाञ्चबर्माञ्जितः

- 15 प्रोह्लासिप्रमदाग्निमध्यपतितं स्वं मन्यमानस्ततः । 15
प्रोचे हासिकराजकाञ्चनिवहैः प्रीतस्तथा नो यथा
कीरोद्गीर्णतनूजकायकुशलशुल्या तथा संप्रति ॥ ४१३

- 18 ततो लब्धस्वादुसहकारादिफलाहारप्रसादः शुको गतो निजमेव निवासघनं राक्षा समादिष्ट, मां प्रति 18
द्व प्रोचे । 'महेन्द्र, विजयापुरीं प्रति संप्रति गन्तुमिच्छामि ।' ततो मया विवक्षतम् । 'देव, ममैवावेशं
चक्षुः, न पुनस्तत्र मार्गविव्यतस्तत्रभवतां भवतां गमनं सांप्रतम् ।' ततो देवेन तत्र प्रवृत्तिनिमित्तमपरं
21 राजपुत्रैः सप्त प्रेषितस्य ममात्र शीघ्रकालस्यैको मासस्तयो वर्षाकालस्य च समभवन् । एकदा विभुं 21
विजयसेनमेव प्रणम्य मया विवक्षतम् । 'देव, नरेन्द्रदृढवर्मपुत्रः कुवल्यचन्द्रो भवत्समीपमुपागतः किं
वा न ।' ततो ऽनेन स्वामिनादिष्टम् । 'सम्यग् न जानीमः, परं महेन्द्र, तत्रात्रैव तिष्ठतः कियद्भिर्दिव्यैर्दि
24 पुनः कुवल्यचन्द्रो मिलति ।' ततो भूपवचो ऽङ्गीकृत्य त्रिकचतुष्कचत्वरदेवकुलमठपारारामविहारेषु 24
भवतः शुद्धिं गवेषयन्नहं यावत्स्थितस्तावद्यद्य दक्षिणलोचनेन स्फुरता शामेतरभुजेन च भवद्दर्शनं
सर्वेन्द्रियप्रीतिकारि समजायत ।' राहोक्तम् । 'सुन्दरमेतज्जातं यदत्र प्राप्तः कुमारकुवल्यचन्द्रो भवता ।
27 सर्वथा धन्यानामुपरि वयमेव स्थिताः । अपुना युयमावासं व्रजत, यथा वैचक्ष्माकार्यं कुवल्यमालायाः 27
पाणिपीडनलक्षणं निर्णीय भवदन्तिके प्रेषयामि' इति वक्त्रराधिपतिवचस्तथै । ततः कुमारो महेन्द्रेण समं
भूपतिसमर्पितनिकेतनमुपाजगाम । ततस्तौ विहितज्ञानभोजनौ यावत्सुखासीनौ तिष्ठतस्तवन्न्हारराज-
30 प्रेषिता राजप्रतिहारिका समागत्य जगद् । 'यदेवः स्वयं भवन्तसित्यादिशति, अथ कुवल्यमालायाः 30
पाणिग्रहणकृते गणकेन लग्नशुद्धिर्विलोकिता, परं सर्वैर्ग्रहबलोपेताद्यापि न वर्तते, अतः कुमारेणास्त्यन्तो-
स्तुकमनसा न भाव्यम्, सांप्रतं स्वमन्त्रिं इवाश्रयं श्रीबासुखनमुभवतु कुमारः' इति निषेधे सा निर्णयी ।
33 महेन्द्रेणोक्तम् । 'अद्यापि लग्नं दूरतरम्, ततः श्रीदृढवर्ममहीपतेः पुरस्तवाभागमप्रवृत्तिर्विद्वसिकया 33
ज्ञान्यते' इति मणित्या निष्कान्तो महेन्द्रः ।

§ ६१) ततश्च कुमारो व्यचिन्त्यदिति । 'यदि विषमं मार्गमुल्लङ्घ्यात्रायतेन मया मुमिनिषेदितं

- 36 गाथापूरणं चक्रे, परं तथापि विधिवशस्तस्याः संगमः । इयन्ति भाग्यानि न मे सन्ति, वैरिणां परिणे- 36
ष्यामि । भूयो ऽपि केनोपायेन तद्दर्शनं भविष्यति । यदि क्षिया वैषे विरचय्य कन्यान्तःपुरे कयाधिः-
इयया सह यामि, ततः सत्पुरुषचरितविमुखं राजविक्रमं च । यथोद्भवमुज्जमकाण्डे ऽतिहायिनी
39 शुकित्यकिः स कथं लोकनिर्णयं महिलावेषमातनोति । अथवा तस्याः सखीजगत्स्य सहेतं वितीर्य तामप- 39
इत्य गच्छामि, तदपि कुलीनस्यानुचितम्' इति चिन्त्यतस्तस्य बहिरागतो महेन्द्रो वभाण । 'अथ मया
त्वदिहावस्थानोद्भूतः सर्वां ऽपि तातस्य विहायितो ऽस्ति । कुमार, तत्किमस्वस्थचित्त इव लक्ष्यते
42 भवान् ।' कुमारोक्तम् । 'सुन्दरतरमाचरितमेतद्भवता । वयमेतावर्ती भुवमागताः, परं भूपतिर्निर्जा 42

13) P om. पु. 18) P B 'प्रसादे गते (B गते) निजमेव, B समादिष्ट, B om. मां प्रति च प्रोचे. 19) B गंतुमिच्छामः.

24) > ० मिलिष्यति. 25) P has blank space between शुद्धिं and यत्, ० वितान्तियकालं for गवेषयन्नहं, P B om. च.

26) B कुमारः कुल्य. 33) P पुरस्तवागमं ० पुरस्तवागमं. 39) B अथ for अथवा.

- 1 तनुजां वासति न वा, इत्यतो मे मनसि विषादः ।' महेन्द्रेणोक्तम् । 'त्वया यदनुभूयतं तन्मिथ्या, कुल-
 शीथैलावप्यनिरुपमरूपयौवनविज्ञानकलाकलापेन न यतः को ऽपि तव समः पुमान् यथेमां वासति ।
- 3 अतो ऽमुष्यास्त्वमेव परिणेत ।' यावदित्यनल्पविकल्पोर्मिमालाकुलदृग्दग्धिं कुमारं स धीरयति 3
 तावदागत्य वेदिकया विज्ञप्तम् । 'यद्दध कुमार, मत्स्वामिन्या कुचलयमालया स्वकरतलगुम्फिता कुसुम-
 माला प्रेषितासि, एष ह्यभिमसुकर्णपुरः ।' ततः कुमारो ऽपि सुखसंदोहमहोदधिमन्थनोद्गतं पीयूषमिष 6
 6 तच्च जप्राह । ततः कुमारेण कर्णपुरानाले प्रियोत्कण्ठितामिष राजमरालिकाकामेकां विलोक्य तस्या विज्ञान-
 प्रशंसनेन सुचिरं स्थित्वा सा भणित्वा । 'भद्रे, इदानीं धर्मांशुरयमस्ताचलचूलावलम्बी जातस्तद्वयं सांध्यं
 विधिं विद्मः ।' त्वमपि गत्वा तत्पुरः सर्वमपि सुन्दरं निवेद्येः, यत्स्वमुचितभाषणे स्वयमपि निपु-
 9 णासि ।' तदङ्गीकृत्य सा निःसृता । कुमारस्तु हृतसांध्यसवनः प्राचृतधौतसितवसनः समुच्चरितजिन-
 नमस्कारचतुर्विधिकः समवसरणस्थं जगज्जीवबान्धवं श्रीनाभिसंभवमबन्धत् । अथ महेन्द्रेण समं
 निद्रासुखमनुभूय शयनीयातुसस्ये । ततश्च पूर्वपर्वतमस्तकमहर्षितिरारूरोह । अथो एका महिला मध्यम-
 12 बया भोगबलाभिषेयया वृद्धयानुचर्यया समं तत्रागमत् । सा वृद्धा किञ्चिदप्रतो भूत्वा तं व्यजिज्ञपत् । 12
 'कुमार कुचलयचन्द्र, कुचलयमालाया एवा जननी । ततः कुमारेण ससंभ्रममासनदानप्रतिपत्स्याधि-
 नम्दिता । ततः सा वृद्धा योषितया प्रतिपत्स्या रञ्जिताम्यधादिति 'यत्स कुमार, तव परपीडाभिज्ञस्य
 15 पुरः किञ्चिन्निवेद्यते, आकर्ण्यताम् ।
- § ३२) अस्यमुष्यामेव विजयापुर्यां विजयसेनो नामायं नरेश्वरः । इयमेव तस्य सहचरी रूपेणो-
 पहसितत्रिदशयुवती भानुमती महादेवी । न चास्याः संततिः । ततो ऽस्या निरपत्यायाः संजातमहा-
 18 दुःखाया अनेकैर्देवताराधनेरत्नमैत्रीमौरोधशतैः स्वमदृष्टकुचलयमालानुसारेण कुचलयमालाभिषाणासामा-
 न्यगुणकलावती कनी समजनि । सा च मया प्रतिपञ्चन्दलेखेव वृद्धिमानीता यौवनधियमाशिष्याय ।
 पित्रैतदर्थमनेकरूपलावण्यगुणशालिनो नृपपुत्रा विलोकितः परमेष्ठा पुरुषद्वेषिणी न कमप्यभिलषति ।
 21 मया पुनर्वहुधा शिक्षिताप्यसौ मनागपि पुरुषेषु प्रीतिं न दधाति । अतः पितरौ द्यधितचेतसावमूर्तां 21
 मन्त्रिजनो राजलोकश्च । अन्यदा प्रतीहारेण निवेदितम् । 'देव, बाह्योद्याने को ऽपि दिव्यज्ञानी विद्याधरः
 भ्रमणः समायातः' इत्याकथ्ये नरेश्वरः कुचलयमालया समं सपरिच्छदः समागत्य तस्मै मुमये नमस्कारे ।
 24 स च प्रदत्तवर्मलाभाशीर्वादः सकलमपि संसारस्वरूपमनित्यतादिकं देशनाद्वारेण प्रकटीचकार । तत्रिदशयु-
 24 प्राणित्य च भूपतिः पप्रच्छ । 'भगवन्, मम दुहित्वा कुचलयमाला कथमेवा परिणेतव्या, केन वा, कसिन् वा
 कालान्तरे, यदियं पुरुषद्वेषिणी ।' ततः स भगवान् ज्ञानातिशयेन कौशाभ्यां पूर्वभवकृतमायावित्यमाया-
 27 बोधसङ्केतकुचलयमालाजन्मराजद्वारावलम्बितगाथापूरणाभिज्ञानजयकुञ्जरवशीकरणकुचलयचन्द्रपाणि- 27
 27 ग्रहणप्रवृत्तिं सर्वमपि निवेद्य नमस्कलमुत्पत्त । ततो भूपतिः प्रमोदमाससाद् । त्वयापि जयकुञ्जरचित्पिं
 वशीकृत्य गार्थां प्रपूर्वासा प्रकटीकृतः । तद्दिनादारभ्य कुमार, कुचलयमालया भवभूःसहबिरहतरसया
 30 कुसुमशरजर्जरिताङ्ग्या चचनागोचरं नवमीभवस्थामनुभवन्त्या भवदन्तिके देव्या समं प्रेषितासि ।' 30
 कुमारेणोक्तम् । 'समादिश किं कृत्यम्' इति । तथोक्तम् । 'यदि कुमार, मां पृच्छसि तदतिक्रान्तः सर्वो ऽपि
 वाचामवसरः । यदि पुनर्ययं नृपसुवनोद्यानमागच्छथ तदा केनैवोपायेन भवदर्शनपाद्यसा बालिकायाः
 33 कुचलयमालायाः क्षणमेकं विरहतापोपशान्तिर्जायेत ।' महेन्द्रेणोक्तम् । 'को ऽत्र दोषो, भवत्सेवम्' एवमभि-
 33 धाय भोगवती भानुमत्या समं निर्गतवती । ततः कुमारो महेन्द्रेण समं नृपाकीडकोडं विषचकार । महेन्द्रेणो-
 33 क्तम् । 'यथा मञ्जुमञ्जीररवः भूयते तथा मन्ये ऽभिनवमदनमहाज्वरविनाशमलिका कुचलयमाला समा-
 36 गतैव मन्यते । कुमारेण भणितम् । 'न समन्तीयन्ति भाग्यानि ।' महेन्द्रेण निगदितम् । 'कुमार, धीरो 36
 भव ।' ततः क्षणान्तरेण कुमारेण बहललतान्तरितेन सखीनां मन्थयतां ईसीनामिष राजमरालिकां तार-
 39 कणामिष मृगाङ्गरेखामन्सरसामिष रम्भां कुचलयमालामायान्तीमालोफव भणितम् । 'सर्वैथैव घण्यो 39
 विधियेनैवा त्रिभुवनजनाभ्यर्थायिनी विद्ध्ये' तथोक्तम् ।
- 'विधे यदि त्वं तुष्टो ऽसि तद्वैथ तथा कुरु । तं नवै येन पत्न्यामि स च पश्यतु मामिह ॥ ४१४
 § ३३) इति निशाभ्य कुमारोक्तम् । 'महेन्द्र, अग्रतो भूत्वा वेदितमस्या निरीक्षे' इत्यभिधाय
 42 कुमारो लतागृहं प्रविशेश । महेन्द्रस्तु कीडाभिमतिस्ततो ऽग्रमत् । [इतः] भोगबल्योदितम् । 'वन्दे, 42

5) P मयनोद्गमोद्भव । 6) B कर्णपुराले, P has blank space for ना. 20) P परमेष्ठा पुरुषद्वेषिणी । ततः स भगवान्- thus between पुरुषद्वेषिणी and ततः it loses a few lines because the copyist's eye has wandered a few lines ahead where the same word occurs. 26) B कालान्तरेण. 37) B क्षणान्तरे. 40) P सं पुष्टे. 42) P B om. [इतः].

- 1 विषादपरवर्षां मानसं मा कुह । स युवाश्च समागत एव विभाव्यते यथा शङ्खकक्राङ्गिता चरणप्रतिक्रितिः ।
 2 ततस्तदादेशवचनान्ते सर्वा अपि वेदिकास्तद्दीप्तयै प्रसञ्जुः, परं कुत्रापि तामिर्न दृष्टः । भोगवत्या भणि-
 3 तम् । 'स्वयं गत्वाहं विलोकयिष्ये, त्वया पुनरत्र स्थातव्यम्' इति वदन्ती भोगवती गता । कुवलयमालया
 4 चिन्तितम् । 'पतःसर्वमपि कपटं मन्ये यत्नेन युनात्रोघाने सङ्केतः प्रदत्तः । अग्न्यस्य कस्यचिदर्थं चरण-
 5 प्रतिबिम्बः । स युवा देवानामपि दुर्लभो मया कथं प्राप्यः । यावता कालेन तातो मां परिणायिष्यति
 6 तावन्तं को जीविष्यति, सांप्रतं तत्करोमि यथा दुःखानां भाजनं न भवामि' इति विचिन्त्य कुवलयमाला
 7 पात्नारचनार्थैकं लवलीलतापुद्गे प्रति चलिता यत्र कुमारः स्वयमेवास्ते । तेन च सा समागच्छन्ती
 8 वीक्षिता । ततः अर्णं कुमारो लज्जित इव भीत इव विलक्ष इव जीवित इव सर्वथैवानाख्येपभवस्थान्त-
 9 रमवाप । सा च तं समीक्ष्य 'एकाकिनी' इति भीता, 'स एवायम्' इति प्रमुदिता, 'स्वयमागतः'
 10 इति लज्जिता, 'मया पूर्वमेव वृतः' इति विश्वस्ता चतुर्विधु प्रेषिततरलतरलतरकदृष्टिः ससाध्वसा सस्तम्भा
 11 सविस्मया सखेदा सरोमाञ्चा समभवत् । तदा तयोः परस्परं निरीक्षणैनापि तत्सुखमजायत यत्कि-
 12 चाचामप्यगोचरम्, दिव्यज्ञानिभिरप्यनुपलक्ष्यम् । ततः कुमारेण साहसमवलम्ब्य धीरत्वमङ्गीकृत्य
 13 कामशास्त्रोपदेशं स्मृत्वा समुत्सृज्य लज्जां परित्यज्य साध्वसं 'सुन्दरि, भवस्यै स्वागतम्' इति वदता
 14 प्रसारितोभयभुजादण्डेनासंस्थलयोः कुवलयमाला जगृहे । ततः सा प्रोवाच । 'कुमार, मां मुञ्च मुञ्च
 15 सर्वथा न कार्यमनेन जनेन । कुमारः प्रोवाच । 'सुतनु, प्रसीद मा कुप्यस्व त्वदर्थमेवाहमेतावतीं
 16 भुषमायातः, परमेतदपि त्वं न जानासि ।' तयोक्तम् । 'जानामि बद्धवान् पृथिवीमण्डलदर्शनकौतुकी ।'
 17 कुमारेण प्रोचे । 'यवं मा वादीः, किं तत्स्मरसि न सुतनो, मायादित्यस्य जन्मनि भवत्योक्तं 'यम्मम भवता
 18 दातव्यं बोधिरज्ञम्' [इति] स्मृत्वा तन्मुनिवचसा प्राप्तो ऽहं लोभप्रेषजीवस्त्वाम् । मुग्धे, बुध्यस्व ततो
 19 मम वाचा मोहमुत्सृज्य' कुमारो यावद्विदं जल्पन्नस्ति तावद्भोगवती समागत्य प्रोचे । 'वत्से, वञ्चुलाख्यः
 20 कन्यान्तःपुररक्षक इति वदन्नस्ति यद् राजा कथयति यदद्य कुवलयमाला दृढमस्वस्थशरीरा कान-
 21 नान्तःपरिभ्रमन्ती त्वया त्वरितमेवैषा समानेया ।' ततः सा सफलककुम्भमण्डलदत्तरललोचना कथमपि
 22 चलिनुमारेमे । कुमारः प्रोवाच ।

'उक्तेन बधुना किं वा किं कृतैः शपथैर्धनैः । बद्धामि सत्यमेवैतत्त्वमेव मम जीवितम् ॥' ४१५

- 24 § ६४) कुवलयमालापि 'महाप्रसादः' इति वदन्ती लवलीलतापुद्गतो निःसृता । कञ्चुकी जगाद् ।
 'वत्से, भवतीयतीमत्र वेलां कथं स्थिता, केनात्राकारिता, अत्र तव वनान्तर्भिरं स्थातुं नो युक्तं सत्वरं
 त्वमप्रतो भय' इति । ततः सा तद्वचः कर्कशमाकर्ण्य तेन कञ्चुकिना सह पथि गच्छन्ती चिन्त्यति स्म ।
 27 'अहो, अस्य कुमारस्य प्रतिपन्नवत्सलता, अहो, अस्य सत्यप्रतिज्ञता, अहो, उपकारिता, यदेव शिरीष-
 28 कुसुमगामो ऽपि चरणचार्येव पथि क्षुण्णवाघवधणप्य प्रीत्या दूरस्थामपि मां प्रहृष्टं बोधयितुमिहागतः ।
 भूयो ऽपि कदा संगस्यते' इति ध्यायन्ती कन्या कन्यान्तःपुरम्राययी । कुमारस्तु तस्याः प्रेमकोपपिशुनं
 29 वचनं स्मरन्नेकस्मिन् पादपे कुसुमावधयं विरचयन्तं महेन्द्रं निरीक्ष्य जगाद् । 'वयस्य, समेहि यथावासं
 30 व्रजावः । यद् प्रष्टव्यं तद्दृष्टमेव ।' ततो ह्रावपि निकेतनमाजगमनुः । तत्र च महाराजप्रेषितेन वारवनिताजनेन
 31 ह्वानं कारितौ । ततः कृतभोजनौ यावदासनस्थौ तिष्ठतस्तावदेकया कामिन्या समागत्य कुमारस्य करे
 32 ताम्बूलमदायि । कुमारेणोक्तम् । 'केनेदं प्रेषितम् ।' तयोदितम् । 'केनापि जनेन' इति । एवं सा
 33 कदाचिद्भोज्यं कदाचिन्ताम्बूलं कदाचिन्त्यत्रच्छेदं कदाचिदालेख्यं परमपि ज्येष्ठसविशेषोपकोपं कुमारस्य
 34 योग्यं प्रतिदिनं प्रेषयति । एवं च तयोर्निजराज्य इव सुखेन तिष्ठतोः कियन्तः पुण्यभाटुरा वासरा ध्यतीयुः ।
 36 § ६५) अथ हेमन्ते भूमिश्रुता निमित्तमिदमाकार्यं पुत्र्याः पाणिग्रहणलक्षणं पृथम् । तेन सर्वाण्यपि
 37 ज्योतिःशास्त्राण्यवलोक्य प्रोचे । 'काल्मजसितपञ्चम्यां बुधे स्नातिनक्षत्रे यासिन्याः प्रथमे यामे व्यतीते
 38 प्रधानं गतदोषशुभयामलग्रमस्तीत्यवधार्यतां देवेन ।' रात्रापि 'तथा' इत्यङ्गीकृत्य कुमारस्याग्रे ज्ञापितम् ।
 39 'कुमार वत्स, भवद्विज्ञानसत्त्वसाहसम्राग्भवज्येष्ठवक्ष्यायाः कुवलयमालाया विधोगच्छिराय भवते
 40 ऽस्माभिः कृतः । अतः सांप्रतममुष्यां पञ्चम्यां कुमारो ऽमुष्या वेदिकामध्यमन्यासीनयाः पाणिग्रहणं
 41 करोतु ।' कुमारेणोक्तम् । 'यदादिशति देवस्तवथा' इति । ततः कुवलयमाला पाणिग्रहणार्कवक्षोर्-
 42 वदनाम्बुजा प्रमोदभरमासुरा सर्वाङ्गरोमोद्गमसंगमा चिरसंचितपूर्वमाणमनोरयपथा न देहे न शेहे न जेहे

२) B 'रादेशवचनेन सर्वाः 5) B परिणयविधाति. 10) B om. तर before तारक. 18) P B om. [इति], B मान-
 भट for लोभप्रेष. 19) B वंजुनप्यकन्यान्तःपुररक्ष इति. 20) B om. यद् राजा कथयति. 27) B om. अस्य before सत्य-
 प्रतिज्ञता. 31) B निकेत for निकेतन. 33) B om. सा after एवं. 39) C वशीक्रान्तायाः for वक्ष्यायाः.

1 त्रिभुवने ऽपि माति स्म । तत्र राजकुले विवाहभोजनार्थं धान्यान्यानीयन्ते । क्रियन्ते विविधानि 1
पकायानि । विरच्यन्ते सर्वत्र मण्डपमञ्जप्रपञ्चाः । रच्यन्ते वेदिकाः । प्रेष्यन्ते लेखवाहाः सर्वेषां
3 स्वजनराजन्यानाम् । निमग्नयते सर्वत्र बन्धुवर्गः । भूयन्ते भवनानि । घटपन्ते नानाविधान्याभरणानि । 3
शोध्यन्ते नगरीरध्याः ।

§ ६६) एवं विवाहारम्भकृत्यप्रवृत्तस्य जनस्य निधिलामक्षण इव सौभाग्यनिर्मित इवोपयमदिवसः

6 समागतम् । तस्मिन् दिने ऽविद्यमौक्तिकचारुचतुष्कस्थापितप्राक्खुखासने निवेश्य कुमारं कुलवृद्धा मङ्गल- 6
स्नानमकारयत् । ततः स गोशीर्षचन्द्रमविलिनाङ्गः प्रावृत्तकौरकश्वेतसहशयसनः सिद्धार्थेगोरोचनातिलकः
कण्ठाबलम्बितसुरभिकुसुमदामा महेन्द्रेण राजलोकेन चानुगम्यमानो जयकुञ्जरकुञ्जराधिकरुदः प्रौढजना- 9
निवृतो दक्षिणकरकमलाबद्धकौतुकमदनफलः स्तुतिप्रातस्त्वमानगुणप्राप्तः प्रचुरसृष्टङ्गाङ्गपणष्वेणु- 9
धीणास्वरमुखरितदिकृष्कवालो धृतसितातपत्रः पुरः प्रवर्तमानप्रेक्षणक्षणः क्षणेनोद्वाहमण्डपमलंचकार ।
ततश्च स प्रावृत्तसितचीवरया मङ्गलयाभरणभूषितायाः कुवलयमालाया लग्नवेलायां द्विजवरेणोपढौकितं 12
करं करेण जप्राह । ततो ऽविधवा गीतं गातुं प्रवृत्ताः । वादितानि तूर्याणि । निःस्वानस्वनाः प्रसङ्गः । 12
पूरिताः शङ्खाः । आहता शलयः । वेदोष्धारपरायणा द्विजन्मानो मङ्गलपाठकाः पठन्ति । जयजयारचपरो 12
लोकश्च । ततः प्रवर्तितं मङ्गलचतुष्टयम् । ततो निर्वृत्ते पाणिप्रहणमहोत्सवे पूजिते गुरुजने कृते समस्त- 15
करणीये स्वस्थाने समेत्य विविधरत्नविद्रुमनिर्मिततलिने गङ्गापुलिने इव राजहंसयुगलं कृतमङ्गलोपचारं 15
तन्मिथुनमुपविष्टं दृष्ट्वा परिवारः सखीजनश्च मन्दं मन्दं निस्ससार । तत्रस्थस्य तस्य निद्रासुखमनुभवतः 15
क्षणदा क्षणमिव क्षयमियाय । ततः प्राभातिकतूर्यरचप्रतिबोधितः कुमारः कृतदेवाचिदेवममस्कृतिर्नित्य- 18
कृत्यमकरोत् । तत्रान्यदा कुमारो हिमगिरिशिखरसमानं स्वसौधमारुह्य दक्षिणपक्षप्राकारप्रत्यासन्नं रत्ना- 18
करं निरीक्ष्य क्षणं व्यावर्णयन् मात्राक्षरचिन्दुच्युतकप्रभोत्तरक्रियागुप्तककाव्यकथाविनोदैश्च कुवलय- 18
मालया समं प्रीतिपरस्तस्वौ । अश्रान्तरे कुवलयमालया विह्वलम् । 'देव, त्वया महान्तः कथं परिहातः ।'
21 ततः कुमारेण सविस्तरमयोध्यातो ह्यापहाराद्यं मुनिनिवेदितचण्डसोममानभटमायादित्यलोभदेवमोह- 21
दत्तपञ्चजनपूर्वभयगाथापूरणपरिणयनपर्यन्तं सर्वमपि प्रोचे । प्रिये, ऐहिकसुखमूलं विवाहकर्म वृत्तम् ।
संप्रति पारत्रिकसौख्यप्रदं सम्यक्त्वमाद्रियस्व । यतः,

24 चिन्तामणिः श्रितः प्राणिस्वान्तचिन्तितमात्रदः । सम्यक्त्वं सर्वजन्तूनां चिन्तातीतार्थदं पुनः ॥ ४१६ 24
तावदेव तमस्तोमः समस्तो ऽपि विजुग्मते । यावत्सम्यक्त्वतिग्मांशुरुदेति न हृदम्बरे ॥ ४१७

सदृष्टिर्दृष्टिहीनो ऽपि यः सम्यक्त्वविलोचनः ।
27 श्रुतिविधान्तनेत्रो ऽपि सो ऽन्धो यस्तद्विवाजितः ॥ ४१८ 27
यदि ते स्मृतिमेति सांप्रतं दयिते पूर्वभवः स्वचेतसि ।
तद्वषट्पमिदं जिनेशितुर्वचनं निर्वृत्तिशर्मदं धय ॥ ४१९

30 भुवेति तस्य वचनं किल सा जगाद् नाथ त्वमेव शरणं सुगुरुस्त्वमेव । 30
देव त्वयाखिलपुरातनजन्मजन्मात् सम्यक्त्वभाजनमहं विहिता यद्य ॥ ४२०

इत्याचार्यधीपरमानन्दसूरिशिष्यधीरत्नप्रभसूरिविरचिते श्रीकुवलयमालाकाव्यासंक्षेपे श्रीप्रथुञ्जस्तिरोधिते 33
33 कुवलयचन्द्रकुमारवनपरिभ्रमणविजयापुरीगमनजयकुञ्जरहस्तिवशीकरणसमस्यापूरण- 33
कुवलयमालापरिणयनसम्यक्त्वोपदेशप्रभृतिवर्णनस्तृतीयः प्रस्तावः ॥ ३ ॥

[अथ चतुर्थः प्रस्तावः]

36 § १) अथ धीहृदबर्मणो नृपतेल्लेखवाहः प्रतीहारनिवेदितः प्रविश्य कुमारं प्रणिपत्य लेखं पुरो 36
विमुच्य विह्वपयामासेति । 'देव, श्रीतातपादा भवन्तमाकारयन्ति ।' ततः कुमारः पूर्वं लेखं प्रणम्योन्मुग्ध 36
च स्वयं वाचयामास । 'स्वस्त्ययोध्यापुरीतो महाराजाधिराजधीहृदबर्मदेवो विजयापुर्यां पुत्रं दीर्घायुधं 39
39 कुवलयचन्द्रकुमारं महेन्द्रसमन्वितं साजसं गाढमालिङ्गा समादिशति, यथा 'अत्र तावत्तव दुःसहविर- 39

2) P रच्यते वेदिका. 7) P ततः स मिलिनांगः. 9) B स्तुतिव्रत'. 11) B 'भूषिताया वेदिकाभयनभ्यासीनायाः कुलव'.

14) P निवृत्ते. 15) P B om. स्वस्थाने समेत्य. 16) P B om. निद्रासुखमनुभवतः. 17) B inter. क्षणदा & क्षणमिव.

18) B दक्षिणपक्षे. 38) B om. पुत्र.

1 हेण मम जलबहिःक्षितमत्स्यस्येव क्षणमात्रमपि न सुखावकाशः, तथा तव मानुःपुरीजनस्य च । अतस्त्वया 1
 त्वरितमागत्य निजदर्शनपाथसा पाथोदेनेव पादपो वियोगततो ऽहं निर्वाभ्यः' इति । कुमारेण जगदे । 'प्रिये, 2
 3 अस्माकमेव शुठ्णियोगस्तत् किं कर्तव्यम् ।' तथोक्तम् । 'यसुभ्यं रोचते तदाचरणपीयमेव ।' ततः कुमारः 3
 समुत्थाय महन्नेत्रेण साकं धीविजयसेनमिति विज्ञापयामास । 'देव, भ्रमायातस्य बहवो दिवसा अभवन्,
 उत्कण्ठितौ च पितरौ, अतः प्रसादं विधाय मां प्रैषयत ।' ततो नृपतिना विष्टुष्टः सांघस्त्रेण निषेदिते 6
 6 मुहूर्ते कुमारः कृतमाङ्गल्यविधिर्वह्नासिकादत्ताप्रपादो निर्मितजिननमस्कृतिर्जयकुञ्जरं गजमारुह्यानेकसे- 6
 वकलोकपरिकलितो महन्नेत्रेण सह प्रमुदितचित्तः पुरीतो निर्गत्य बाह्यभुवि प्रस्थानमङ्गलं विदधे ।

§ २) साप्ययो मातरं नत्वा तत्वालोकनबद्धधीः । पूर्णा हर्षविषादाभ्यां प्रोवाच नृपतेः सुता ॥ १ ॥

9 देहच्छायेव देहेन एषा यास्याम्यहं सह । मातस्त्वर्दहिसेवाया वियोगस्तु सुदुःसहः ॥ २ ॥ 9
 मद्रोपिता लता मातर्यिना जलनिषेचनम् । पाण्डिमानमुपेध्यगति यथा प्रोषितयोपितः ॥ ३ ॥
 मातर्मदीयविरहे कलापकलितः किल । कलापी तालसुभ्रगं केनायं नर्तयिष्यते ॥ ४ ॥
 13 जनन्युवाच किं वत्से धत्से खेदं स्वचेतसि । नरेश्वरसुता यस्यं दृढवर्मसुतप्रिया ॥ ५ ॥ 13
 तत्पुत्रि मा कृथाः खेदं हर्षस्थाने ऽस्य कः क्षणः । स्वर्धुनीक्षानसंप्राप्तौ को हि पङ्के निमज्जति ॥ ६ ॥
 इत्युक्त्वा तनुजां शोढं स्वमारोप्य सबाण्णदह् । चुम्बित्वा च शिरोदेशे जनन्येवमशिक्षयत् ॥ ७ ॥
 15 वत्से चेत्वं गुणधेनिमीहसे स्वस्य सर्वदा । तद्गर्तमन्दिप्रसात् नूयाः प्रियमसंशयम् ॥ ८ ॥ 15
 कार्यं श्वभ्रप्रभृतिषु गौरवाहेषु गौरवम् । त्वयानुकूलया भाव्यं सपत्नीष्वपि संततम् ॥ ९ ॥
 तदपत्यानि दृष्यानि निजानीवाहितेषु च । कृपा कार्या न तु कापि गर्वः सर्वप्रतीपकः ॥ १० ॥
 18 भुके भर्तरी भोक्तव्यं स्वयं च शयिते सति । नीचैर्लोचनया स्वयं नीरङ्गीस्वगितास्यया ॥ ११ ॥ 18
 दुःखिते दुःखिता पत्न्यौ सुखिते सुखिता भवेः । कोपवत्यपि मा कोपं विदधीथाः कदाचन ॥ १२ ॥
 कदापि पतिपादात्विन्दद्वयविलोकनम् । न हेयं सर्वदा सर्वसतीमागौ ऽयमद्भुतः ॥ १३ ॥

21 § ३) इति शिक्षां शिरसि चारोप्य पितरौ प्रणम्य परिजनमभिपृच्छ्य कुबलयमाला ततः कुमारान्ति- 31
 क्मागता । ततो ऽन्यदिने कुमारः कुबलयमालया समं प्रचलितः सन् जातानुकूलपवनः श्रुतवामस्वरस्वरः
 सव्यसमुत्तीर्णकवर्णशुनकः सर्वत्र समुच्चारितचारुवचनो व्यचिन्त्यदिति । 'भगवति प्रवचनदेवते, यदि 24
 24 तातं निरामयं पद्मगामि राज्यं च प्राप्नोमि परिवर्धते सम्यक्त्वं [तदा] कुबलयमालया समं प्रवज्यामा- 24
 ध्यामि, तद्विष्वज्जनेन परिहाय तादृशमुत्तमं शकुनं देहि, येन मे निर्भूतिः स्यात् ।' इति यावच्चिन्त्य-
 क्षस्ति तावत्पुरस्तस्य मणिकनकनिर्मितं प्रलम्बितमुकावचूलमातपत्रं केनाप्युपनीय विज्ञप्तम् । 'देव, अस्य 27
 27 भूपत्य जयन्तीपुरीपरिजन्येष्टो भ्राता जयन्तामिषो वसुधाधवः । तेन त्वद्वेत्तवे देवताकृताधिष्ठानं छत्ररत्नं 27
 प्रेषितम्' इति । कुमारेण चिन्तितम् । 'अहो, प्रवचनदेव्याः प्रभावः, येन प्रथममेव प्रधानं शकुनम्' इति
 ध्यात्वा तच्च स्वीकृत्य कुमारो राज्ञा पौरजनेन चानुगम्यमानो महता सैन्येन परिवृतः कियतीं भुवं परि- 30
 30 गतः प्रोवाच । 'महाराज, व्याकृत्य धवलशृङ्गमलंकियताम् । पौरजनाश्च निवर्तध्वम्, यतो दूरे भवति 30
 विजयापुरी ।' ततस्तेषु व्यावृत्तेषु कुमारः सपरीवारो गच्छन् कतिपर्येरपि प्रयाणकैः सहाशैलसमीपं संप्राप ।
 अत्रान्तरे केनाप्यागत्य विज्ञप्तम् । 'नाथ, अत्र सरस्तीरे देवायतने महामुनिरेको ऽस्ति ।' इत्याकण्यं कुमारः
 33 कुबलयमालया समं तत्र गत्या मुनिं नत्वा सविनयं जगाद् । 'भगवन्, भवन्तः स्वीकृतनवव्रता इव विभाव- 33
 यामस्तात्र को हेतुः ।' ततो मुनिमतल्लिका निषेदितुमारंभे ।

समस्ति लाटदेशान्तः पारापुर्यां नरेश्वरः । सिंहः प्राज्यतमस्यात्मा भानुनामास्ति तत्सुतः ॥ १४ ॥

36 चित्रकर्मप्रियः प्रायः सो ऽहं कीडनकौतुकी । अन्यद्वा तत्पुरीबाह्योद्यानभूमिसुप्रागतः ॥ १५ ॥ 36

§ ४) तत्र च विचरता मया कलाचार्यं यको दृष्टः । तेनोक्तम् । 'कुमार, चित्रपटममुं मल्लिखितं निरीक्ष्य 39
 निषेधतां यद्वयं ऽस्यो न वा' इति । ततस्त्रालोकेन मया चिन्तितम् । 'तत्किमपि पृथिव्यां नास्ति यदत्र 39
 39 न लिखितमस्ति' इति विस्मयस्फोरमानसं मां निरीक्ष्य तेनोक्तम् । 'कुमार, यथात्र सकलमपि संसार- 39
 विस्तारस्वरूपं चित्रितमस्ति, यन्मनुष्यजन्मनि यत्सिर्षगभवे यत्करके यत्त्रिदिवे विविधं दुःखं सुखं चानुभूतं
 तत्सर्वमप्यस्ति, अत्र तावन्मोक्षो ऽपि, यत्र न जरा न मृत्युर्न व्याधिर्न वाधिः ।' एवं कुमारः, तेन निषेदिते

- 1 लक्ष्मिस्तादृशो संसारचक्रचित्रपटे प्रत्यक्षीकृतो मया चिन्तितम् । 'अहो, कथं संसारवासः । दुर्गमो मोक्ष-
मार्गः । अत्यन्तदुःखिताः प्राणिनः । विषमा कर्मगतिः । ज्ञेहनिविडनिगडसंज्ञितो मूढजनः । अशुचिमयः
- 3 कायः । विषमिष विषयसुखम् । साक्षादेवैष जीवसार्थो महासागरनिमग्नः ।' इति चिन्तयता मया
अभितम् । 'अहो, त्वयायं यदि चित्रपटो लिखितस्ततो न मनुष्यस्त्वम्, अनेन दिव्यचित्रपटप्रकारेण
किमपि कारणान्तरं चिन्तयद् त्वं देवो देवलोकतः समागतः ।' इति च वदता मया तस्यैकस्मिन् पार्श्वे
- 6 उपरं चित्रपटं दृष्ट्वा प्रोक्तम् । 'अहो उपाध्याय, पुनरेव ततः संसारचक्रतो व्यतिरिक्तचित्रपटो ऽधम्, ततो
ममायमपि प्रत्यक्षीक्रियताम् ।' इदमाकर्ण्य कलाचार्येण भणितम् । 'कुमार, प्रथैव लिखितमेतद्दयोर्षे-
णिज्ज्ञेहरितं विभक्तस्वरूपं पश्यतु भवान् । एषा चम्पापुरीति लिखिता । अत्रैव महाराजो महारथः । अत्र
9 च धनी धनमित्रो नाम वणिग् । तस्य भार्या देवीति । तयोस्तनुजौ द्वौ धनमित्रकुलमित्रौ । तजन्मानन्तरं
तदात्वमेव पिता पञ्चत्वमुपागतः । सर्वौ ऽप्यर्थो निधनमियाय । ततस्तौ मात्रा कष्टेन बुद्धिमान्नीतौ यौवन-
मवाप्तुः । जनन्या निगदितम् । 'भवन्तौ व्यवसायं कुरुताम् ।' ततस्तौ बाणिज्यकृषिपरमन्विरकर्मकर-
- 12 कृतिप्रतिगृहप्रार्थनारत्नाकरसमुल्लङ्घनरोहणपर्वतारोहणानवरतखनिखननधातुवाद्घृतकीडनस्वामिसे-
वाप्रवृत्तिविवरयक्षिणीसमारोधनगुरुपदिष्टमन्त्रसाधनप्रभृतिभिः प्रकारैर्धनोपार्जनार्थं ताम्यत, पर्वराटि-
काया अपि नोत्पत्तिः ।
- 15 § ५) ततो ऽतीवदुःखितौ ताविति संकल्पपरौ बभूवतुः । 'धिग् धिग् जीवितमस्माकम् । यः को
ऽप्युपायः प्रारभ्यते स सर्वो ऽपि पूर्वकृतदुष्कृतवनो न बालुकापिण्डकलनमिष खलप्रीतिप्राग्भार इवाङ्ग-
लिङ्गतजलसंघात इव समीर्यतेरितजीमूतपद्मतिरिष विलयमापाति । कथमेनेन दैवेनावामेवाभाष्यभाजनं
- 18 विहितौ । इदमपि देवं सर्वेषामप्यन्येषामनवमम्, परमावधोरवममेव । तावत्सर्वथैवालममुना जीवितेन
सर्वथा दुःखनिकरमन्त्रिणेण । अथ कस्मिंश्चिदुच्चशिलोच्चयशिखरमाह्लात्मानं मुञ्जावः' इत्यालोच्य तौ
तच्छिखरमारुह्यैवं प्रोचतुः । 'भोः पर्वत, तव शिखरपतनसाहसेनावामप्रेतनभवे दारिद्र्यदुःखभाजनं न
- 21 भवावः ।' इत्युदित्वा तौ युगपदेव यावदात्मानं मुञ्जस्तावत्तयोः 'मा साहसं मा साहसं' इति ध्वनिः 21
अवणाध्वनि पपात । तं निशम्य ताभ्यां सर्वतो दिशः पश्यन्नां सार्धं कायोत्सर्गस्थितं निरीक्ष्य भक्त्या
प्रणिपत्य प्रोचे । 'परमेश्वर मुनीश्वर, भवतावां घृण्युतः कथं निषेधितौ ।' मुनिनापि ततः प्रोक्तम् ।
- 24 'युवयोः किं बराम्यकारणम् ।' ताभ्यामुक्तम् । 'भगवन्, आद्योर्देरिद्रितैव बराम्यहेतुर्नान्यत् ।' साधुना-
त्यश्रुधापि । 'भो पण्याजीवो, भवन्तौ निर्वेदं कृत्वा मा प्राणत्यागं तनुताम् ।' ताभ्यामुदितम् । 'भो
यतीश, कथय कथं जन्मान्तरे ऽपि न दारिद्र्यं पुनरावयोः ।' भगवता भणितम् । 'यदि भवन्तौ दीक्षाम-
- 27 ङ्गीकृत्य तपः समाचरतस्तदेवधिदुःखभाजनं भूयो ऽपि न भवतः ।' ताभ्यामुक्तम् । 'एवं प्रसादः क्रिय-
ताम् ।' ततस्तेन मुनेना जैनविधिना कुमार, तयोः प्रवज्या दत्ता । इमौ तौ प्रवजितौ मया चित्रपटे
लिखितौ । ततस्तौ दुश्चरितं तपस्तप्त्वा समाधिना मृत्वा देवभवमुपाजग्मतुः । तयोः पुनरेक आयुषि क्षय-
- 30 मीयुषि स्वर्गतयुत्वा पारापुर्यां सिंहभूपतेः सुतो भानुनामा संजातः । स चाभोधाने त्वम् । यः पुन
र्द्वितीयो वणिग्जीवः स चाहम् । इमं चित्रपटं समालिष्य भवतः प्रतिबोधार्थमिहागतः । तावद्भो भानु-
कुमार, प्रतिबुध्यस्व मा मुहः, भीम एष भवाम्बुधिः, तरला कमला, हस्तप्राप्त्या विपत्तयः, दुःसहं दारिद्र्यम्'
- 33 इदमाकर्ण्य ऊहापोहं कुर्वानः सहसैव मूर्च्छितो भानुकुमारः । स्मृता जातिः । परिजनेन वयस्यैव शीतल-
जलकदलीदलपवनादिभिः समाध्यासितः । ततः संजातस्वस्थचेतसा भानुनानुभूतं पूर्ववृत्तं विलोक्य
भणितम् ।
- 36 'सर्वथा त्वं गुरुनीय त्वमेव शरणं मम । येन त्वयाधुना जैनाध्वनि प्रीत्यास्मि रोपितः' ॥ १६ ॥ 36
- § ६) एवं वदंस्तक्षरणशुभ्रयापरायणः क्षणमेकं यावदभवत् तावदुपाध्यायः पताकाराजिराजिते
विविधासपन्नरत्ननिर्मिते विमाने मणिकुण्डलगलस्थलसमुच्छलदतुच्छदेहदीप्त्या दश दिशः प्रकाशयन्तं
- 39 वरमुकुटविराजमानं धिमानसंस्थितमात्मानं प्रकटीकृत्य जगद् । 'भो भानुकुमार, दृष्टस्त्वथैव संसार-
मदीकचकित्सारः ।' ततो मया तस्मिन्क्षणसंजातवैरान्धेण स्मृतपूर्वभवेन देवस्य पुरस्तःक्षणेवामर-
णामि विमुच्य स्वयं विनिर्मितोत्तमार्ङ्गपञ्चमुष्टिकलोचस्तद्द्वार्षितरजोहरणमुत्सवत्सिकाप्रतिप्राप्त्युपधिर-

6) B पुनरेतत्संसार.

16) O पीठक[व]नमिव.

20) B 'क्षरमाख्या एवं.

38) P B om. देह, B om. दश.

40) B संसारमाहात्म्य.

1 धानतो निष्कान्तः । ततो हाहारवमुत्तरो बयस्यवर्गः परिजनश्च सिंहनेत्रशसकाशासुपागमत् । तेन देवेन 1
 ततः प्रदेशतोपहृत्यात्र जिनेन बने मुक्तो ऽस्मि । सांप्रतं पुनः कल्प्याचार्यं सुगयामि, यदन्तिके तपस्त-
 2 नोसि । इदं निशम्य कुमारेणोक्तम् 'अहो, महाविस्मयकारी वृत्तान्तः ।' ततो महेश्वरेण सम्यक्त्वं 3
 शृहीतम् । कुमारो ऽपि महेश्वरकुवलयमालाभ्यां समावासागत्य कृतकृत्यः शर्वर्यामस्वाप्सीत् । ततः
 पुनरपि निर्मले गगनाङ्गणे तितोहितेषु तारानिकरेषु समुदिते दिनेने कुमारः प्रवृत्तप्रयाणकः क्रमेण
 6 विन्ध्यगिरिकान्तारासन्नं समावासितः । तत्र स कुमारः कृतदिवसरात्रिकृत्यः कुवलयमालया समं 6
 पल्यङ्के प्रसुतः ।

§ ७) ततो निशीथे यावज्जागर्ति तावद्विन्ध्यगिरिशिखरकन्दरान्तरे ज्वलनं ज्वलन्तं विलोक्य
 9 विकल्पमालाकुलः समजनि । 'अहो किमेतत्, किं तावदेष वनदवः, किमुतान्यत् । अत्र च पार्श्वे 9
 परिभ्रमन्तः के ऽपि पुरुषा इत्यन्ते । किं वा राक्षसाः, पिशाचा वा । ततो ऽप्रतो भूत्वा सम्यग् निमाल-
 यामि किमेतज्ज्वलति, क एते पुरुषाः ।' इति विचिन्त्य सुचिरं निभृतपदं समुत्थितः कुमारः कुवलय-
 12 मालां तल्लिने सुप्तं विमुच्य स्वीकृतवङ्गरजवसुनन्दकः कटीतटनिबद्धशिरिकः प्राहरिकान् वञ्चयित्वा गन्तुं 12
 प्रवृत्तः । ततस्तेन ज्वलनान्तिके धातुवाद्वातां वितन्वतः पुरुषान् विलोक्य चिन्तितम् । 'यदमी धातुवा-
 दिनः किमेतेषाम्प्रधानं प्रकटीकरोमि किं वा न, कदाचिदेते वराकाः कातरहृदो ऽमी इदिव्य इति मां
 15 संभाव्य भयभीता नक्षुष्यन्ति विपत्स्यन्ते वा, नदिह स्थित एव तेषां वाचः श्रोष्यामि' इति । तदा तत्र 15
 तैरपीत्युक्तम् । 'यदद्य कलकः सर्वो ऽपि विघटितस्तावदिदानीं करणीयं किम् इति । किमत्रापि कार्यः'
 इति वदन्तश्चलिताः । कुमारेण भणिताः 'भो भो नरेन्द्राः, किं व्रजत ।' तैरित्युक्तम् । 'भवतो भयेन ।'
 18 कुमारेण भणितम् । 'कथं भवतां भयम्, अहमपि भयन्मध्यवर्ती नरेन्द्रः, ततः सर्वमपि निवेद्यताम् ।' 18
 ततस्तैर्जल्पितम् । 'अहोरात्रं यावदस्माभिः सुवर्णभ्राम्याभ्यां परं सर्वमेव भस्मीभूतम् ।' ततः साहसम-
 वलम्भ्य कुमारेण देवगुरुचरणस्पर्शनप्रवीणान्तःकरणेन तेषां पुरस्तेनैवौषधयोगेन सुवर्णं निरमायि ।
 21 सर्वैरपि द्वैः प्रमुदितैर्विह्वलम् । 'देव, अद्यप्रभृति भवानेवास्माकं गुरुः । वयं तु तव शिष्या एवातो विद्या- 21
 दामस्तावो विधेयः ।' कुमारेण तत्प्रणीतभक्तिपरीतचेतसा योनिप्राप्तृग्रन्थप्रयोगाः कल्पपि कथिता-
 स्तेयम् । कुमारेण प्रोक्तम् । 'व्रजाम्यहं स्वस्ति भवङ्गः । यदा कदाचिद्युगमयोध्यायां कुवलयचन्द्रभूपतिं
 24 शृणुत तदा सत्वरमेव समागन्तव्यम्' इति वदन् कुमारः कटकसंनिवेशे कुवलयमालाया विबुद्धायाः 24
 कुमारदर्शनेन महदुःखं दधत्याः पुरः संप्राप्त एव । ततस्तया प्रमुदितया प्रोक्तम् । 'देव, कुत्र गता
 भवन्तः ।' ततः कुमारेण धातुवादिवृत्तान्तं सर्वमपि निवेदितम् । ततो निःश्वासनिःश्वनपटुपटुहरचक्र-
 27 झलपाठकपठितादीनि विभातविभाषीचिह्नानि मग्वा कुमारेण भणितम् । 'अये प्रिये, प्रभातप्रया रजनि- 27
 रजनि । क्षपापतिरपि क्षपितकिरणशयः । चरणायुधसंहतिरपि मन्दं मन्दं रौति च । सांप्रतं देवगुरु-
 बान्धवकार्याणि कियन्ते' इति वदन् कुमारो निर्मलजलक्षालिवदनकमलः धीमति शृष्ट्यैवै प्रविश्य
 30 देवाधिदेवमेवं स्तोतुमारोभे । 30

'सुप्रभातं जिनेन्द्राणां धर्मबोधविधायिनाम् । सुप्रभातं च सिद्धानां कर्मोद्यमघातिनाम् ॥ १७ ॥

सुप्रभातं गुरुणां तु धर्मव्याख्याविधायिनाम् । सुप्रभातं पुनस्तेषां जिनस्तवप्रदर्शिनम् ॥ १८ ॥

33 सुप्रभातं तु सर्वेषां साधूनां साधुसंप्रतम् । सुप्रभातं पुनस्तेषां येषां हृदि जिनेोत्तमः ॥ १९ ॥ 33

§ ८) एवंविधां स्तुतिं विधाय कुमारः करिवराकृदः सुखासनाधिकरूढया कुवलयमालया समं

विचिन्त्यतुराखुराखुराविदारितमहीतलसमुच्छलत्तुच्छरेणुनिकरपरिपूर्वमाणसकल्पिगण्डलमुल्लिरुद्ध-

36 दिनकप्रसरजालसुर्विनेशङ्कासहस्रशिखण्डिताण्डवितकलापञ्जाजमानेन वनान्तरेण संचकार । ततो 36

ऽनवरतदत्तप्रयाणकः कुमारो ऽयोध्यापुरीपरिसरमलंचकार । तमायान्तं श्रुत्वा तदात्वाधिकप्रमोदवशा-

समुल्लसद्रोमाञ्चकवचितः क्षितिपतिः सपरिजनः सान्तःपुरः कुमारसम्मूलाजगमान् । ततः स्वदर्शन-

39 मात्रेणैव दृढवर्ममहीपतिः कमलबन्धुरिष कमलाकरं कैरवबन्धुरिष कैरवसंभवं घनायन इव धनसुहृत्सं- 39

घातं मधुरिष पिकनिकरं तं कुमारं भृशं प्रमुदितमानसमातत । ततो ह्रावपि क्षेहभरपरवशमानसौ

वाप्याविललोचनौ बभूवतुः । ततः कुमारेण महाविनयशालिना पिद्मामृत्चरणद्वन्द्वमद्वन्द्वभक्त्या

10) > क एते केऽपि. 12) > adds प्राहरिकः before प्राहरिकान्. 32) > P om. the verse सुप्रभातं गुरुणां etc.,

B om. जिनस्तव etc., to पुनस्तेषां in the next line—obviously a haplographical skipping over by the copyist.

1 प्रणतम् । ताभ्यामुक्तम् । 'वत्स, अतीव दृढकठिनहृदयो भवान् बभूव । आवां पुनस्तस्मैहनिर्मरप्रस्तुतदुः-
 सहविरहद्वयालावलीदुःखितौ सजीवमप्यात्मानं मृतसिध मग्नमानौ स्थितौ । ततो वत्स, चिरं जीवासाकं
 3 जीवितेन ।' राज्ञा पृष्टम् । 'तदा तुरोणेणपहतः कुत्र गतः, कुत्र स्थितः, इत्येतत्सर्वमपि स्वरूपमावेद्य ।'
 एतदाकर्ण्य कुमारेण यत्र यत्र भ्रान्तं यत्र यत्र यद्यदृष्टमनुभूतं च तदलिलमपि विश्रम् । इतश्च मध्याह्ना-
 वसरे मागधेन निवेदिते तत्रैव विहितमज्जनभोजनौ दृढवर्मकुचलयचन्द्रौ सुखं समासीनौ क्षणं
 6 स्थितौ । ततः,

दृढवर्मसुतः शस्ते मुहूर्ते गणकोदिते । गजपृष्ठप्रतिष्ठेन भूमिभर्त्राप्रयायिना ॥ २० ॥
 दुर्बारेवैरिणैरश्ववारैवारितवैरिभिः । मनोरमैः स्यन्दनौघैः संनद्धैः सुमटैः समम् ॥ २१ ॥
 9 प्रवाद्यमानिनःस्वानस्वानडम्बरिताम्बरः । विधीयमानमाङ्गल्योपचारश्चतुराग्रिमैः ॥ २२ ॥
 आकर्ण्यशुभाकारिभन्धिबृन्दभवां स्तुतिम् । वनीपकानां दीनानां ददद्दानं पदे पदे ॥ २३ ॥
 जयकुञ्जरमारुहः पश्यन् मञ्जान् प्रपञ्चितान् । मुकावचूलसधीकविचित्रोद्भोचरोस्वितान् ॥ २४ ॥
 12 वृद्धाङ्गनाशियो गृह्णन् प्रतीच्छन्नक्षताक्षतान् । समाससाद् प्रसादं विशदं सप्तभूमिकम् ॥ २५ ॥
 पद्भिः कुलकम् ॥

§ ९) तस्मिन्नेव मुहूर्ते श्रीहृदवर्मणा कनकमयासने निवेद्य कुमारस्य जयजयशब्दपूर्वमाणनभस्तल्ले
 15 चारुचामीकरविरचितैः कलशैः ससीर्थसमानीतोदकसंभृतैः सर्वलोकप्रत्यक्षं युवराजपदाभिषेकशब्दके ।
 ततस्तेन राजलोकेन नमस्कृतः कुमारः । राज्ञा प्रोक्तम् । 'वत्स कुमार, पुण्यवानसि, यस्य भवाहदास्त-
 नुजः । अद्यैव चिरसंचितो मनोरथरथः परां प्रमाणकोटिमधिचिरुदः । अतः प्रभृति त्वमेव राज्यभारधौरेयः ।
 18 ततः प्रीतिप्रकर्षेण रोमहर्षयुतो नृपः । राज्यप्रधानप्रत्यक्षं तनूजं समसिद्धयत् ॥ २६ ॥
 राज्यभारधुरापुर्यै वयं वत्स गुणैस्त्वयि । अद्यापि न परं लोकं साधये तेन मे त्रया ॥ २७ ॥
 विश्वम्भरायास्त्वय्यघायनं कलितयौवने । मयि वत्स पुनर्युक्तं वनं गलितयौवने ॥ २८ ॥
 21 परं भोगफलस्यास्य कर्मणः शोपमस्ति मे । यावत्तावत्स्वया राज्ये भूयतां सहकारिणा' ॥ २९ ॥
 कुमारोऽपि पादौ प्रणम्य प्रोवाच । 'यत्किञ्चित्तातः स्वयमादिशति तद्वचस्य मया विधेयम्' इति । ततः
 कुचलयमालया गुरुजनस्य प्रणतिशब्दे । गुरुजनेनाप्यभिनन्दिताशीर्षोचिभिः । कुमारोऽथ यौवराज्यपदं
 24 पालयन् स्वगुणैः सर्वसंततो बभूव । अपि च ।
 स्थितौनिरीक्षितैस्तस्य चरितैर्जल्पितैरयम् । राजलोकः समग्रोऽपि सर्वदानन्दभूरभूत् ॥ ३० ॥
 धिनोत्यखण्डधाराभिर्धरां धाराधरो यथा । तथायमर्थसंधातैरत्यर्थं सार्धमर्थिनाम् ॥ ३१ ॥

§ १०) ततश्च कियत्यपि गते काले सुखसंदर्भमेव व्यतीते राज्ञा भणितम् । 'वत्स कुचलयचन्द्र,
 एष कालो मम धर्मस्याराधने तनस्तं करोमि ।' कुमारेण प्रोक्तम् । 'महाराज, युक्तमुक्तम्, परमेकं पुन-
 30 विज्ञपये धर्मः कुलोचित एव कर्तव्यः ।' राज्ञोक्तम् । 'बहवो धर्मोपायाः, कोऽयं कुलोचितः ।' कुमारेणो-
 क्तम् । 'य इध्वाकुर्वदर्थैः पूर्वजैः कृतः स पवोचितः ।' तदाकर्ण्य राजा धर्मपरीक्षार्थं देवतान्गृहे कुलदेवतां
 30 ध्रियमाराधयामास । ततस्तस्य राज्ञः कुनुमन्नसरे स्थितस्य पद्म यामा व्यतीताः । अथ निशीथे गगन-
 तले धाणी समुल्लास । 'भो नरेश, यदि भवतो धर्मसारेण कार्यं तत इक्ष्वाकुवंश्यकुलधर्मं गृह्णान् ।'
 35 इति वचन्या कुलदेवतया भिया प्रत्यक्षीभूय हेमपट्टिकाखण्डं धाणीलिपिसनाथं समर्प्यान्तर्धानं विद्ध्ये ।
 तस्मिन्निश्य नरेश्वरः प्रमुदितः प्रणे कुमारमाकार्यं सर्वमपि निशावृत्तं निवेद्यमासास । ततः कुमारः पित्रा-
 देशेन तत्र लिपिं वाचयितुं प्रवृत्त इति ।

36 'ज्ञानदर्शनचारित्ररत्नत्रयमनुत्तरम् । साधनं मोक्षमार्गस्य निधानं शिवशर्मणाम् ॥ ३२ ॥
 न हिंसा यत्र नासत्यं न स्तेयं ब्रह्मपालनम् । परिग्रहप्रमाणं च रात्रिमोजनमिर्बुक्तिः ॥ ३३ ॥
 सर्वदोषविनिर्मुक्तो यत्र देवो जिनेश्वरः । महाव्रतधरो धीरो गुरुधर्मोपदेशकः ॥ ३४ ॥
 39 पूर्वांपराविरुद्धश्चागमः श्रीशिवसंगमः । मुक्तये धर्म एवायं प्रतीपस्तु भवन्नमौ ॥ ३५ ॥

§ ११) एवं वाचिते धर्मस्वरूपे राज्ञोक्तम् । 'अहो, अनुपहीता वयं भगवत्या कुलदेवतया । एतत्पु-
 42 ननं ज्ञायते, के ते धर्मपुरुषाः, येयामेष धर्मः ।' कुमारेणोक्तम् । 'दर्शान्याकार्यं धर्मपृच्छा विधीयते,
 यस्य कस्यचिद्धर्म एतद्विपिसंवादी भवति स एव साध्यते ।' ततो भूपतिदर्शनप्रधानपुत्रपानाकार्यं यथा-

- 1 स्थानं निवेद्य धर्मं पप्रच्छ । सर्वैरपि निजनिजागमानुसारेण धर्मो निवेदितः परं तस्य चेतसि स्थितिं न 1
बबन्ध । ततो राज्ञा जैनमुनयः पृष्टाः । 'यूयं निजं धर्मं निवेदयत ।' ततो गुरुणा 'यो धर्मः कुलदेवतया
3 निवेदितः स एव धर्मो धर्मसारः' इति प्ररूपितः । ततो भूपः कुमारं विलोक्य बभाषे । 'सम्यग्धैव श्रो- 3
मार्गक्षम इति । सर्वेषामपि धर्माणामेव एव मुख्यः । एष एव कुलदेवतया दत्तः । इत्वाकुणामयमेव
कुलधर्मः ।' कुमारेण विश्रुतम् । 'यदाहं तुरङ्गमाविष्टत्सैव धर्मस्य बोधार्थं देवेनापहतः । मयारण्ये
6 मुनिसिंहदेवा विलोकिताः पूर्वभवसंगताः पूर्वभवेऽप्यमुमेव धर्ममाराध्य ते स्वर्गं गतवन्तः । तैरप्येनै 6
धर्मं निवेद्य कुचलयमालाबोधार्थमस्मि प्रेषितः । येन च शुकेन तं देशं गतानामस्माकं प्रवृत्तिर्भवतां पुरो
निवेदिता तेनाप्ययमेव सार्वभौ धर्मो दृष्टः ।
- 9 रजोद्वितः कराम्भोजं मेजे यस्य नरेश्वरः । पुरन्दरोऽपि तं स्तौति सादरं विगतादरम् ॥ ३६ ॥ 9
स्वयं स्वामी जगन्नाथ पाथोनाथः कृपाश्रुनः । सभायामादिशद्धर्ममुभेव जिनेश्वरः ॥ ३७ ॥
साधवोऽपि मया दृष्टा धर्मोऽत्र स्थितिशालिनः । उत्पाद्य केवलज्ञानं महोदयपदं ययुः ॥ ३८ ॥
12 तेन विश्रुत्यसे तात जैनधर्मः सुशर्मदः । सर्वेषामेव धर्माणामयमेव मनोरमः ॥ ३९ ॥ 12
तुर्वारवारणाकीर्णं रङ्गचुङ्कुरङ्गमम् । भवेद्राज्यमपि प्राज्यं न धर्मस्तु जिनोदितः ॥ ४० ॥
§ १२) तावद्देव भवता भवतापहारी दुर्लभो जिनधर्मः प्राप्तस्ततो निपुणेन त्वयायं विधेयः । राजा
15 'तथा' इति प्रतिपद्य प्रोवाच । 'अहो, सत्यमेतद्यदेश धर्ममार्गो दुर्लभः । तथा वयं पलितकलितशिरसः 15
संजाताः परं धर्माणामन्तरं नावगतम् ।' 'भोस्तपोधनाः, तत्रभवतां भवतां स्थानं न वयं जानीमः ।' गुरु-
णोकम् । 'राजन्, दाहोद्याने कुसुमगृहचैत्येऽस्ति ।' राज्ञोकम् । 'प्रजत यूयं स्थानं कुरुत कर्तव्यानि,
18 प्रभाते समेष्यामि' इति वदन् कुमारमहेन्द्राभ्यां समं क्वापतिरुत्तस्यौ साधवोऽपि स्वं स्थानमलं चक्रुः । 18
ततो दृढवर्मावशेषमपि भवस्वरूपं मायागोलकमिव, इन्द्रजालमिव, आदर्शप्रतिबिम्बमिव नेत्रोमि-
विभावीवरयुगलावलोकनमिव, मरुमरीचिकानिचयाषमासनमिव गन्धर्वपुरनिरूपणमिव, अत्रिचारित-
21 रामणीयकमिवाकिंचित्करमनुपारेयं विधिन्त्य संजातवैराग्यः कुचलयचन्द्राय सत्तङ्गं राज्यं ददौ, इति 21
च शिक्षां तं प्रति जगाद । 'वत्स कुचलयचन्द्र, हातयुक्तयुक्तस्य पठितसर्वशास्त्रसार्यस्य तव धवलित-
धवलनमिव पिष्टपेषणमिव विभूयितविभूषणमिव शिक्षाप्रदानं, परं पुत्रप्रीतिर्मां मुखरयति ।
24 तुन्तदुदितोपायाश्चपलाचपलास्तथा । स्त्रियः श्रियश्च तत् कापि मा भूयास्तद्दर्शवदः ॥ ४१ ॥ 24
उभैस्तरं पदं प्राप्य स्वया कार्यविदा सदा । गुरवो न लघुन्वेन दर्शनीयाः कदाचन ॥ ४२ ॥
स्वया बहानुरागेण पालनीया निजाः प्रजाः । यतः प्रजालता नीतिनीरसिकाः फलन्त्यमूः ॥ ४३ ॥
27 अन्तरङ्गारिषड्गुणजयाय भवतादरः । शास्त्रे शास्त्रे च कर्तव्यो बहिरङ्गारिदान्त्ये ॥ ४४ ॥ 27
आराध्या सर्वदा विद्यानवचाः स्थविरास्त्वया । मज्जतां व्यसनाम्भोजौ बुद्धसेवा हि मङ्गिनी ॥ ४५ ॥
राज्यधीः काममाहेयी न्यायगोमकपोयिता । निकामं कामदुग्धानि प्रसूते वसुधाभुजाय ॥ ४६ ॥
30 § १३) इति शिक्षां दत्त्वा दत्तदीनजनदानः संमानितस्वजनः कृतचैत्याद्याहिकामहः सुतकारितां 30
शिबिकामारुह्य नृपो गत्वा कुसुमगृहचैत्ये तस्यैव गुरोरन्तिके प्रावाजीत् । तदपि करुणावता गुरुणा
मनुष्यभवोपरि युगसमिलापरमाणुदृष्टान्तौ प्ररूपितौ । तथा हि ।
- 33 समप्रद्वीपवार्धिनां पर्वन्तेऽस्ति महोदधिः । स्वयंभूरमणो नाम वलयकारतां गतः ॥ ४७ ॥ 33
वैवः कोऽपि युगं प्राच्यां प्रतीच्यां ससिलां पुनः । स्यापयेदथ सा भ्रष्टा जले तत्रातलसृष्टि ॥ ४८ ॥
अपारे चानिधारे च परितोऽपि चलाचला । युगे चलाचले योगं लभते न कथंचन ॥ ४९ ॥ युग्मम् ॥
36 प्रचण्डवातवीचीभिः प्रेरिता सा कथंचन । युगे न लभते योगं जन्तुर्न तु जनुर्नुणाम् ॥ ५० ॥ 36
[युगसमिलादृष्टान्तः ।]
- तथाहि त्रिदशः कश्चिदासासनहयन्मयम् । स्तम्भं महान्तमाचूर्यं दग्निक्षेपनिभं व्यधात् ॥ ५१ ॥
39 तच्छूणं स समादाय तूर्णं गत्वा सुराचले । कूलिकायामवस्थाय नल्लिकां स्वकरेऽकरोत् ॥ ५२ ॥ 39
तत्रस्थितेन क्रुद्धत्य तथा ते प्रशुरीजसा । तेऽणवः पातितः सर्वे दिशासु चतसृष्वपि ॥ ५३ ॥
कल्पान्तकालप्रोन्मीलतुद्दाममरुता हताः । सर्वेऽपि पश्यतस्तस्यादृष्टास्ते जह्विरे क्षणात् ॥ ५४ ॥

5) P B तुंगमाविश्य पतस्यैव. 8) P सर्वभो धर्मः. 9) B नरेश्वर, B विन (ने?) शरदरं विगतादरं. 10) B जगन्नाथः.
19) B नेत्रोमिणा (ण added above the line) सिमहरी. 21) B सत्तपरायं. 30) B 'वैशाखाहिकताकारितां. 36) O
adds here [युगसमिलादृष्टान्तः] at the end of verse No. 50. 39) P om. s. 40) P पृच्छ, B ति for ते.

- 1 सुपर्वेष्वैतन्नृषैस्तेरेव परमाणुभिः । स सुपर्वोपि नो कर्तुं समर्थस्तं पुनर्यथा ॥ ५५ ॥ 1
 2 बुधकर्मवशातो ब्रह्मलक्षा मानुषजन्मनि । निस्तुषं मानुषं जन्म जन्मो न लभते पुनः ॥ ५६ ॥
 3 परमाणुदृष्टान्तः । 3
 ततः स राजर्षिर्विधिषिक्षाविचक्षणः चारुचारित्रं समाचरन् गुरुणा सह विज्ञहार । कुवलयचन्द्रस्यापि
 निष्किलभूपालमण्डलीमुकुटकोटिनिघृष्टचरणारविन्दस्य विपुलामाससुदुर्मेशलां पालयतः प्रभृता वासरा
 6 व्यतीयुः । 6

- § 1४) अत्रान्तरे पद्मकेसरसुरः स्वानि व्यवनचिद्धानि परिहाय दुर्मनाभिव्यक्तयामास ।
 'खेदं मा व्रज जीव त्वं दीनत्वं हृदि मा व्यधाः । तावदेव हि भुज्येत यावदायुरुपाजितम्' ॥ ५७ ॥
 9 ततः संप्रति कालोचितं क्रियत इत्यागत्यायोध्यायां सुरः कुचलयचन्द्र-कुवलयमालयोः पुरः कथ- 9
 यामासेति । 'यथास्तुकमासेऽमुकदिवसे युवयोः सनुभविष्यामि तावदिमानि पद्मकेसरनामाङ्कितानि
 कटककुण्डलहारार्धहारदीनि भूषणानि स्वीकियन्ताम् । तानि च प्रसृतबुद्धिचित्तरस्य मम तनौ
 12 निवेद्यानि, येनैतानि चिरपरिचितानि प्रेक्षमाणस्य मम जातिस्मृतिरुपघटने' इत्युदित्वाप्यथित्वा च 12
 त्रिदशः स्वस्थानमागतः । ततः कियद्भिर्दिनेः सुरभ्युत्वा कुवलयमालाया गर्भं सुतत्वेनोदपद्यत । ततः
 सापि समये पवित्रं पुत्रं प्रासृत । पित्रा मध्ये पुरं विरचय्य वर्षोपनयनकमहोत्सवे संजाते द्वादशे दिवसे
 15 तस्य मुनिना पूर्वमुदितमभिधानं 'पृथ्वीसारः' इति विदधे । स कुमारः कलाकलापेन यौवनेन च 15
 स्वीकर्त्तुः । तस्य पितृभ्यां ताभ्यामरणानि समर्पितानि । तानि पश्यत एव तस्य प्रागपि क्वापि दृष्टान्त-
 तानीत्युहापोहवतो मूर्खानि, जातिं च स्मरन् । ततः शीतेन तोषेन धानुना चाभ्यासितो लब्धचैतन्यो
 18 दृष्ट्वापिति । 'अहो, तत्र तानि सुखान्यनुभूय पुनरीदृशानि तुच्छानि मनुजजन्मजातानि जीवोऽभिलषति, 18
 इति भिन्न मोहं धिक् च संसारावासं यत्र निरन्तरमाधिष्याधिव्यथितो जनः, तद्दहं संसारदुःखपरंपरा-
 पराभवविधायिनीं प्रव्रज्यां गृहीत्वात्मानं साधयिष्ये' इति चिन्तयन् स वयस्यैर्भणितः । 'कुमार, तव
 21 स्वस्थशरीरस्य किमेतदत्याहितम् ।' तेनोक्तम् । 'ममाजीर्णविकारिणेषा भ्रमिरल्पज्ञा, तेन न पुनरात्म- 21
 स्वभाषो निवेदितः ।' एवं व्रजत्सु दिनेषु कुवलयचन्द्रणोक्तम् । 'कुमार, राज्यं गृहाण, अहं प्रव्रज्यां
 प्रदीष्ये । कुमारेणोक्तम् । 'महाराज, त्वमेव राज्यं प्रतिपालय, अहं पुनर्दीक्षां स्वीकरिष्ये ।' राज्ञादिष्टम् ।
 24 'अद्यापि बालरूपं राज्यसुखमनुभव, वयं पुनर्भुक्तभोगा दीक्षां प्रहीष्यामः' इति कुमारं प्रतिबोधय 24
 भूपतिर्निर्विण्णकामभोगः प्रव्रज्याप्रहणमनाः कस्यापि गुरोरामनमभिलषंस्तस्यै । अन्यदिने दत्तमहा-
 दानः संमानिताशेषपरिजनः कुचलयमालया समं धर्मवार्तां वितन्वानः क्षमाघनः सुत्वा पाश्चात्यया-
 27 सिनीयासे प्रथममेव प्रबुद्धभिव्यक्तयामासेति । 27

- § 1५) 'बुध्यापं प्राप्य मानुष्यं दक्षिणावर्तशङ्कवत् । विचारचतुरैश्चिन्त्या हेयोपादेयहेतवः ॥ ५८ ॥
 मानुषत्वमतिभ्रेष्ठं कुले जन्म विशेषतः । धर्मः कृपामयो जैनस्यमेतद्वि दुर्लभम् ॥ ५९ ॥
 30 धन्यास्ते पुण्यभाजस्ते निस्तीर्णसैर्भवाणिवः । ये संगमपरित्यागनिगमाध्वगतां ययुः ॥ ६० ॥ 30
 त एव कृत्स्िनोऽभूवन् भुवनधीविशेषकाः । जिनेन्द्रजल्पिता सर्वैरित्तिरैरलंकृता ॥ ६१ ॥
 33 धन्यानि तानि क्षेत्राणि यत्र जैनमुनीश्वराः । भ्रमन्ति विभ्रमत्यक्ता मुक्ताहाराः शुभाशयाः ॥ ६२ ॥
 पुण्यतिथिस्तितिः सा का सा वा वारोऽपि कः स च । तन्मुद्भूतं च किं भावि ममामोदप्रमोदकृत् ॥ ६३ ॥ 33
 यस्मिन् पवित्रचारित्रश्चिन्मनुप्रमोदयात् । मन्मनःसरसीजन्म स्मेरतामुपयास्यति ॥ ६४ ॥ युग्मम् ॥
 प्रधानधान्यतो येन दीक्षाशिखाशिलोपरि । क्षालयिष्ये मनोवासः कुवासमलिनं कदा' ॥ ६५ ॥
 36 इति चिन्तयतस्तस्य भूपतेः प्रमातिकमङ्गलाटकः पपाट । 36
 'हृत्संतमसानीकः पातितनभ्रत्रमुष्टसंघातः । प्रसृतप्रतापनिकरः शूरः पृथिवीपतिकदेति' ॥ ६६ ॥
 एतदाकर्ण्य राज्ञा चिन्तितम् । 'अहो, सुन्दरोपश्रुतिः सुतराज्याय ।
 39 नमस्ते लोकनिर्मुक्त नमस्ते द्वेषवर्जित । नमस्ते जितमोहेन्द्र नमस्ते शानभारकर' ॥ ६७ ॥ 39
 इति वदन् भूपतिः शयनीयादुत्स्यौ । ततो 'नमो जिनेन्द्रेभ्यः' इति वदन्ती संभ्रमपर विद्वत्ताटिनी-

2) B मानुषकमनः (partly on the margin). 5) C चरणारकन्दस्य, B adds स्मृद् before स्मृद्मेशलां, F बालयतः
 for पालयतः. 13) B inter. पवित्रं & पुत्रं. 14) B 'महोत्सव'. 24) P B om. दीक्षां प्रहीष्यामः. 25) P महाराज-
 स्मानिताशेष, F वितन्वत for वितन्वानः, B adds कुचाप before सुत्वा, 33) P o s for सा वा.

- 1 पुलिनकल्पवाचलपादुस्थाय कुवलयमाला पतिं प्रति प्रोवाच । 'पतावतीं वेलां यावद्भोस्वामिना किं चिन्ति-
तम् ।' राज्ञा जल्पितम् । 'पृथ्वीसारं कुमारं राज्ये निवेद्य प्रब्रज्याप्रहणेनामानं साधयिष्ये' इति । तथा
3 प्रोक्तम् । 'यदा विजयापुर्या आवां निःसृतौ तदा प्रियेण प्रवचनदेवता विषता, यदि भगवति जीवन्तं तातं
परिपश्यामि राज्याभिषेकं च प्राप्नोमि ततः पश्चात्तनुजं राज्ये निवेद्य व्रतं शृण्मि, ततो देवि शकुनोत्तमं
6 सर्वापि संपत्तिः संततिश्चास्माकं भाविनी' इति तत्सत्यं जातम् । सांप्रतं प्रब्रज्यापालनस्यानुष्ठानं ततो
राज्ञोक्तम् । 'देवि, यद्येवं ततः कुत्रचिद्दुरयो विलोक्या येन यथा चिन्तितं प्रमाणपदवीमध्यारोहति ।'
9 § १६) ततः प्रामातिकं कृत्यं विधाय भूनायकस्तत्रैव दिने पृथ्वीसारं कुमारं राज्ये ऽभिषिच्य द्वितीय-
दिवसे शिरोगृहासनस्थौ नभोमध्यमध्यासीने नभोमणौ साधुयुगलं भिक्षार्थं भ्रमन्तं रथ्यामुखे वीक्ष्य
प्रासादात्पुत्रीयं सुखासनाधिष्ठः क्रियञ्जनादृतो गत्वा प्रणिपत्य प्रोवाच । युवयोर्निराश्रयः कायः ।'
12 साधुभ्यामुक्तम् । 'कुशलभावयोर्युगुणां चरणस्मरणप्रवीणान्तःकरणयोः' । राज्ञोक्तम् । 'गुरुणां किमभि-
धानम् ।' ताभ्यामुक्तम् । 'इक्ष्वाकुवंश्यः प्रादगुरुविनयसकलशास्त्रार्थः कर्णद्वर्षसर्पपरिर्द्वर्षफलि-
काश्वयो गुरुः' । राज्ञोक्तम् । 'भगवान्, किमु स अस्मत्संबन्धी रत्नमुकुटस्थ राजपैः पुत्रो दर्पफलिकः, किं
15 वापरः' इति । साधुभ्यामुक्तम् । 'स एव' । राज्ञा भणितम् । 'कस्मिन् स्थाने तिष्ठन्ति' । ताभ्यामुक्तम् ।
'राजन्, संसारमहतरवस्ते सुरवः प्रधाने मनोरमोद्याने समवसृताः सन्ति' इत्युदित्वा मुनियुगलं
विचर्य स्वस्थानमाजगाम । नृपतिरपि प्रासादमासाद्य कुवलयमाला महेन्द्रस्थ च पुरो वृत्तान्तं सर्वमपि
18 निवेदयामास । अथ स चैवास्मद्भ्राता दर्पफलिकः संपन्नाचार्यपदः समवसृतः । ततः कुवलयचन्द्रः
कुवलयमालया महेन्द्रेण च समं मनोरमोद्याने समागत्य भगवन्तं दर्पफलिकं प्रणिपत्य प्रपच्छ ।
'तदा भगवन्, भवन्तस्त्रिन्तामणिपल्लीतो निःसृत्य कस्य गुरोरन्तिके प्रव्रजिताः ।' ततो भगवानु-
21 वाच । 'महाराज, तदा ततो निर्गत्य मया श्रीभृगुकच्छं गतेन मुनिरिको दृष्टो' । तेन
मुनिना प्रोक्तम् । 'भो दर्पफलिक राजपुत्र, मामभिजानासि ।' मयोक्तम् । 'भवन्तं सम्यग् नोपलक्ष्ये ।'
तेनोक्तम् । 'केन तव तच्चिन्तामणिपल्लीराज्यं दत्तम् ।' मयोक्तम् । 'भगवन्, किं भवान् सः ।' तेनोक्तम्
24 'एवमेव' । मयोक्तम् । 'यथा तदा त्वया राज्यं दत्तं तथा संप्रति संयमराज्यदानेन प्रसादं तनु ।'
तेनोक्तम् । 'यद्येवं ततः कथं विलम्बः ।' तदा तेन मुनिना व्रतं दत्तम् । तेन सह विहारं कुर्वाणो ऽयोध्या-
यामागतवान् । तत्र च तव पिता दृढवर्मा तदन्तिके निष्क्रान्तः । स च मम गुरुस्त्व जनकश्चोत्पन्न-
27 केवलज्ञानी सम्भ्रमेतशीलोपरि द्वावपि सिद्धिपदमीयतु । अहं पुनर्भवत्प्रतिबोधाय समागमम् ।' तत एवं
पिञ्जुनसूतमिषि लीलावतीलोचनप्रान्तमिषि महाबलान्दोलितकदलीदलमिषि शरस्त्वमयधनाधनपटल-
मिषि सुरेश्वरशरसनमिषि चपलस्वभावं पदार्थजातं परिहाय तत्पदान्ते कुवलयचन्द्रः कुवलयमालया
30 महेन्द्रेण च समं व्रतं जग्राह । कुवलयमालाप्यागमनुसारेण तपस्तप्त्वा सौधमं नाके सागरोपमद्वय-
स्थित्यायुस्त्रिदशः समभवत् । कुवलयचन्द्रो ऽपि समाधिना विषय तत्रैव विमाने तत्प्रमाणायुः
समुदपद्यत । सिंहो ऽप्यनशनकर्मणा तत्रैव देवो जातो ऽस्ति । स च भगवानवधिज्ञानी सागरदत्तमुनि-
33 मृत्वा तस्मिन्नेव स्थाने सुरः समजायत ।

§ १७) अथ पृथ्वीसारः क्रियत्कालान्तरं राज्यसुखमनुभूय विरचितमनोरथादित्यनाम्रतनुजराज्या-
भिषेकः संसारमहाराश्रसभयन्नान्तस्वान्तः परिहाय भोगान् भोगिभोगोपमानं गुरुणां चरणमूले प्रब्रज्य
36 कृतधामण्यः प्रदत्तमिध्यादुष्कृतः पञ्चत्वमवाप्य तत्रैव विमाने सुधाशरानो ऽजनिष्ट । एवं ते पश्चापि तत्रैव
वरविमाने कृतसुकृताः समुत्पन्नाः । परस्परं ते विज्ञातपूर्वेनिर्मितसङ्केता जल्पितुं प्रवृत्ताः । 'दुस्तरं संसार-
सागरमथगम्य यथा पूर्वं तथायुनापि सकलसुरासुरनरसिद्धिसुखदायिनि भगवत्प्रणीते सम्यक्त्वे यत्न
39 एव कार्यः । इतो ऽपि च्युतैरात्मभिः पूर्ववत्प्रतिबोधपरैः परस्परमेव भाव्यम् ।' तथेति प्रतिपन्ने तैस्तेषां
कालो व्यतिक्रामति ।

अथो जम्बूद्वीपे दक्षिणभरते ऽस्यामेवावसर्पिण्यां युगादिजिनादित्तीर्थनाथेषु मोक्षं गतेषु सत्सु
42 ततः समुत्पन्ने चरमजिने श्रीमहावीरे पूर्वं कुवलयचन्द्रदेवः स्वमायुः परिपाल्य स्वगतभ्युत्वा काकन्दी-

1) P B om. प्रति प्रति. 2) B पृथ्वीसार(कुमारः) 4) B पश्यामि for परिपश्यामि, P प्राप्नोमि for प्राप्नोमि. 5) P वदि
ते for दक्षिणे. 18) P B जग्राह for निवेदयामास. 36) P 'मिष्यादुःकृतः संसारमहाराश्रसभयन्नान्तःव्रतः परिहाय भोगोपमान ।
गुरुणां चरणमूले पंचत्वमवाप्य तत्रैव वरविमाने कृताः समुत्पन्नाः । 37) B दुस्तरं दुस्तरं.

- 1 **पुर्यां** प्रणतजनकुमुदामन्दप्रमोदकौमुदीशस्य शयुजनकुञ्जरकण्ठीरवस्य सत्पथजाङ्गिकस्य काञ्चनरथस्य 1
पृथ्वीपतेरिन्दीवरलोचनाभिधानप्रणयिनीकुक्षिभवो मणिरथकुमारस्तनयः समभवत् । स च क्रमेण 2
- 3 **प्राप्तयौवनो** गुरुजनेः प्रतिपिद्योऽपि वयस्यैर्निवारितोऽपि सद्भिर्निन्द्यमानोऽपि कर्मादयेन नर्कदिवा 3
पापार्द्धं कुर्वन्न विरमति । अन्यदा च तस्यारण्ये प्रविष्टस्य श्रीवर्धमानजिनः केवलज्ञानशाली जगन्नयपतिः
पवित्रितप्रिभुवनतलः काकान्यां समवसृतः । ततश्चतुर्विधेदेविकायाः समवसरणं चक्रे । तत्र च श्रीमहा- 4
- 6 **वीरः** स्वयं गौतमादीनां गणभृतां सौधर्माधिपतेरपरस्य च सुरासुरनिकरस्य सपरिजनस्य काञ्चनरथस्य 6
नरेशितुः पुरः सम्यक्त्वमूलं धर्मं द्विविधं निवेदितुमारभे ।
शङ्खदिदोषरहितं स्वैर्यादिगुणभूषितम् । पञ्चभिलक्षणैर्लक्ष्यं सम्यक्त्वं शिवशर्मणे ॥ ६८
- 9 **आर्जवं** मार्दवं क्षान्तिः सत्यं शौचं तपो यमः । ब्रह्माङ्कञ्चनता मुक्तिर्येतिधर्मः प्रकीर्तितः ॥ ६९ 9
अहिंसादीनि पञ्चाणुव्रतानि च गुणत्रयम् । शिक्षापदानि चत्वारि गृहधर्मः कुकर्महृत् ॥ ७०
§(८) इतश्चावसरं मत्वा तस्वानुगामिना प्रभूतजन्तुवधजातपातकाशङ्किना कृताञ्जलिना काञ्चनरथेन
- 12 **राज्ञा** पृष्टम् । 'नाथ, मणिरथकुमारो भव्यः किमभव्यश्च' इति । भगवतादिष्टम् । 'अयं भव्यश्चरमशरीरश्च' 12
इति । नृपेण विहसत्म् । 'भगवन्, यद्यमन्तिमतनुस्ततः कथमनेकधा निषिध्यमानोऽप्याखेटकव्यसनतो
न निवर्तते, कदा पुनस्तस्य जिनधर्मं बोधिः ।' तीर्थकृतोक्तम् । 'भद्र, त्वत्सुनुः प्रबुद्धः प्राप्तसंवेगरङ्ग इहैव
- 15 **प्रस्थितः** इति । नृपेणोक्तम् । 'नाथ, केन वृत्तान्तेन तस्य वैराग्यमजायत ।' जगन्नाथेन समादिष्टम् । 15
'इतोऽस्ति योजनप्रमाणे भूमिभागे कौशाम्यं नाम वनम् । तत्र च बहवः कुरङ्गशकरशशकसंघाताः
परिवसन्तीति मत्वा कुमारः पापार्द्धनिमित्तमागतः । तत्र च तेन भ्रमता एकस्मिन् प्रदेशे सारङ्गयूथमा-
- 18 **लोक्य** क्रोदण्डमारोप्य यावच्छरः सज्जीकृतस्तावन्सयैमपि मृगकुलं काकानां ननाश । परं तदैकाकिनी 18
मृगी कुमारं चिरमभिधीक्ष्य दीर्घं निःश्वस्य निष्पन्दलोचना संजातहृदयविभ्रम्मा निःशङ्का स्थिता । तां
च तथावस्थितां दृष्ट्वा कुमारेण चिन्तितम् । 'अहो, महत्कौतुकम्, एतस्मिन् हरिणयूथे प्रनष्टेऽपि
- 21 **परमियं** मृगी मर्भूमिमुखं पश्यन्ती तथैव तिष्ठति' इति चिन्तयतस्तस्याभ्यासं सा समुपेयुषी । ततः 21
सानेकश्वपादजीवान्तकरमधेचन्द्रमालोक्यापि क्लेशनिर्भरहृदयेव स्थिता । ततः कुमारेण शरासनं
शरक्षामाञ्जि । 'योऽपराधरहितान् जन्तुञ्जिहन्ति स महापापी' इत्येवं चिन्तयता प्रादुर्भूतजन्तुजात-
- 24 **काव्यमैत्री** पूरितचेतसा तेन सा हरिणी सहर्षं करतलेन पस्पृशे । 24
- यथा यथा तदङ्गं स तरङ्गं स्पृशति स्फुटम् । तथा तथासौ जयेत याप्याविलविलोचना ॥ ७१
ततस्तस्या विलोकनेन कुमारस्य हृद्भ्यां विकसितं सर्वार्ङ्गं रोमाञ्चकञ्जुकः प्रससार । चेतसि परमः प्रमोदः
- 27 **प्रवृत्तः** । ज्ञाते यथा काव्येया मम पूर्वसंबन्धिनीति । 27
ज्ञानं मन्ये ह्यशोरेव नापरस्य च कस्यचित् । प्रमोदेते प्रिये हृष्टे हृष्टे संकुचतोऽप्रिये ॥ ७२
'जन्मान्तरे का ममैयासीत्' इति ध्यायतस्तस्य हृदि स्थितम् । अथैव तातः काकान्दीं चम्पापुर्या
- 30 **आयातः** । अत्र च किल भगवान् श्रीमहावीरः समवसृतः । 'तस्य बन्धानिमित्तं तत्राहमपि गमिष्यामि, 30
येनैतद्दुसान्तं पृच्छामि, कैषा मृगवधुः, अस्माकं जन्मान्तरे कीदृशि संबन्धे आसीत्' इति ध्यायंश्चलितः ।
'स मृगी च सांप्रतं समवसरणवाद्यप्रकारगोपुरान्तरे द्वावपि वर्तते' इति वदतस्तीर्थकृतः पुरो
- 33 **मणिरथकुमारः** समागतश्च प्रदक्षिणात्रयं दृश्या भगवन्तं तस्या प्रपच्छेलि च । 'भगवान्, निवेदय कैषा 33
कुरङ्गी ममोपरि परमप्रेमधारिणी ।' ततो भगवान् ज्ञातकुलतिलकः सकलजन्तुसंघातयोधाय पूर्वमधं
तं तयोरारब्ध्यानुमारभे ।
- 36 §(९) अत्रैव भरते साकेतपुरम् । तत्र नाम्ना कान्त्या च मदनो नृपः । तत्सुनुरङ्गः कुमारः । तत्राख्यो 36
वैश्रमण इव वैश्रमणः श्रेष्ठी । तदङ्गजः प्रियंकराख्यः, स च सौम्यः सुजनः कुशलस्त्यागी दयालुः
धडाडुः । अन्यथा वैश्रमणेन प्रातिवेशिकप्रियमित्रपुट्या सुन्दर्या सह तनयस्य पाणिग्रहणमकार्यत ।
- 39 **द्वयोरपि** प्रीतिर्महती जाता । परस्परं स्तोकेऽपि विरहे तन्मिथुनं सोस्मुकचिचिं भवति । अन्यदा च 39
भवितव्यतयापटुतरशरीरे प्रियंकरे सा सुन्दरी बहुतरशोकशाङ्खव्यथिता न भुनक्ति न ज्ञाति न जल्पति न
गृह्णत्यै करोति, केवलं संमाधितद्विपञ्चताधि काभ्यन्तरतापलोचनप्रवर्तमानबाष्पजललघ्वा विषीदन्ती
- 42 **स्थिता** । ततस्तथाविधकर्मसंयोगेन क्षीणे प्राणिते प्रियंकरः परलोकमियाय । ततस्तं मृतं विलोक्य 42

11) B नृत्तावस्थानुगामिना. 14) P सुदुः for प्रबुद्धः. 21) P तिष्ठत इति. 22) B स्नेहनिर्भर (भर added on the margin). 23) P न शरक्षामाञ्जि. 31) P om. अस्माकं. 37) B inter. वैश्रमणः & श्रेष्ठी.

- 1 परिजनो ऽतीवविषण्णमनाः । पिता प्रलपितुमारमे । 1
- ‘हा वत्स हा गुणावास हा सौभाग्यनिधे भवान् । प्रियंकर गतः कुत्र देहि प्रतिवचो मम’ ॥ ७३
- 3 स्वजनैस्तच्छब्दं संस्कारार्थं गृहाभिक्षासितुमारमे, परं सा सुन्दरी ऋणमोहितमानसा तत्संस्कारं 3
कर्तुं न ददाति । ततः सा पित्रा मात्रा स्वजनेन च वयस्यामिर्विधिभिः शिक्षाभिः शिक्षितापि तत्कुणपं
न मुञ्चति । केवलं विलपन्ती अराजकमिति वदन्ती सुन्दरी तन्मृतकलेवरमालिङ्गा स्थिता ।
- 6 पतिं पश्यति निर्जीवमपि जीवन्तमेव सा । क्षोहे नैव विचारः स्यान्मोहान्धितदृशां यतः ॥ ७४ 6
- § २०) ततो विषण्णमनसा स्वजनेन मान्भिकास्ताम्भिकाश्च समाकारिताः । तैरपि विशेषः को ऽपि
न समजनि । स्वजनेन ‘इयमयोग्या’ इति विचिन्त्य मुक्तास्तथैव तदिहं स्थिता । द्वितीयदिवसे तद्वहं
9 श्वयधुना व्याप्तं ततो विगन्धः प्रलसत् । तथापि सा प्रेमपरवशा मृतकमालिङ्गन्ती परिजनेन निन्द्यमानापि
सखीमिर्षीयंमाणाप्येवं चिन्तयामास । ‘अयं स्वजन इति जल्पति, ‘यदयं मृत इयं च प्रहिला’, ततस्तत्र
गन्तव्यं यत्र न को ऽपि स्वजनः’ इति ध्यात्वा तच्छब्दं शिरसि समारोप्य मन्दिरतो निःसृत्य सुन्दरी
12 विस्मयकरुणावीभ्रन्सहास्यरसवशेन जनेन हृदयमाना श्मशानमुपाजगाम । तत्र प्रावृत्तजर्द्वीवरगात्रा
रेणुधूसरितशरीरा कृतोर्केशा महाभैरवव्रतमिवाचरन्ती भिक्षामानीय यत्किञ्चिदसुन्दरं तत्तदप्रे मुक्त्वा,
इति वदति । ‘प्रियतम, यत्किञ्चिद्रम्यतरं तवं गृहाण पाश्चात् यत्किञ्चिद्रूपतरं तन्मम देहि’ इति प्रोच्य
15 भुङ्क्ते । एवं सा दिने दिने कृताहारा कापालिकशालिकेव राक्षसीव पिशाचीव स्थिता । तदा तत्पित्रा
प्रियमित्रेण पुरस्वामी विश्रुतः । ‘यदेव, मम सुता प्रहृष्टीतेव वर्तते । तत्तां यदि को ऽपि सकलीकरोति
तस्य यथाप्रार्थितमहं ददामि’ इति दाय्यतां मध्ये पुरं पठहः । एतत्तेन विष्णुप्यमानं कुमारेण श्रुतं चिन्तितं
18 च । ‘अहो, मूढा वगकी प्रस्ता प्रेमपिशाचेन न पुनरन्येन तदहं बुद्ध्या एतां प्रतिबोधयामि’ इति
चिन्तयता तेन विश्रुतो राजा । ‘तात, त्वं यदि समादिशसि तदेतां वणिजः सुतां संबोधयामि । एवं
विश्रुते नृपेण भणितम् । ‘वत्स, यदि स्वस्थां कर्तुं शक्नोषि ततो युक्तमेतत्क्रियतामस्य वणिज उपकारः ।’
21 ततो राजपुत्रः कमपि नार्याः शवं समानीय तस्याः समीपे सुमुचे । न च सा तेन जल्पिता न च तथा
सः । यत्किञ्चित्सा शवस्य करोति तदयमपि करोति । अन्यदा तथा भणितम् । ‘क एष वृत्तान्तः ।
तेनोक्तम् । ‘एषा मम प्रियतमा सुरुपा सुभगा किञ्चिदस्वस्थशरीरा जाता ।’ ततो लोको ववति । ‘यदियं
24 मृता संस्कारार्हा ।’ मया चिन्तितम् । ‘यदयं लोके ऽलीकभाषी ततो मया ततः समानीयास्मिन् श्मशाने
मुक्ता ।’ तयोक्तम् । ‘सुन्दरं कृतम्, आचयोः समानस्वभावयोर्मैत्री समभवत् ।’ यतः ‘समानशील-
व्यसनेषु सख्यम् ।’ तेन भणितम् । ‘त्वं मम स्वसा, एव मम भावुकः । किमसिधानममुष्य’ । तथा
27 जल्पितम् । ‘मम पतिः प्रियंकराभिः ।’ तयोक्तम् । ‘तव प्रियायाः किं नाम’ । तेन निषेदितम् । ‘मम
प्रिया मायावेवीति नाम ।’ एवं परस्परसमुत्पन्नसंबन्धौ तां वर्तते । यदा सावश्यककृत्यकृते प्रयाति तदा
तदभिमुखं वदति । ‘यदयं भद्रयितो द्रष्टव्यः ।’
- 30 § २१) यदा स कुत्रापि याति तदा तस्यास्तं शवं समर्प्य याति । अन्यदा तेनोक्तम् । ‘भगिनि, तव 30
पत्या मम प्रिया किञ्चिद्भणिता तन्मया सम्यग् नावगतम् ।’ तयोक्तम् । ‘हे जीवेश, स्वकृते मया
सर्वमपि कुलगृहपितृमातृप्रभृतिकं तृणवत्परित्यक्तं त्वं पुनरीदृशा, यदन्यामङ्गनामिलपसि’ इत्युक्त्वा
33 किञ्चित्कोपपरा संजाता । पुनरन्यदिवसे सा शवं तस्य समर्प्य नित्यकृते गता । तत्पुनस्तेन शवद्वयमपि
कूपे निक्षिप्तम् । ततस्तदनुमार्गमनुसरन्नयं तथा भाषितः । ‘कस्य त्वया तन्मानुषद्वयमर्पितम् ।’ तेनापि
गदितम् । ‘मायादेवी प्रियंकरस्य रक्षानिसिन्धुमर्पिता, प्रियंकरो मायादेव्याश्च । तदावामपि तत्रैव
36 ब्रजाशः’ इत्युदित्वा तत्र तौ समागतौ प्रियंकरं मायादेवीं च न दृदशतुः । ततः सा दुःखमुपागता ।
सो ऽपि च्छपाना मूर्छितः । ततो लम्बचैतन्येन तेनादिष्टम् । ‘भगिनि, किं कर्तव्यम्, यत्तव प्रियो
मम महेलामादाय कुत्रापि गतः, तत्सुन्दरं तेन नाचरितम् । मदीयसिदमाचरितम् ।’ ततः सुन्दरी
39 मुग्धस्वभावा चिरं चिन्तयति स्म ‘यत्किल तेन मम स्वामिनामुष्य प्रिया हृतान्यत्र नीता च । तत
ईदृशो ऽनार्यो निष्कृपो निर्दुषः कृतब्रह्म, येनेदृशमाचरितम् ।’ ततस्तेन भणितम् । ‘भद्रे, एवंविधे विधेये
किं विधेयम् ।’ तयोक्तम् । ‘नासि जानामि, भवानेव जानाति किमत्र कर्तव्यम् ।’ तेनोक्तम् । ‘भद्रे, सस्यं

10) B सखीभिरार्थमाणापि जल्पितुमारमत अर्थः । 11) B वर्तते for व्यात्वा, P तत्सर्वशिरसिः । 14) B om. प्रोच्य मुङ्क्ते ।

30) B प्रयाति for याति. 33) P हे मजीवेश. 33) B दिने for दिवसे, B नित्यकृत्यकृते. 35) B तेनापि निगदति, P तत्रैव.

36) B inter. तत्र & तौ. 37) P लम्बचैतनेन, B तेन निर्दिष्ट. 41) P एवं विधेये तयोर्गतं, P सर्वं श्यु.

- 1 ततः शृणु । सर्वदैक एव जीवः संसारे परिभ्रमन्नस्ति, कः प्रियः, का प्रिया च, सर्वमपि संसारस्वरूपं
सौदामिनीव क्षणदृष्टनष्टम् । सर्वथैवानित्यतादिभावनाः समाध्वयः । त्रिवोगान्ताः संयोगाः । पनान्ताः ।
- 3 समुच्छ्वायाः । महारोगा इव भोगाः । एष जीवः संसारे चतुरशीतिलक्षसंख्ययोनिषु नष्ट इव विविधरूप-
भागवतीति ज्ञात्वा सम्यक्त्वमङ्गीकुरु ' एवं च भो मणिरथकुमार, या सुन्दरी प्रबोधिता तेन
6 वृद्धमुपागता च । तत्पश्चात् महोत्सवो रचयामकः । सर्वत्र मध्ये पुरं प्रवृत्तः सा सुवुवाद्रो यदियं सुन्दरी
कुमारेण बोधिता । तत्पद्मे मणिरथकुमार, यः सुन्दरीजीवः स त्वं तदा ह्यनसम्यक्त्वव्रजयतः पञ्चत्व-
मवाप्य मानभट्टः संजातः । ततः पद्मसारनामा । ततः कुवलयचन्द्रः । ततो वैङ्ग्यनामा देवः । ततस्त्वं
मणिरथकुमार इति । यः पुनर्वैणिकनूजः स संसारं परिभ्रमन्मिस्मिन् वने मृगी समुत्पद्यत । त्वां
9 वृद्धोहापोहवत्या अस्याः प्राग्भवस्मरणेन त्वयि स्नेहः समुल्लासः ।' एवं च भगवता निवेदिते मणिरथ-
कुमारेण विज्ञप्तम् । ' एवं ममानेन दुःखावासेन संसारवासेनालं, भगवन्, प्रसादं विधाय मयि
प्रमज्ज्यारब्धं देहि' इति वदन् कुमारः श्रीभगवता दीक्षितः ।
- 13 § २२) अत्रान्तरे गौतमेन गणभृतो विज्ञप्तम् । ' भगवन्, अस्मिन् संसारे जीवानां मध्ये को जीवो
दुःखितः' इति । भगवता समादिष्टम् । ' सम्यग्दृष्टिर्जीवो ऽविरतो तित्यं दुःखित एव ।' गौतमेन
भणितम् । ' केन हेतुना ।' भगवता निवेदितम् । ' यः सम्यग्दृष्टिर्भवति स नरकतियंमनुष्यवेदानां
15 जानाति । ततः पुनः संसारभावं प्रेक्षते । न च विरतिभावं करोति । अनुभवति वर्धमानसंतापो नरक-
दुःखमिति । अत एव स दुःखितानामपि दुःखी ।' पुनर्गौतमेन पृष्टम् । ' स्वामिन्, कः सुखी ।' भग-
वतादिष्टम् । ' सम्यग्दृष्टिर्जीवो विरतः स एव सुखितः । यतः,
- 18 देवलोकसमं सौख्यं दुःखं च नरकोपमम् । रतानामरतानां च महानरकसंनिभम् ॥ ७५ ॥
एवमनेकधा भगवान् विविधजनपृष्टसंदेहसंदोहभङ्गं वितत्य समुत्तस्थौ । तत्स्त्रिदशवृन्दमपि स्वस्वस्थानं
जगाम । भगवानपि ध्रुवस्त्रीं पुरीं प्रति जगाम । सुरैः समवसरणे कृते त्रैलोक्याधिपतिः सिंहासन-
21 मलंचकार । गौतमाद्यो गणभृतो यथास्थानं निविष्टाः । तत्रत्यो नृपती रत्नाङ्गदो भगवन्तं प्रणिपत्य
निषसाद् । भगवता संसाराशमनाशिनीं देशना निर्ममे । अत्रान्तरे गौतमस्वामिना सर्वमपि जानताय-
बोधजनबोधार्थं तीर्थनायाः प्रच्छेदः । ' नाथ, जीवस्वरूपं निवेद्य ।' ततो भगवता यथावस्थं सर्वमपि
24 जीवस्वरूपं प्रकथितम् । अथ तत्र बालमृणालकोमलभुजो भुजान्तरराजमानहारसारः कपोलपालिविल-
सम्पणिकुण्डलः को ऽपि नरखिद्राक्षकुमार इव प्रविश्य जय जयेति वदन् त्रिजगदभिषेच्यमभिवन्द्य
बभूवेति । ' नाथ, यन्मया दष्टं ध्रुतमनुभूतं रजनीमव्ये तद्भुजा निवेद्य, किमिन्द्रजालम्, किं स्वप्नः, सत्यं
27 वा ।' भगवता भणितम् । ' देवानुप्रिय, यन्मया दष्टं तद्वितथमेव ।' एतदाकण्यं तत्क्षणमिव त्वरितपदं
समवसरणाधिःसृतः । ततो गौतमेन पृष्टम् । ' स्वामिन्, किमेतत्, अस्माकमपि महःकौतुकम् ।' ततस्तीर्थ-
कृतादिष्टम् । ' इतो ऽस्ति नातिदूरे ऽन्याभं नाम नगरम् । तत्र रत्नगजेन्द्रो नाम नृपतिः । तत्सुजः
30 कामगजेन्द्रः । स चान्यदा प्रियङ्गुमत्या प्रियया सह मत्सवारणे निविष्टः । ततो नगरगतधिमभवविलासान्
प्रेक्षितुं प्रवृत्तः । ततः कस्मिंश्चिद्वणिगमन्दिरोपरि कुट्टिमतले कन्यकामेकां कन्दुककैलिं कुर्वतीमद्राक्षीत् ।
तस्य तदुपरि महानुरागः समुत्पन्नः ।
- 33 सुरूपे ऽपि कुरूपे ऽपि भवति प्रेम कुत्रचित् । रूपं स्नेहस्य नो हेतुर्वृथा रूपं ततो ऽङ्गिषु ॥ ७६ ॥
§ २३) तेन पार्श्वस्थितायाः कान्ताया भयेनाकारसंवरणमेव चक्रे । तथा तु तत्सर्वमपि लक्षितम् ।
तस्य राजपुत्रस्य तामेव ध्यायतो महत्युद्वेगे जाते तथा चिन्तितम् । ' किं पुनरस्योद्वेगकारणम्, अथवा
36 ज्ञानं संघ वणिकपुत्री मत्पत्युद्वेगतसि स्थिता ।' ततस्तथा तां याचयित्वा प्रियः परिणाश्रितः । ततस्तुष्टेन
तेनोक्तम् । ' प्रिये, साधु त्वया तदा मम मनोभाव उपलक्षितः । ततस्त्वं ब्रूहि कान्ते, कं ते वरं
वदामि ।' तयोक्तम् ।
- 39 ' यत्किञ्चित्त्वं पश्यसि शृणोषि यद्गानुभवसि यह्यित । तत्सर्वमपि निवेद्यं मह्यं देयस्त्वयैव वरः' ॥ ७७ ॥
तेनोक्तम् । ' भवत्वेवम् ।' ततो ऽन्यदा तत्र चित्रकृता तस्मै कुमाराय चित्रपटः समर्पितः । तत्र च
चित्ताङ्गदधिधायिनीं चित्रितां कनीमेकां विलोफ्य विस्सयस्मेरमनाः कुमारः पप्रच्छ । ' भोश्चित्रकर,

1) P सर्वदैक एव. 3) B om. संसारे. 4) B om. य. 10) P एवं मानेन B एवमनेन. 15) P B om. ततः
पुरतः etc. to नरकदुःखमिति. 25) C त्रिजगदभिषेच. 29) C नाम नृपतिः 31) P B प्रेरितुं for प्रेक्षितुं. 32) B महान-
नुरागः 36) P तत्सुष्टेनोक्तं. 41) B भो चित्रकर.

- 1 कुमारिरूपं प्रतिहत्याः कस्याश्चित्स्वया लिखितम्, किमुत स्वमत्या ।' तेन विह्वलम् । 'देव, उज्जयिण्यां 1
महापुर्यामवन्तीनूपतेः सुतायाः प्रतिच्छन्दः ।' ततः कुमारः सादरं तां निद्रामिव नयनमनोहारिणीं,
3 शक्तिमिव हृदयदाणनिपुणां, शुद्धप्रक्षेन्दुकलामिव भृशं सिमलां, महाराजराज्यस्थितिमिव सुविभक्त- 3
वर्णोपशोभिनां, जिनश्रुतिमिव सुप्रतिष्ठिताङ्गोपाङ्गसुभगां विलोभ्य क्षणं स्तम्भित इव, ध्यानगत इव,
दृक्प्रतिर्मित इव, लेय्यमव इव स्थितः । ततः कृतकृत्य इव कुमारस्तं चित्रपटं देव्यै प्रदर्श्य अजल्पेति ।
6 'देवि, सुन्दरमुत्पद्यते यद्येषा कन्या लभ्यते ।' तथा प्रयुक्तम् । 'देवि, निजरूपं चित्रपटे लेखयित्वायमेव 6
व्यावृणु प्रेष्यतां, यथावन्तीपतिस्तद्गुह्यं स्वयमेव दुहितरं ददाति ।' कुमारेणोक्तम् । 'प्रमाणमेतत् ।
ततस्तेन चित्रकृता चित्रपटः कामगजेन्द्ररूपसमन्वितो ऽवन्तीभर्तुः पुरो दक्षितः तेनापि सुतायै दक्षितः ।
9 तमालोक्य जातानुरागां तां विहाय राजा जगाद । 'युक्तमेतद्यद्येयं पुरुषद्वेषिणी ततोऽप्यं कुमारं 9
नाभ्यलयत् । सांप्रतं तु विधिप्रज्ञाप्रकर्षकशापट्टायमाने ऽसिन् कुमाररूपे भृशमनुरका । ततो ऽस्या
अयमेव वरो युक्तः ।' इति ध्यात्वा राजा तस्मै कुमाराय दुहिता दत्ता ।
12 § २४) ततः पित्रादेशेन कुमारो बहुभया समं स्कन्धाघारेण च बलितः । ततो ऽस्तपयंस्त- 12
किरणदण्डे चण्डरोविपि निशाप्रथमयामार्धे प्रियया समं सुखाप । एवं द्वितीये यामे कस्याप्यपूर्व-
कोमलकरतलस्पर्शेन विबुद्धः सन् कुमारो व्यचिन्तयदिति । 'यदीदृशः स्पर्शो नानुभूतपूर्व इति ।
15 सर्वथायं मनुष्यस्पर्शो न भवति' इति चिन्तयता कुमारेण पुरस्त्रिभुवनाधर्षकारि रूपहारि कन्याद्वयं 15
निरीक्ष्य भणितम् । 'यद्भवत्यौ मानुष्यां, किं वा देव्यां, ममात्र महत्कौतुकम् ।' ताभ्यामुक्तम् । 'आवां
विद्याधर्यौ भवतः पार्श्वे केनापि हेतुना समायाते स्वः, परमावयोर्भवता परोपकारिणा प्रार्थना वृथा न
18 कार्या ।' कुमारेणोक्तम् । 'निवेशनामहं दुस्साध्यमपि भवत्कार्यं साधयिष्ये ।' ताभ्यामुक्तम् । 'देव, 18
शृणु । अस्ति कुबेरदिग्भागे वैताम्बः पर्वतः । तत्रोत्तरदक्षिणश्रेण्यां विद्येते । उत्तरश्रेण्यां सुन्दरमानन्-
मन्दिरं नाम नगरम् । यत्कीदृशं, बहुसौवर्णमन्दिरं बहुपुरुषतेवितं बहुजलाशयपरिगतं बहुकुसुदोप-
21 वनम् । तत्र पृथ्वीसुन्दरः श्रमानेता । तस्य देवी मेखलामिधा । तत्कुक्षिसंभवा विन्दुमती कन्या । सा 21
च सुन्दरावयवामङ्गलान्यसौभाग्यभूमिका चारुचातुर्यकरण्डिका पुरुषद्वेषिणी । सा च वयोविभवकला-
कलापरिकलितेभ्यो ऽपि विद्याधरकुमारेभ्यः कदापि न स्गृहयति । ततः सा यौवनस्था गुरुजनेन
24 जल्पितेति । 'वन्से, स्वयंवरं वरं गृह्णाण ।' तदाकार्यं तयावां भणिते । 'यदि, सख्यौ युवां भणयस्तदैकदा 24
दक्षिणश्रेण्यां भवतीभ्यां सह परिब्रजामि' इति । आवाभ्यामप्युक्तम् । 'एवं भवतु' इत्युदित्वा गगनतल-
मुत्पत्य गिरिवरकाननान्तरे व्रयमवतीर्णाः । तत्र क्रीडन्तीमिरस्माभिः किन्नरमिथुनमेकं कामगजेन्द्र-
27 कुमारस्य गुणग्रामगानं कुर्वाणं समाकर्णितम् । प्रियसख्योक्तम् । 'सखि, पवनवेगे, अग्रतो भूत्वेदं पृच्छ, 27
क एव कुत्रत्यो वा कामगजेन्द्रकुमारः, यस्याधुना गीतमुद्गीतम् ।' ततस्तया किन्तयां निवेदितम् ।
'विद्याधरबाले, कामगजेन्द्रः स कदापि न दृष्टः श्रुतश्च न । तर्हि यदि तेन कार्यं तदमुं किन्नरं पृच्छ ।'
30 तेन भवदृष्टान्तः सर्वो ऽपि कथितः । तदिदं श्रुत्वा तथा बिन्दुमत्याः पुरो गदितम् । तदाकर्णनेन 30
तद्दिनादारभ्य बिन्दुमती दुहितृद्विधा कमलिनीव प्रियवियुक्ता राजहंसिकेय मन्त्राहता भुजङ्गीव निःश्रीका
निर्वचनानिःप्रसरा तनोत्यालक्ष्यम्, न शृणोति गीतं न वादयति शीघ्रं, केवलं मत्तैव ग्रहगृहीतेव
33 मृतेव जाता । सखीभिर्मोषितापि सा किमपि नोत्तरं ददाति । मया ज्ञातं यद्येतस्याः कामगजेन्द्र एव 33
ध्यायिनिदानम् । अतो ऽमुन्यास्तत्संगम एव महीपद्यम् । ततो ऽस्मिन्वर्षानामग्निरेवौषधं विपक्वान्तानां
विषमेव । इति विचिन्तयन्त्या मया भणिता मानवेगा । 'वयस्ये अमुष्याः कामगजेन्द्र एव चिकित्सकः ।'
36 तत आवाभ्यां भणितम् । 'प्रियसखि, विश्वस्ता भव' तथा करिष्यावः, यथा तं कुमारमानीय तव 36
व्याधिपनेष्यावः ।' तयोक्तम् । 'तदानयनाय युवां व्रजथः ।'
§ २५) तथेत्यावां प्रतिपद्य तस्मिन्नपि गिरिकुहरशिलातले कमलकोमलदलविरचिते जस्तरे तां
39 बिन्दुमतीं विषादं कुर्वन्तीं निवेद्य प्रचलिते, परं न जानीवः कुत्र सा पुरी यत्र त्वं भवसि, कुत्र भवान् 39
प्राप्य इति । एतदर्थपरिज्ञानाय भववती प्रज्ञती समाराधिता । ततस्तया प्रकृषितम् । 'यथैष कुमार उज्ज-
यिन्यां गच्छन् वनान्तरे रचितशिबिरसंनिवेशः सांप्रतं तिष्ठति ।' एतन्मत्वावां भवदन्तिके सम-
42 दाते ।' अतः परं सांप्रतं देव, तवायत्सं प्रियसख्या जीवितमिति मा विलम्बस्व त्वरितमेवोत्तिष्ठ यदि 42

3) P सुविनक्तिर्णये. 12) B has a marginal note on अस्तपर्वत etc. : अस्तस्थाने पर्वतः पठितः किण्णरदो यस्य स तथा ॥. 13) P om. वष, P दिनाम. 27) P सखे पवन. 32) B adds n after निःप्रसरा. 34) P B औषधं for महीपधं.

- 1 जीवन्ती विन्दुमती कथंचिद्दृश्यते । कुमारेणोकम् । 'यद्यप्यवश्यं गन्तव्यं तथापि देव्याः पुरो निवेद्-
 2 यिष्ये ।' ताभ्यामुक्तम् । 'स्वमीदृशः स्वामी सर्वनीतिपरायणः कथं स्त्रीणां रहस्यं कथयसि, किं न श्रुत-
 3 स्त्वया जनैर्वैश्यमाणः श्लोकः ।
 'नीयमानः सुपर्णेन नागराजो ऽब्रवीद्विदम् । यः स्त्रीणां गुह्यामाख्याति तदन्तं तस्य जीवितम् ॥ ७८
 ततो न कथ्यं नारीणां रहस्यम् ।' कुमारेणोकम् । 'किमपि कारणमत्रास्ते, एकदा मया तस्या वरो
 6 ऽदाधि, यत्किञ्चिच्छ्रुते दृष्टमनुभूते तत्सर्वमपि निवेदयिष्ये ।' ततः कुमारः प्रोवाच । 'प्रिये, संप्रति
 7 ब्रजामि ।' तयोदितम् । 'यत्किञ्चिद्देवाय रोचते देवस्तननो तु ।' ततो देव्या विहिताञ्जलिपुटया विद्या-
 8 धर्यौ विश्रुते । 'अयं पतिर्मया भवत्योन्मत्सीकृत इत्यह्णय इहानीय मोक्तव्यः ।' ततस्ते तं कुमारं विमान-
 9 मारोप्य गगनतलमुत्पतिते । ततस्तस्य प्रिया 'माया काव्यत्र, किं स्वमो वा, हृत एताभ्यां मम पतिरेष्य-
 10 तीति किं वा न' इति ध्यायन्ती यावद्विषण्णा तिष्ठति तावत्सोकावशेषक्षणदायां विमानं प्राप्तमेव । तत-
 11 स्तद्गुह्यं तद्गुर्यां नलिनीवनविलोकनेनेव मरालिकाभिनवजलददर्शनेनेव शिल्पिण्डनी प्रमुदिता जाता ।
 12 ततस्तस्या दृष्टे विद्याधर्यौ कामगजेन्द्रो ऽपि ।
 § २६) अथ विमानादवतीर्य वीर्यशाली शयनीये निविष्टः । प्रोचतुस्ते । 'भद्रे, स्वपतिन्यासीकृत-
 स्वव्यावयोर्थः स चेदानीं समानीय समापितो ऽस्ति' इत्युदित्वा ते समुत्पत्य गते । ततो ऽसौ पादपतन-
 15 मातस्य प्रपच्छ । 'देव, भवान् क गतः, कुतो वा प्रातः, किं त्वया दृष्टम्, किमनुभूतम्, किमवस्था सा'
 16 विद्याधरी प्राता । एतत्प्रसद्य सद्यः कथयस्व ।' कुमारः समाख्यातुं प्रवृत्ते । 'इतो विमानाधिकरुडेन मया
 17 व्योम्नि वैतालव्यपर्वतकन्दरोदरे मणिप्रदीपप्रज्वलनप्रद्योतितदिकम्बकं नवीनं भुवनमेकमदर्शितं तत्र नलिनी-
 18 दलस्रस्तरे विद्याधरकुमारी च । ततस्ते सृणालकोमलवलयान् चन्दनकूर्पूररुणुचवलां कुरङ्गीदृशमिमां
 19 कुमारीं जीवन्तीमभिवीक्ष्य प्रमुदिते ऊचतुः । 'प्रियसखि, प्रमोदं भज, एष तव मनो ऽभिरुचितो दयितः
 20 प्रातः, यत्कृत्यं तदाचर' इति वदन्तीभ्यां सखीभ्यां तद्भूतो नलिनीदलान्यपनीतानि । इति यावत्से
 21 सम्यक्पश्यतस्तावत्सयाङ्गोपाङ्गानि शिथिलीभूतानि । ततो दयिते, ताभ्यां तद्गुह्यं पृच्छतं 'यदियमावयोः
 22 स्वामिनी मरियति ततो ऽहमपि ।' 'किमेतद्' इति ध्यायन् विलोकितुं प्रवृत्तो-यावत्तावत्सा विनिमीलित-
 लोचना निश्चलाङ्गोपाङ्गा पञ्चामुपागता । मया भणितम् ।
 24 'भवतो न देव रचितं युक्तमिदं गगनगासितनुजा यत् ।
 मम विरहदुःसहानलस्ततसा मृत्युमुपनीता ॥' ७९
 इति जलपन्नं मोहमुपागतः क्षणेन विबुद्धस्तयोः प्रलापान् शृणोमि ।
 27 प्रियसखि कुपिता किं त्वं प्रतिवचनं नो वदासि को हेतुः ।
 किं कृतमप्रियमेतत् यद्यं दयितः समानीतः ॥ ८०
 § २७) मयोक्तम् । 'यदस्य कालयोर्ग्यं तत्कार्यम् ।' ततस्ताभ्यामुदयाचलचूलावलम्बिनि किरण-
 30 मालिनि चन्दनदारुणधानीय प्रपञ्चितायां चितायां तदङ्गं निक्षिप्तम् । तद्दोषो हुताशनः प्रसृतः । 'एतां
 विनावयोर्वीवितेन किम्' इति गदित्वा चिरं विलप्य च तथैव ते ऽपि प्रविष्टे । एवं चितये ऽप्यस्थिनोपी-
 भूते क्षणमेकमहमपि सुद्वेषेण प्रहत इव महाशोककुन्तेन प्रभिन्न इव व्यञ्जितयमिति । 'पश्य विधि-
 33 विलसितम्, यदियं विन्दुमती मदनुरागेण विपन्ना तद्गुःखेन एते च । ततः किं ममेतेन स्त्रीवधकलङ्कः
 कलुषितेन जीवितेन । ततो ऽमुमेव चितानलं प्रविश्य स्वस्य कलङ्कमुत्तारयामि' यावदिति प्रिये,
 चिन्तयन्नसि तावद्विद्याधरमिधुनमप्ये विद्याधर्यौक्तम् । 'विलोक्य यद्यं कीदृशो निर्दयः कुमारः, इयं
 36 वराकी मृता, अयं पुनरद्यापि जीवति ।' विद्याधरेणोकम् । 'मैवं वादीः, यतः स्त्रियः पत्यो मृते चितायां
 प्रविशन्ति पुनः सत्पुरुषेण महिलाविनाशे स्ववधो न विधेयः ।' एतद्वाक्यं मया चिन्तितम् । 'यदनेन
 युक्तमुक्तम् । तत एतस्यां विन्दुमत्यनुकारिण्यां वाय्यां नीरलावण्यपूर्णायां विकसितनीलेन्दीवरलोचनायां
 39 चलञ्जलमृणालवलयकलितायां विकसितशतपत्रवरवक्रायां तरलजलतरङ्गरङ्गङ्गिककाशच्छटायां
 विकटकनकतटनितम्बफलकायामहमप्रवतीर्यतासां तिसृणां जलाञ्जलिं ददामि' इति चिन्तयित्वावतीर्णो
 दयिते, तां वार्यौ यावन्मज्जतोन्मज्जनं कृत्वा निर्गतस्तावत्तत्र सर्वमप्यपूर्वं पद्यामि । व्योमतलस्पाशिनो
 42 शास्त्रिनः । महाप्रमाणा औषध्यः । उच्चिहृताङ्गानुरङ्गाः । पञ्चापशतमाना मानुषाः । महादेहाः पक्षिणः ।

4) B नवीविति. 9) B एव ताभ्यां for एताभ्यां. 11) B नलिनीवन. 15) P पादपतनमातस्य. 16) B om. सद्यः.
 19) B om. कुमारी, n वीक्ष्य समुदितमृतुः. 21) B inter. ताभ्यां & तद्गुह्यं. 29) B कालस्य योग्यं. 31) B ते for
 तेषु. 36) B adds एतच्छ्रुते before मृता.

- 1 § २८) मया चिन्तितम् । 'सर्वथा नास्माकीनं स्थानम्, तत्र सतहस्तवपुषः पुरुषः, सर्वधायमन्यो 1
 द्वीपः' इति यावद्विचिन्त्यामि तावद्वहिते, सा वापि विमानत्वमभजत् । 'तदहं कमपि पुरुषं पृच्छामि
 3 क पप द्वीपः' इति चिन्तयता मया दारकयुगलं विलोक्य पृष्टम् । 'को ऽयं द्वीपः । ततो मां कुमिविच 3
 कुन्धुमिव पिपीलिकापोतमिव विलोक्य ताभ्यां विस्मयस्मेरमनोभ्यां निवेदिन्म् । 'वयस्य, तद्विदम-
 6 पूर्वविदेहमहाक्षेत्रम्' मया चिन्तितम् । 'अहो, अतिश्रेष्ठं संजातं, इदमपि द्रष्टव्यमभूत् ।' यावदिति
 चिन्तयन्नस्मि तावत्ताभ्यामहं कुमिरिव कौतुकात्करतलेन संपृहीतः । ततः श्रीसीमंधरस्वामिसमव- 6
 सरणान्तर्मुक्तः । ततो मया भगवान् सिंहासनस्थः प्रणतः । ततस्तत्रत्येन केनचिन्नृपेण प्रस्तावमासाद्य
 पृष्टम् । 'क पयः ।' ततो भगवता निवेदितुमारेभे । 'अस्ति जम्बूद्वीपे भरतक्षेत्रे मध्यमक्षेत्रे ऽरुणामं 6
 9 नाम नगरम् । तत्र रत्नगजेन्द्रो नाम राजा । तद्भुजः कामगजेन्द्र एव कुमारः । पताभ्यां देवाभ्यां 9
 'श्रीलम्पटः' इति मत्वा श्रीवेषं विधायापहृत्य वैताल्यकन्दरान्तरानीतः । तत्रालीकभवने 'विद्याधर-
 बालिका तव वियोगेन मृता' इति ते उक्त्वा तां चितामारोप्य तामनु विलपन्त्यां स्नेनापि प्रविष्टे तत्रैव 12
 12 दग्धे च । सापि माया विद्याधरमिथुनता । प्रबुद्धो वाप्यां समागतः । ततो वापीव्याजेन जलकान्त- 12
 यानेनात्राभ्यामानीर्यैप मद्गन्तिके सम्यक्चलाभार्थमवसरे मुक्तः ।' राहोति पृष्टम् । 'भगवन्, पतयोरेत-
 स्थानयने किं कारणम् ।' भगवतादिष्टम् । 'पञ्चभिर्जनेः पूर्वभवे संकृतः कृतो यदेकैकस्य परस्परं 15
 15 सम्यक्त्वं दातव्यमिति । पूर्वं मोहदत्तः १ ततः स्वर्गी २ ततः पृथ्वीसारः ३ पुनः स्वर्गी ४ पुनरेव 15
 चरामदेहः कामगजेन्द्रः ५ समुत्पन्नः । तत्त्वं बुध्यस्व मा मुह्य, यथाशक्त्या विरति गृह्ण' इति 15
 स्वामिनोक्तम् । ततः प्रिये, राक्षा पुनः पृष्टम् । प्रभो, अयं लघुः कथं वयमुच्चैस्ताराः ।' भगवता भणितम् ।
 18 इदमपूर्वमहाविदेहक्षेत्रे, अत्र तु सुपमा कालः सैप शाश्वतः, महावेहा देहिनः । तत्र पुनर्मरुतक्षेत्रे, दुःषमा 18
 समयः, स अशाश्वतः, अतस्तुच्छतनवो जनाः ।' ततो ऽपि राक्षा पृष्टम् । काचेतौ देवौ ।' जिनेनोचे ।
 'यैः पञ्चभिः संकृतः कृतः, तेषां मध्ये एतौ द्वौ देवौ ।'
 21 § २९) एवं भगवता निवेदिते यावन्मया मस्तकमुद्रामितं तावदहं स्वमिहैव कटकं पद्यामि, 21
 एतदेव शयनं, एवा भवती देवी' इति । तथा भणितम् । 'देवो यदाह्राप्यति तद्वितथमेव, परं किमपि
 विज्ञपयामि, पतदुत्तं त्वया कथितम्, अत्रोद्गतो ऽरुणो ऽपि महदुत्तं निवेदितं परमेव कालः स्तोत्रः ।'
 24 कुमारेण भणितम् । 'यतो मनसा देवानां वाचा पार्थिवानां, यो मया भगवान् श्रीसीमंधरस्वामी इष्टः 24
 सो ऽद्यापि मम हृदयाप्रत एषावतिष्ठते । अथवा किमत्र विचारेण, भगवान् श्रीमहावीर पतसिन् प्रदेशे
 समवसुतः श्रूयते तमेव गावा पृच्छामि सत्यमसत्यं वैतत् । यदि भगवान् समादेक्ष्यति तत्सत्यमन्यथा
 27 माया' इति वदन् समुत्थाय कामगजेन्द्रः प्रस्थितः । प्रियया पृष्टम् । 'यद्विदं सत्यं तदा किं कर्तव्यम् ।' 27
 तेनोक्तम् । 'सत्ये जाते व्रतं ग्राह्यम् ।' तयोक्तम् । 'यदि देवो दीक्षां ग्रहीष्यते तदाहमपि ।' 'एवं भवतु
 इति वदन् कुमार एव प्रातो मम समवसरणम् । अमुना प्रणम्य पृष्टो ऽहम् । 'किमिन्द्रजालं, किमु
 30 सत्यम् ।' मयोक्तम् । 'सत्यमेतत् ।' एतन्निसाम्य समुत्पन्नवैराग्यः कटकनिवेशो गतः ।' गौतमस्वामिना 30
 पृष्टम् । 'भगवन्, इतो गतेन तेन किं कृतम्, संप्रति च किं तनोति, कुत्र वा वर्तते ।' भगवतादिष्टम् ।
 'इतो गत्वा देव्याः पुरः सत्यमिदमिति निवेद्य पितरौ दिग्गजेन्द्राख्यं सं सुतं चापुच्छय संमानितबन्धुजन
 33 एव संप्रति समवसरणबाह्यकारगोरपुरस्याप्रमागतौ वर्तते' इति भगवति वदत्येव सत्वरं समागतः । 33
 ततो भगवता कामगजेन्द्रकुमारो बालुकाकवलनमिव निस्त्वादं, क्षुद्रबीजकोशाभक्षणमिवापुसिजनकं,
 क्षारनीरपानमिव लृण्णावर्धकं, बन्धनहेतुः (?) मिथ्यात्वमिव भववर्धकं, उपहासपदं, विद्वज्जननिन्दनीयं,
 36 विषयसुखसेवनं मन्यमानो बलुभया तथा परिजनेन च समं प्रव्राजितः । तेनान्यद्वा भगवान् पृष्टः । 'कुत्र ते 36
 पञ्च जनाः प्रवर्तन्ते ।' भगवतोदितम् । 'द्वौ देवौ स्तः, तावत्प्यलपायुषौ । शेषाः पुनर्मनुष्यलोकैः । ततो
 दशितो भगवता मणिरथकुमारमहर्षिः । 'एव मानभटजीवः । तत्र भवे भवान् मोहवृत्त इति, तस्य जीवो
 39 भगवान् कामगजेन्द्रः । एको लोभदेवजीवः, सो ऽपि मर्येभ्यः ऽपतीर्णो ऽस्ति, तस्य वैरिगुप्त इति नाम । 39
 सर्वेषामसिन् भवे सिद्धिः' इत्यादिशन् भगवान् श्रीमहावीरः समुत्थितवान् । अन्यदिने भव्यकुसुव-
 सुगाङ्गस्त्रिभुवनभवनप्रदीपः श्रीवर्धमानः काकन्दीपुर्यां बाह्योद्याने समवसुतः । सदसि जीवाजीवपुष्य-

2) » इति विचिन्त्यामि. 10) » add च before वैताल्य. 18) » इदं पूर्वमहा, P » दुःषमा. 19) » भूयोपि for ततोऽपि.
 27) » ततः for तदा. 31) » om. भगवन्.

- 1 पापास्त्रवरनिर्जराबन्धमोक्षस्वरूपमाचख्यौ । ततो गौतमेन पृष्टम् । 'भगवन्' कथं जीवाः कर्म वदन्ति । 1
भगवतोक्तम् । 'लेख्यामेदेर्जीवाः शुभाशुभं कर्माजंयन्ति । अत्र जम्बूफलभक्षणदृष्टान्तः ।
- 3 § ३०) एकदा कक्षाङ्गामात् बद् पुरुषाः परशुविहस्तहस्ताः समुन्नततटच्छेदाय काननान्तः 3
प्रविष्टाः । तैरेकस्मिन् शास्त्रिणि भक्तं स्थापितम् । तत्र भक्तपादपे सप्तारुह्य केचिद्दानरास्तसर्वमपि भक्तं,
भक्षयित्वा तद्गङ्गानमपि भक्षयित्वा प्रतिनिवृत्ताः । ते वनच्छेदका अपि मध्याह्ने बुभुक्षाक्षामकुक्षयस्त्-
6 पातरलितचेतसस्तत्र तद्भक्तं न पश्यन्ति, भाजनमपि भक्षणालोकयन्ति । ततस्तैरिति परिशतम् । 'यत्तु-
वगयुधेन सर्वमपि भक्तमास्वादितम्, तावदस्माकं बुभुक्षितानां का गतिः' इति ध्यात्वा समुत्थाय फला-
न्वेषणाय प्रवृत्तास्ते एकं जम्बूपादपं फलितं दृष्ट्वा परस्परं मन्वयन्ति 'कथयत, कथं जम्बूफलभक्षणं
9 करिष्यामः' । ततो जम्बूफलानि दृष्ट्वा तत्र तेषां मध्यादेकेनोक्तम् । 'सर्वेषामपि पञ्चशाखाः परश्वधायुधव्या-
वर्तन्ते, ततो मूलादप्येनं छित्त्वा फलभक्षणं कुर्मः' । तत्रिशाम्य द्वितीयोक्तम् । 'अस्मिन् पादपे मूलादपि
12 केवलं फलिता एव प्रतिशाखा गृह्यन्ते ।' चतुर्थोक्तम् । 'न प्रतिशाखाः, केवलं स्तवका एव पात्यन्ते ।'
पञ्चमेनोक्तम् । 'ममैव बुद्धिरिह विधीयताम्, लकुटेनाहस्य पक्वजम्बूफलानि पातयत ।' 12
द्विहस्य षष्ठेनोक्तम् । 'भो नराः, भवतां महदज्ञानम्, महान् पापारम्भः, स्तोको लाभः, किमत्र
15 प्रारब्धम्, यदि जम्बूफलभक्षणेन वः कार्यं तदैतानि पकानि शुक्लारिकादिभिः पातितानि स्वभाषतः
पतितानि जम्बूफलानि सैरं भक्षयत, नो वान्यत्र प्रजत' इति ते सर्वे ऽपि तैर्धरापतितैरेव फलैः
सौहित्यसुखिता जज्ञिरे । सर्वेषामपि फलोपभोगः सटश एव, परं पुनस्तत्र बहुविधं पापं येनेत्युक्तम् ।
18 'अयं पादपो मूलादपि छिद्यते' स मूत्वा कृष्णलेदययावश्यं नरकतिथिरेव । द्वितीयोक्तम् । 'यच्छाखा
एव च्छेदाः' स नीललेदयया विपद्य नरकं तिर्यक्त्वं वा प्राप्नोति । तृतीयोक्तम् । 'यत्प्रतिशाखा एव
प्राक्षाः' स कापोतलेदयया तिर्यग्योनावुपपद्यते । चतुर्थोक्तम् । 'यत्केवलं स्तवका एव संगृह्यन्ते स
21 तेजोलेदयया नरो भवति ।' पञ्चमेनोक्तम् । 'यत्पकानि पकानि फलानि पात्यन्ते स पञ्चलेदयया देवत्वं
लभते ।' षष्ठेनोक्तम् । 'यत्केवलं भूमिपतितान्येवास्वाच्यन्ते' स शुक्लेदयया सिद्धिसुखमाप्नोति । ततो गौतम
पश्य त्वं, यदेकस्मिन् भक्षणकार्ये षण्णामपि लेख्यामेदः पृथग् भिषक्ष्य कर्मबन्धः । यद्विच्छिन्नं भिन्दी-
24 त्यादिकं कर्कशं वचो जल्पति, यस्य न दया न सत्यं स कृष्णलेदयः । यः पञ्चकार्याण्यनार्याणि समाचरति
षष्ठं पुनर्धर्मार्थं स नीललेदयः । यश्चत्वारि कार्याणि पापमयानि तनोति द्वयं धर्मनिमित्तं स कापोत-
लेदयः । यस्त्रीणि कार्याणि पापार्थं त्रीणि च धर्महेतवे स तेजोलेदयः । यः कार्यद्वयं पापार्थं चत्वारि
27 धर्मकारणे स पञ्चलेदयः । य एकं कार्यं पापहेतवे पञ्च धर्मार्थं च स शुक्लेदयः । तथा जितत्वमाप्नोति । 27
तद्भगवतो भणितं सर्वैरपि सुगसुरनरैश्वरैस्तथेति प्रतिपन्नम् ।
- § ३१) अत्रान्तरे राजपुत्र एकः प्रलम्बमुजदण्डः सुवेधो वक्षःस्थलविलसद्गण्डमातलः समवसरणे
30 भगवन्तं प्रणिपत्य प्रोवाच । 'भगवन्, किं तत्सत्यम्, यद्विद्येन बन्दिना तत्र मम निवेदितं तन्मङ्गलम्-
मङ्गलं वा ।' भगवतोक्तम् । 'भद्र, सत्सर्वमपि तथ्यमेव ।' तदाकर्ण्य 'भगवदादेशः प्रमाणम्' इति
गदित्वा समवसरणतस्तस्मिन्निमित्ते गौतमेनाभ्यधायि । 'नाथ, को ऽयं पुमान्, किमेतेन पृष्टम् ।'
33 ततो भगवतानेकलोक्तप्रतिबोधाय समाचक्षक्षे । 'समस्ति जम्बूद्वीपे भरतक्षेत्रे मध्यमखण्डे
ऋषभपुरं नाम नगरम् । तत्र चन्द्रमण्डलकरनिकरनिर्मलकीर्तिसफूर्तिशाली चन्द्रगुप्तः स्मृतिपतिः ।
तस्सुनुरनूतविक्रमो धैरिगुप्तः । तस्यान्यदिने मेविनीस्वामिनः समासीनस्य समागत्य प्रणिपत्य च
36 प्रतीहारी व्यजिह्वपदिति । 'देव, द्वारे नगरप्रधाननरा भवधारणदर्शनमभिलषन्ति ।' तदाकर्ण्य
राज्ञोक्तम् । 'त्वरितमेव प्रेष्यन्ताम् ।' तत्सत्या सह तैर्नरैः प्रविश्य किमप्यपूर्वं च वस्तु प्राभूतीहस्य राजानं
प्रणम्य विज्ञप्तम् । 'बुधैलानां बलं राजा' इति परिभाषयतु देव । सर्वमपि नगरं केनापि मुषितम् ।
39 यत्किञ्चिद्वाह तद्विजलमपि निशि ह्रियते ।' राज्ञोक्तम् । 'यूयं व्रजत स परिमोषी विलोक्यते लग्नः ।'
ततो राज्ञा पुरारक्षमाकार्यं समादिष्टम् । 'अहो, मध्ये पुरं महाश्वौरोपद्रवः' इति । तेनापि विज्ञप्तम् । 'न

12) P om. n. 14) B adds (above the line) संतु before केचनं. 16) B repeats सैरं (below the line).

17) B adds तस्य (above the line) after पापं. 21) B अपकानि for second पकानि, P B add वा before फलानि.

22) B adds भवति after भास्. 37) B om. च. 40) B adds देव before न हृदयन्ते.

1 दृश्यन्ते द्वियमाणाः पदार्थाः, न चौरौ ऽपि लोचनगोचरः । केवलमेतदेव सर्वत्रापि प्रातः परिभ्रूयते यत्पुरं 1
मुषितम् । अहं देवादेशेन पुरपरित्राणं करोमि, परं केनाप्युपायेन न मलिन्मुचोपलब्धिः । ततः स्वामी
3 कस्याप्यन्यस्यादेशं ददातु । तसिभेष्वमुकवति नरेश्वरेण सकलमप्यास्थानमण्डलमालुलोके । 3

§ ३२) ततो वैरिगुप्तेन विरचिताञ्जलिना विह्वलम् । 'यदि देव, सप्तरात्रमध्ये तं स्तेनं देवान्तिकं
नानयामि ततो ऽहं ज्यालाकुलं ज्वलनमाविशामि' इति । ततो राजादेशमासाद्य वैरिगुप्तस्य सुगुप्तविधिना
6 प्रकोष्ठनिक्षिप्तखेटकस्य करतलकलितकरालकरवालस्य चत्वररथयामुखगोपुरारामसरोवरचापीदेवकुल- 6
पानीयशालामठेषु विचरतः षड् दिवसा व्यतिचक्रमुः, न पुनस्तेन त चौरपुमानुपलब्धः । ततः सप्तमे
दिवसे वैरिगुप्तेन चिन्तितम् । 'सर्वत्र मयान्वेयितं पुरं परं न चौरः प्राप्तः, तदत्र को ऽयमुपायो विधेयः,
9 मम च प्रत्युवे प्रतिष्ठा परिपूर्णा तावदागता ममापूर्णसंधस्य पञ्चता, तदद्य क्षणदायां इमशाने महामांसं
विक्रीय क्रमपि वेतालं साधयित्वा चौरवृत्तान्तं पृच्छामि' इति विचिन्त्य वैरिगुप्तः इमशानभुवं संप्राप्तः ।
तत्र च तेन महासाहसिना क्षुरिकया जङ्घयोर्महामांसमुत्कृत्य हस्ते विधाय वारत्रयं भणितम् । 'भो भो
12 राक्षसाः, पिशाचा वा भ्रूयताम्, यदि भवतां महामांसेन कार्यं तदेतद्दृष्ट्वा चौरवृत्तान्तं निवेदयत ।' 12
वेतालेनोक्तम् । 'महामांसमहं प्रदीप्ये ।' कुमारेण भणितम् । 'प्रमाणमेतत्, परं चौरचचारः परिकथनीयः ।'
कुमारेणार्पितं महामांसे तेनोक्तम् । 'भद्र, मांसमिदं स्तोके विक्रं च, यद्यग्निना पकं भवान् ददाति तदा
15 गृह्णामि ।' कुमारेण भणितम् । 'चित्तासमीपमागच्छ यथा खेच्छ्याग्निपकं स्वमांसं भवते ददामि ।' 15
वेतालः प्रोवाच । 'भवत्वेवम् ।' ततस्तौ चित्तासमीपमागमतुः । कुमारेणापरं स्वमहामांसं पकं तस्मै प्रदत्तम् ।
तेन च खेच्छया भुक्तं च । अत्रान्तरे गौतमेन पृष्टम् । 'भगवच, किमु पिशाचा राक्षसाश्च कावलिक-
18 माहारं कुर्वन्ति किं वा न ।' भगवताज्ञप्तम् । 'गौतम, न कुर्वन्ति ।' गौतमेनोक्तम् । 'यद्यमी नाश्रन्ति 18
ततः कथमनेन महामांसमशितम् ।' भगवतादिष्टम् । 'प्रकृत्या व्यन्तरा अमी बाला इव क्रीडां कुर्वन्ति ।
'महामांसं भुक्तम्' इति लोकस्य मायां दर्शयन्ति ।' वेतालेन भणितम् । 'पतन्महामांसं निरस्थि महान् न
21 रोचते, यद्यस्थिवत्कटकटासकं परं ददासि तद्देहि ।' तदाकर्ण्य कुमारो दक्षिणजङ्घामुत्कृत्य चित्तानले 21
पक्त्वा वेतालस्यर्पयामास । 'पुनस्तेनोक्तम् । 'भो भद्र, अमुनाधुना पूर्णं, संप्रत्यतीव सृष्टितो ऽस्मि, ततस्त्व
शोणितं पातुमिच्छामि ।' 'पुनः' इति वदता कुमारेण यावदेका रुसा विदारिता तावत् हाहारवमुखरे-
24 ऽह्वासे गगनाङ्गणं प्रसृते, 24

'साहसेनामुना तुष्टो ऽस्म्यनन्यसदृशेन ते । यत्किंचिद्याचसे वीर तदेव वितरायभ्यम्' ॥ ८१

§ ३३) ततः कुमारः प्रोवाच तुष्टस्त्वं यदि संप्रति । मत्पुरं मुषितं येन तमेव कथयस्व मे ॥ ८२

27 वेतालो ऽप्यब्रवीदेव तस्य चौरस्य को ऽपि न । प्रतिमह्यः स दृष्टो ऽपि न हि केनापि गृह्यते ॥ ८३ 27
तन्निशम्य कुमारेणाक्षतं वीक्ष्य क्षतं दृशा । प्रोचे वेताल चौरस्य स्थानमेव निवेदय ॥ ८४

जगद् स च वेतालो यथेवं ष्टुणु तत्त्वतः । इमशानान्तःस्थान्यत्रोपे ऽमुष्य स्तेनस्य संधयः ॥ ८५

30 तत्र वटे छिद्रमेव द्वारम् । तच्छ्रुत्वा कुमारस्वरितं विकटं प्रेतवनवटं समागन्त शालासु प्रति- 30
शालासु मूले पत्रनिकरान्तरे च कृपाणपाणिर्विलोकितुं प्रवृत्तः । ततः कोटरस्थच्छिद्रसमीपे राजपुत्रो

यावदधोवर्कं करोति तावत्सतो धूपगन्धः कस्मीरजयनसारस्रुगमदपरिमलमांसिलो निस्सरति । वैष्णु-

33 धीणारवं कामिनीजनजनितगीतसंबलितं श्रुत्वा राजसनुना चिन्तितम् । 'दृष्टमनुष्य परिभोषिणो 33
मन्दिरम् । अधुना यो बलवांस्तस्यैव राज्यम्' इति विचिन्त्य तत्रैव विचरे किञ्चिद्भागमुपसर्प्य मणिप्रय-

भवनं चायकाञ्चनतौरणं वरयुधतिजनप्रचारं विलोक्य व्यचिन्तयत् । 'स तावदुष्टाचारः कुत्र भावी' इति

36 चिन्तयता तेन कापि लोललोचना निस्तम्बन्द्रवदना ततो निःसरन्ती दृष्टा पृष्टा च । 'कस्यायमावासः, 36
कासि त्वम्, कुत्र वा स परास्कन्दी, स्त्रीजनश्च किं गायति ।' तथोक्तम् । 'भद्र, कथमेतावतीं भुवमागतः,

त्वमतीव साहसिकः, कुतः स्थानादागतः ।' तेनोक्तम् । 'ऋभ्रपुत्रात् ।' तथोक्तम् । 'यदि त्वं ऋभ्रपुत्र-

39 वास्तव्यः [तत्] किं जानासि चन्द्रगुप्तनरेश्वरं, वैरिगुप्तं पुत्रं च ।' तेनोचे । 'भद्रे, त्वं कथं जानासि 39
तयोर्द्वयोरप्यभिधे ।' तथोक्तम् । 'गतास्ते दिवसाः ।' तेन भणितम् । 'कथय स्फुटं तयोः किं भवसि,

कथमभिजानासि तौ, केन पथाय प्रातासि ।'

4 > B एपि for राज. 5 > B om. इति. 7 > B चौरः पुमा. 11 > B तेन साहसिना. 24 > P प्रसृते for प्रसृते. 28 > B
बीधा क्षतं. 31 > B पाणिर्विलं विलोकितुं. 34 > B मणिमयं मुवने. 35 > B वरयुधतिजातप्रचारं. 39 > P B om. [तत्].

- 1 § ३४) तथा भणितम् । 'श्रावस्तीपुर्यां सुरेन्द्रस्य भूपतेर्दुहिता बाल्यादेव तेन पित्रा तस्य वैरिगुप्तस्य
परिणेतुं प्रदत्ताभूवम् । अत्रान्तरे विद्यासिद्धेनामुनापहृतात्र पाताललते प्रक्षिता च । जानामि तेन
3 तन्नाम्नी । केवलं नाहमेकापहृता अत्र बहुतरा महत्या अन्या अपि ।' तेन चिन्तितम् । 'अहो, ममैषा
अम्पकमाला प्रदत्तासीत्, ततः पश्चाद्विधाधरेणामुना समानीता ।' तेनोक्तम् । 'भद्रे, कथय स कुत्र
विद्याधराधमः, कथं हन्तव्यः स मया । शहं स एव वैरिगुप्तः, यदि ममोपरि महान् क्रोधः ।' तयोक्तम् ।
6 'यदि भवान् वैरिगुप्तस्त्ररेण्यमजनि ।' तथा निवेदितम् । 'कुमार, रहस्यं शृणु यथा पापी मायते । अत्र
देवतायतने ऽस्य खेटकं सिद्धरूपाणरत्नं चास्ति तद्गृहाण ।' राजपुत्रेणोक्तम् । 'तावद्भद्रे, कथय कथं कथं
वर्तते स विद्यासिद्धः ।' तयोक्तम् । 'अयमस्तमिते दिनपत्नौ बहुलान्धकारायां निशार्पां स्वेच्छया परि-
9 भ्रमति, महिलादिकं यत्किञ्चित्सारं सारं वस्तु प्राप्नोति तत्सर्वं समानयति । दिवसे तु महेश्वरुन्द-
प्रवृत्तौ ऽश्रेव तिष्ठति । तथास्यानेन कृपाणेनानेन खेटकेन च सर्वकार्यसिद्धिः ।' कुमारैणोक्तम् । 'अधुना
कुमारस्ते स निष्कपञ्चकवर्ती ।' तयोक्तम् । 'सर्वैरेव सर्वस्वीजनमभ्यगतो भवति, सांप्रतं यदि स भवति
12 ततो नाहं न त्वं च ।' तेनोक्तम् । 'यदि स नास्ति तत एताः कथं गायन्ति ।' ततस्तथा प्रोचे । 'भद्रे,
एतास्तेन विना प्रमुदिताः पठन्ति गायन्ति च । पुनरन्या रुदन्ति च ।'

§ ३५) कुमारैणोक्तम् । 'भद्रे, मम तस्य च द्वयोर्मध्ये एतासां हृदयंगमः को भारी' इति ।

15 स्मिन्वा तथा प्रोचे । यतः

'त्यजन्ति शूरमन्येताः सन्नेहमपि योषितः । कातरं विगतक्रोहं चापि गृह्णन्ति काश्चन ॥ ८६
वातोद्भूतध्वजपद इव विद्युदिवस्थिरम् । मनो मनस्विनीनां हि कः परिच्छेत्सुमहति ॥ ८७

- 18 तथाप्येतावन्मार्गं जानामि यद्येता भवन्ते विलोकयिष्यन्ति ततो ऽवधमेवैतायां त्वयि क्रोहो 18
भाषीते । एताः सर्वा अपि भवत्पुरसंवन्धिष्यन् एव भवन्तं दृष्ट्वा प्रत्यभिज्ञास्यन्ति । ततो दर्शन-
मेनासां देयमेव ।' कुमारैणोक्तम् । 'तावदस्य विद्यासिद्धस्य सिद्धरूपाणं खेटकं च समानय, पश्चादपि
21 तासां दर्शनं दास्यामि ।' तयोचे । 'अत्रैव कुमार, तावत् स्थातव्यं त्वया यावदसि सिद्धखेटकं सिद्धखट्वां
च समानयामि' इत्युदित्वा सा गता । ततः कुमारश्चिन्तितवान् । 'कदाचिदियं मम मृत्युहेतवे कमप्यु-
पायमन्यं चिन्तयति ततो न युक्तं स्यानुमभैव' इति कुमारः प्रविचार्य गृहीतखेटकः स्वीकृतखट्वाणः
24 पश्चाद्वापुष्य स्थितः । ततः सा स्वीकृतखट्वाणः खेटका तत्र प्रदेशे कुमारप्रपश्यन्ती विपणमानसा कुमारैण
भणिता । 'भद्रे, त्वरितं समागच्छ अत्राहमवतिष्ठामि ।' इति समाकर्ण्य तथा प्रोक्तम् । 'अतः स्थानात्क-
धमन्यत्र भवान् संप्राप्तः ।' तेनोक्तम् । 'यतो धीमतां' स्त्रीणां कदापि न विश्वसनीयम्' इति शास्त्रोक्तिः ।
27 ततः पश्चाद्वापुष्य स्थितः । 'कुमार, राज्यपदवीयोग्यस्त्वमसि, यो महेलानां न विश्वसिति' इत्युदित्वा
सा तत्पुरो भूमौ कौशेयकं खेटकं च मुमोच । राजतनयः सौवं निश्चिन्तं खेटकं च तत्करे ऽप्ययामास ।
कुमारेण प्रदक्षिणीकृत्य तद्वयमद्वयरूपं स्वीचक्रे । तयोक्तम् । 'कुमारस्य विजयाय भवतिर्विद्ं खट्वाणम् ।'
30 कुमारैणोक्तम् । 'भद्रे, कथय कुत्र संप्रति स दुष्टविद्यासिद्धः ।' तयोक्तम् । 'कुमार, केन निगमेनात्र
प्रविष्टो भवान् ।' तेन प्रोक्तम् । 'वटपादपकोटरच्छिद्रेण ।' तयोक्तम् । 'नाहं द्वारं जानामि, एतत्पुनर्जाने
येन द्वारेण त्वमागतः, सो ऽपि तेनैव समागमिष्यति ततस्त्वया सज्जीभूयामुना दिव्यखट्वाणं शिरदुद्धे-
33 नीर्यं तस्य । अन्यथा स पुनस्तव दुःसाध्यः' इत्यवगम्य कुमारः कृपाणपाणिद्विद्वद्द्वारं स्थितः ।

§ ३६) अत्रान्तरे स विद्याधराधमः प्रभातकालमाकलय्य धवलशूरोपरि शयनीयप्रसुतामेकाकिनीं
तस्यैव राजसूतोः पत्नीमपहृत्यागतः । तत्रैव बिले तं प्रविशन्तं निरीक्ष्य राजपुत्र्या पृषके ।

- 36 'हा वैरिगुप्त हा वीर त्वत्प्रियासि हतामुना । अन्पावस्यभिधानेन तसाम्नायस्व मासिह ॥' ८८ 36
एवं तत्प्रलयितमाकर्ण्य विद्यासिद्धेनोक्तम् । 'तेन तव किं कार्यम्, यदि तं द्युतितं प्राप्नोमि तदा
तमेवाश्रामि' इति श्रुत्वा कुमारेण चिन्तितम् । 'अहो, दुर्गचारः समागत एव परं मम प्राणप्रियां गृहीत्वा,
39 तदेतत्सुन्दरं जातमिति यस्त्वोष्णो ऽयं चीरः' इति चिन्तयता कुमारेण बिलद्वारे विद्यासिद्धस्योत्पामां
प्रविशद्बृष्टम् । ततः कुमारेण चिन्तितम् । 'एतस्य शिरश्छिन्नमि, अथवा नहि नहि किं सत्पुरुषाच्छलात्वे-
42 ष्यति ।' ततो भणितः कुमारेण । 'अरे, विद्यासिद्धो यदि भवान् तस्मिन्निपद्ये व्रज, यदन्यायं कुरुष्वे 42

८) B हृणोप्ये यदि ममोपरि. 21) c om. तावत्. 22) B कदाचिदर्थ. 26) B later. धीमतां स्त्रीणां & कदापि.

27) B विश्वसिति. 33) P B om. तस्य. 34) P प्रभातमाकलय्य. 36) B कुमारैणोक्तं for कुमारेण चिन्तितम्. 39) B
'मदरे संजातः.

- 1 तन्नोचितम् । यदि सत्येन चौरौ ऽसि तेन निप्रहयोग्यस्त्वं तत्सज्जीभव युद्धाय ।' तं राजतनयं प्रेक्ष्य 'अहो, 1
कथमेव वैरिगुप्तः संप्राप्तः, तद्विनष्टं कार्यम्, तावत्किमनेन बालेन' इति चिन्तयता विद्यासिद्धेन प्रोचे ।
- 3 'कृतान्तवदनप्राये क्षिप्तः केन बिले भ्रष्टान् । कथं वा रूपसौभाग्यशाठी निघनमिच्छसि' ॥ ८९. 3
ततः 'रूपाणः रूपाणः' इति वदन् स देवायतने राजतनयसंबन्धिन् खड्गं खेटकं च गृहीत्वा दध्यौ ।
'अहो, मदीयं न खड्गरत्नं न च खेटकमपि' इति चिन्तयन् कुमारमूलमागत्य बभाषण ।
- 6 'मदीयान्तःपुरे केन प्रेषितो मातृशासितः । ज्ञातं वा कुपितः प्रेतपतिरेव तवोपरि' ॥ ९० 6
इदानीं ते न निस्सारो विद्यते बिलतो ऽमुतः । सूपकारकरायातः शशवत्त्वं विन्दयसि ॥ ९१
प्रोचे कुमारः 'किं रे रे, स्वैरचारी मम प्रियाम् । हृत्वाद्य माघसि प्राप्त पचासि त्वं यमान्तिकम्' ॥ ९२
- 9 § ३७) इति वदता कुमारेण तदभिमुखं खड्गप्रहारः प्रदत्तः । तेनापि कलाकौशलशालिना 9
वञ्चित्वा तं प्रहारं कुमारं प्रति प्रहारो मुक्तः । कुमारेणापि स वञ्चितः । ततस्तयोर्वनमहिषयोरिव
महानाहवः प्रवृत्तः, परमेतयोर्मध्ये न कस्यापि जयो ऽभूत्, तथाप्ययं विद्यासिद्धः 'कैतवी' इति विचिन्त्य
12 चम्पकमालया प्रोचे । 'कुमार, खड्गरत्नमिदं सर' । 'रम्यमुक्तमनया' इति विचिन्त्य कुमारे निजगात् ॥ 12
'यदि सिद्धसि सिद्धानां चक्रिणां वासिरत्न भोः । तत्त्वं मम कराप्रस्थं लुनीद्वयं शिरो ऽधुना' ॥ ९३
अथ विद्यासिद्धेन चिन्तितम् । 'अये, अनयैव चनितया खड्गरत्नमिदमस्यापितम्, आः पापे, कुत्र ब्रजसि'
15 इति वदन् तामेव दिशं विद्यासिद्धः प्रत्यधावत । 15
यावज्जामोति वनितामिमामेव नराधमः । तावत्स्वरितमेवायं शिरश्चिच्छेद राजसूः ॥ ९४
उक्तं चम्पकमालया ।
- 18 'कुमारैतस्य वक्रान्तः समस्ति गुटिका किल । विदार्यास्य मुखं तत्त्वं तां गृह्णाण महाशय ॥ ९५ 18
स श्रुत्वेति मुखात्तस्य दारितादुटिकां ततः । लात्वा प्रक्षाल्य चात्मीयमुखं चिक्षेप तत्क्षणम् ॥ ९६
कुमारः सुगुणाधारः पारावारस्तरोर्णसः । तथाधिकं समुदीप्य वर्पभूः समभूत्तदा ॥ ९७
- 21 § ३८) ततस्तस्य कुमारस्य तेनैव ललितविलासिनीजनेन सह विषयलुखमनुभवतो विस्मृतसकल- 21
गुरुवचनस्य निजशक्तिवज्रितसिद्धलम्भाधार्थोक्तप्रणयिनीजनसनायपातालभुवनस्य तत्रैव वसत एकदिन-
मिष द्वादश वत्सराणि व्यतीयुः । द्वादशसंवत्सरप्रान्ते ऽथ प्रसुतस्य तस्य निशायाः पश्चिमे यामे
24 ऽदृश्यमानो मङ्गलपाठकः पपाठ । 24
'प्रभातसमये निद्रामोहं त्यज नरेश्वर । अवलम्बस्व सद्धर्मं कर्मनिर्मूलनक्षमम् ॥ ९८
संसारसागरं घोरमवगम्य दुरुत्तरम् । त्यक्त्वा स्त्रीसंगतिं धर्मपोतमेतमलं कुर्व ॥' ९९
- 27 एतदाकर्ण्य राजसूनुना चिन्तितम् । 'अहो, कुत्रैव बन्दिध्वनिः।' तामिर्मणितम् । 'देव, न जानीमः, 27
स च न दृश्यते, केवलं शब्द एव श्रूयते ।' एवं बन्दिना सप्त दिनानि यावज्जय जयेति शब्दपूर्वं संसार-
वैराग्यजननानि ववांस्युच्चरता तस्य चेतो विस्मयस्फेरमतन्यत । ततो राजपुत्रेणोक्तम् । 'अयं तावद्-
30 वृश्यमेति तदेनमेव पृच्छामि' इति वदतस्तस्य कुमारस्य स दिव्यबन्दी प्रत्यक्षीभूय 'कुमार, जय जय' 30
इत्युवाच । कुमारेणोचे ।
'भो दिव्य कथय क्षिप्रमायातः केन हेतुना । प्रत्यहं किमु वैराग्यवचो जल्पसि मत्पुरः ॥ १००
- 33 दिव्येनोचे 'तव स्वान्ते, किञ्चित्कौतुकमस्ति चेत् । पृच्छ तद्वत्स निर्गत्यामुतः पातालवेदमनः' ॥१०१ 33
स प्रोचे 'किन्तु पातालमिदं कालः क्रियान् गतः । वसतो मे ऽत्र केनेतो निर्गच्छामि पथा ननु' ॥१०२
सो ऽप्युचे 'श्वप्नमेवेदं, द्वादशात्र समाः स्थितः । त्वं ततो विवरद्वारानया निर्गच्छ सत्वरम्' ॥१०३
- 36 § ३९) एवमाकर्ण्य कुमारः समुत्थितः । तिरोहितो बन्दी । तामिः स्त्रीभिर्नन्वा ततो विश्वसतः 36
कुमारः । 'अतः परं देवः किं कर्तुंकामः ।' कुमारेणोक्तम् । 'अहं भगवन्तं दिव्यज्ञानिनं कथमपि गत्वा
प्रक्ष्यामि यदेव किञ्चिज्जल्पति तत्सत्यं तत्क्रियते न वा' इति । ततस्ताभिर्मणितम् । 'यं मार्गं त्वमङ्गी-
39 करिष्यसि वयमपि तमेवानुसरिष्यामः ।' एवं प्रतिपद्य सद्यः कुमारः समुत्थाय तेनैव विवरद्वारेण 39
निर्गत्वेह स्थितानस्मान् मन्वागत्य सर्वेहं पप्रच्छ, निर्गतस्य सो ऽयं चन्द्रगुप्तपुत्रो वैरिगुप्तः, प्राग्मश-
संबन्धिसद्वैतितदेवकृतबन्दिप्रयोगेण प्रतिबुद्धः ।' ततो गौतमगणधारिणा विश्वसम् । 'भगवन्, सांप्रतं

2) B हातन् अथवा किमनेन. 4) B om. ततः. 8) C कुमारः प्रोचे for प्रोचे कुमारः. 10) P प्रतिहारो for प्रति प्रहारो.

12) B 'मनया विचितेति कुमारोः. 21) P om. कुमारस्य, B adds च before सत्. 22) B om. तत्रैव वसत, B एकं दिनमिष.

25) P कर्म निर्मूलनम्, C 'निर्मूलन' 30) P तदेतमेव पृच्छामि. 37) B किमपि for कथमपि. 38) B यं त्वं मार्गमंगी.

- 1 स कुत्रोपगतः' इति । भगवता निवेदितम् । 'स कामिनीजनं पातालावाकृष्य संप्रति समवसरणतृतीय-
 1 तौरणासन्न एव संप्राप्तः' यावद्भगवानिति कथयति तावदागत्य कुमारः क्षेणेन समं भगवन्तं प्रदक्षिणीकृत्य
 3 प्रणिपत्य च सुखासनस्थः पप्रच्छ । 'भगवन्, केन हेतुना क एष दिव्यः स्तुतिव्रतः प्रतिबोधयति, कुत्र
 वा स सांप्रतम्' इति । ततो भगवता पञ्चानां जनानां भवपरंपरा विस्तारिता तावद्यावन्मणिरथकुमारः
 4 कामजेत्रः स च तृतीयो वैरिगुप्तः स्वर्गतः सुतुवा भवान् लोभदेवजीवो ऽत्र समुपसन्नः प्रमसन्नः । ततो
 6 मायादित्यचण्डसोमाभ्यामनेकप्राभातिकमङ्गलपठनच्छब्दना प्रतिबोधितः' इति । तत्रिशाम्य कुमा-
 6 रेणोक्तम् । 'भगवन्, संप्रति किं विलम्बं करोषि दीक्षादानेन प्रसद्यताम् ।' ततो भगवता युवतीजनेन
 सह वैरिगुप्तः प्रवाजितः । ततः सकलत्रैलोक्यसरोवरालङ्कारपुण्डरीकः पुण्डरीकधवलमहिमा
 9 श्रीवर्धमानो हस्तिनापुरमागत्य समवसृतः । भगवतापि स्वयं सरागनीरागदेवतास्वरूपं व्याख्यातम् ।
 9 स्कन्दपुराणतुमुख्यन्तरगणाधिपप्रभृतयो देवाः सरागाः समाराध्यमाना जनानां जनाधिपा इव संतुष्टा
 राज्यधियं यच्छन्ति । रुद्राः सन्तो ऽपहरन्ति च । पुनस्तीर्थकराः सिद्धा निर्दग्धकर्मण्यनाः केवलितो
 12 रजोमदमोहपरिहृता एते नीरागाः स्वर्गोपवर्गधियं ददति ।
 12 § ४०) अत्रान्तरे ब्राह्मणदारकः श्यामलवक्षःस्थलविलसद्ब्रह्मसूत्रस्त्रिःप्रदक्षिणीकृत्य भगवन्तं प्रणम्य
 पप्रच्छ । 'भगवन्, क एष पक्षी मनुष्यभाषया भाषते, यत्सेनोकं तद्युक्तमयुक्तं वा ।' भगवतादिष्टम् ।
 15 'भद्र, स पक्षी वने दिव्यो यत्सेनोकं तत्सर्वमपि युक्तमेव ।' एतदवगम्य समवसरणतः स निष्क्रान्तः ।
 15 ततो ज्ञानवतापि श्रीगौतमेन पृष्टम् । 'भगवन्, क एष सुखसंभवो दारकः, किमेतेन पृष्टम् ।' एवं पृष्टो
 भगवाञ्चिद्वेद्यामास ।
 16 'अस्ति नातिदूरे सरलपुरं ब्राह्मणानां स्थानम् । तत्र यज्ञदेवो महेश्वरः सूक्तकण्ठः । तस्सुतुः स्वयंभु-
 18 देवः । स च यज्ञदेवः कालकमेण परलोकमियाय । तत्रास्तामिते द्विजपतौ सर्वमपि वसुजालं विलित्ये ।
 पूर्वकर्मपरिणामेन दिनयोग्यमप्यस्य नास्त्यशनम् । तत एवं क्षीणे विभवे न भवन्ति लोकायात्राः, विसं-
 21 वदन्त्यतिथिसत्काराः, बभूवुः शिथिला बन्धुक्रियाः, गलहस्तितानि दानानि ।
 21 गुरुणा वाच्यमानां च महिमाभाजनं जनः । तावदेव प्रजायेत मन्दिरे यावदिन्द्रिा ॥ १०४
 पुरः स्थिताः समुत्तुङ्गा अपि लक्ष्मीवतां नराः । भजन्ति न दगातिथ्यं दारिद्र्याज्जनभाजिनः ॥ १०५
 24 मानवानां भवेदान्ध्यं वाधिर्यं च श्रिया सह । अतो दीनं न पश्यन्ति न शृण्वन्ति च तद्वचः ॥ १०६ 24
 एतत्परिहाय जनन्या स्वयंभुदेवो भणितः ।
 'सर्वो ऽपि शोभते लक्ष्म्या वत्स वत्सलमानस । तथा विना भवानत्र जीवन्नपि मृतायते ॥ १०७
 27 § ४१) स पिता तव पुण्यवानस्तमितो ऽतः कुटुम्बपोषणं त्वदायसमेध' इति श्रुत्वा स्वयंभुदेवो
 27 मातुश्चरणमस्फुरणपूर्वं रचिताञ्जलिः प्रोवाच । 'जननि, खेदपरं मनो न विधेयम्, अहं बहुभिरपि
 दिनेरनुपाजितार्थो गृहं न विशामि' इत्युक्त्वा मन्दिरतो निःसृत्य विप्रसुनुप्रामाकरनगरखेटाकुलां
 30 विपुलां विलोकयन् सर्वैरप्युपायैरर्थमन्वेययन् चम्पापुरीमवाप । तत्र चास्तांगते दिनपतौ स्वयंभुदेवः
 30 पुण्यन्तःप्रवेशमलभमानो जीर्णोद्याने प्रविश्य कया रीत्या विभावरीनिर्गमनोपायं करोमीति विचिन्तयन्
 तमालपादपमागृह्य व्यचिन्तयदिति 'धिग जन्मेद् येन प्रमैतावतां दिनानां मध्ये सर्वेषु परिश्रमतः करे
 33 वराटिकापि न घटिता । कथं गृहं प्रविशामि' इति चिन्तयन्नस्ति । ततस्तमालपादपस्याधो जनहृदयं
 33 समागतम् । एकेनोक्तम् । 'एतत्कार्यमस्य तमालस्याधः कार्यम् ।' द्वितीयेनोक्तम् । 'भवत्स्वैवम् ।' ततो
 हावपि दशापि दिशो विलोक्य सुन्दरमिति स्थानं प्रोचतुः । स्वयंभुदेवस्तयोर्वचो निशम्य स्थितः ।
 36 ततस्ताभ्यां खनित्रेण भुञ्जं खनित्वामिहानपूर्वकं करण्डकं निक्षिप्य प्रोक्तम् ।
 'अत्र यः को ऽपि भूतो वा पिशाचो वापरो ऽपि वा । अयं न्यासीहृत्तस्तेन पालनीयो निधिः सदा ॥ १०८
 36 इत्युदिन्वा तौ यथास्थानं गतौ विलोक्यामुना चिन्तितम् ।
 39 'यत्र येन यदा यच्च यावद्भयं यतो जनात् । तत्र तेन तदा तच्च तावदस्मादवाप्यते ॥ १०९ 39
 इति ध्यात्वा स च पादपादवतीर्य करण्डकस्थानि पञ्च रज्जानि निरीक्ष्य रोमाञ्चकचिताङ्गचिन्त-
 यामासेति । 'एतानि स्वीकृत्य संप्रति स्ववेदम प्रति व्रजामि' इति ध्यात्वा गृहीत्वा च स्वयंभुदेवः पथि
 42 गच्छन्महाटवीमातवान् । इतश्च दिनकरो ऽप्यस्तरोचिरजनि । 42

4) P नमो for ततो. 5) P भगवान् for भवान्. 6) B 'सोमाभ्यां प्राभातिक'. 7) P यौजनेन B यौजनेन for तुनीजनेन. 8) P om. पुण्डरीकः. 19) B has a marginal gloss on द्विजपतौ and वसुजालं in this way: अर्थात् द्विजपतौ वंशजमिते सति वसु-क्रिया जालं निकलं गच्छति । 23) B समुत्तुङ्गाभिः. 26) B 'मानसः 83) P न घटिता-
 42) B इति दिनकरो'.

- 1 § ४२) सो ऽपि बहुलविटपसंकुले कसिप्रपि प्रवेशे ऽनरुप्यामलदलमिचितं न्यप्रोधमारुह्येति 1
 ध्यातवान् । 'अहो, विधिना प्रवृत्तं यहातव्यम् । ततो ऽधुना गृहं गतो रत्नमेकं विक्रीय सकलकुटुम्ब-
 2 बान्धवानां यत्कृत्यं तत्करिष्यामि ।' ततः प्रवृत्ते ऽद्यतमसे सूचीमेघे तत्र विविधवर्णा बहवः पक्षिणः 3
 समुच्चिततनवः स्वयंभुदेवाप्यासितमेव वटमाश्रितवन्तः । अथ तत्र समागत्यैकः पक्षी पक्षिसंघात-
 4 मध्यस्थं जरजजीर्णाङ्गं पक्षिणमेकं प्रणम्य व्यजिह्वपदिति । 'तात, त्वयाहं जातस्त्वयाहं संवर्धितस्त-
 5 हणीभूतो नयने ममाद्य सफलीभूते, कर्णावपि कुतार्थौ जातौ, पतत्पक्षियुगलमपि सार्थं जातम् । अद्या-
 6 त्मानं गरुत्मतो ऽपि गुन्तरं मन्ये ।' पतदाकर्ण्य जीर्णपक्षिणा भवितम् । 'संप्रति भवानतीवामन्दानन्द-
 7 संदोहमेदुरमना इव लक्ष्यते, [अतो] वत्स, भवता भ्रमता किमपि यद्गृहं श्रुतमनुभूतं वा तत्सर्वमपि
 8 निवेद्य ।' तेनोक्तम् । 'तात शृणु, अद्याहं भवत्समीपतः समुत्पत्य गगनतलं किञ्चिदाहारमन्वेषयन् 9
 यावन्नगनतले भ्रमामि तावद्दहं हस्तिनापुरे प्राकारश्रितयमध्यगतं मनुष्यलोके विलोक्य 'अहो, किं पुनरे-
 10 तत्पश्यामि' इति ध्यात्वा द्वितीयप्राकारान्तरे पक्षिगणमध्ये गत्वाहमुपविष्टः सन् शोणाशोकपादपस्थाधः
 11 सिंहासनासीनं भगवन्तं कमपि दिव्यज्ञानिनं ज्ञात्वा व्यचिन्तयमिति । 'अहो, हृष्टं यद्गृह्यं मया त्रिभुव-12
 नाध्ययकारि । ततस्तात, तेन भगवता सकलसंसारस्वरूपं प्ररूपितम् । तथा हि, 'प्रदर्शितः प्राणिगणविचारः ।
 विस्तारितः कर्मप्रकृतिविशेषः । विशेषितो बन्धनिर्जराभावः । भाषितः संसाराश्रयविकल्पः । विकल्पित
 13 उत्पत्तिस्थितिपत्तिविशेषविस्तरः । प्ररूपितो यथास्थितो मोक्षमार्गः' इति । ततो मया भगवान् पृष्टः । 15
 'हे नाथ, अस्मादद्याः पक्षिणः प्राप्तवैराम्ना अपि तिर्यग्योनित्वात्परायत्ताः किं कुर्वन्तु ।' ततो भगवता
 ममाभिप्रायं परिज्ञाय समाख्यातम् । 'हे देवानुमिय, भवान् सूचीं पञ्चेन्द्रियः पर्याप्तस्तिर्यग्योनिरपि
 14 सम्यक्त्वं लभते ।' गणधारिणोदितम् । 'के प्राणिनो नरकगामिनः ।' भगवता निवेदितम् । 'ये पञ्चेन्द्रिय-
 15 वधकारिणो मांसाहारिणश्च ते सर्वे ऽपि देहिनः श्वभ्रयायिनः । ये च सम्यक्त्वं भजन्ते ते नरकतिर्यग्गति-
 16 द्वारपिधायिनः ।' मयोक्तम् । 'देव, पक्षिणः पञ्चेन्द्रियवधकारिणो मांसाहारिणश्च कथं सम्यक्त्वधारिणः,
 17 अस्माकं जीवितं पापपरमेव । एवं व्यवस्थिते मया किं कर्तव्यम् ।' ततो भगवाभिरजगद् । 21

'किंल यः क्लेशं छिन्वा नियन्म्य सौधं तथा च करणगणम् ।

विधिना मुञ्चति देहं स प्राणी सुगतिमुपयाति ॥ ११०

- 22 पक्षिणो ऽपि गुह्यमनसः सम्यक्त्वं दधति' इति निवेद्य समुत्थाय भगवानन्यत्र विजहार । अहमपि 24
 तं भगवदुपदेशं निशम्य जातवैराग्यो ऽकृताहारस्तात, तत्र समीपमुपागतः । अधुना प्रसादं विधाय
 मां प्रेषय । ममापराधं सर्वमपि क्षमस्विति यथा स्वार्थपरो भवामि ।' ततः स पक्षी क्लेशनिगडान् छिन्वा
 27 स्पर्शनेन्द्रियादितुरगवृन्दमिदं नियन्म्य च मातरं ज्येष्ठं कनिष्ठं च भ्रातरं तथा महतीं लक्ष्मीं स्वसारं 27
 भार्यां शिशून् मित्राणि चापृच्छय गगनतलमुत्पपात ।

§ ४३) इतश्च विभातायां विभावयों सर्वो ऽपि पक्षिगणो वटपादपतः प्रययौ । तं विहङ्गगणं

- 30 समुत्पतितं निरीक्ष्य स्वयंभुदेवो ऽपि विस्मयस्फेदमनाश्चित्तु प्रवृत्तः । 'अहो, महदाश्चयं यदत्र वने 30
 पक्षिणो ऽपि मनुष्यभावाभाषिणः सद्गमपरायणाश्चेति । अवश्यमेतं दिव्यपक्षिणः । स च पक्षी कुटुम्बं
 परित्यज्यात्मनो हितं धर्ममेवाङ्गीचकार । यदि पक्षिणो ऽपि धर्ममार्गमनुसरन्ति तद्दहं परस्य रत्नानि
 33 गृहीत्वा कुटुम्बपोषणं कथं करोमि । ततः सांप्रतमेतदेव मे करणीयं यस्य समीपे ऽमुना धर्मः श्रुतस्तमेव 33
 गत्वा पृच्छामि ।' यद्भगवन् के पक्षिणः, किं वा तैर्भीतम्' इत्यापृच्छय यत्कृत्यं तत्पञ्चादाचरिष्यामि ।
 यच्चमुना पक्षिणा कृतम्' इति ध्यात्वा वटपादपादवृत्तीयं हस्तिनापुरमिदं समागतः । भो गौतम, मम
 36 समवसरणे सैष प्रविष्टः, पृष्टञ्चाहमेतेन, स पक्षी वने कः, कथितो मया यथैव दिव्यपक्षी । इदं निशम्य 36
 समुत्पन्नवैराग्यो निर्गतः । ततो निर्विण्णक्लामभोगः संजातविबेको विगलितचारित्राचरणीयकर्मा तयो
 रत्नानि प्रत्यन्वयं ममैव सकाशमधुना समागच्छन्ति' इति । यावदिदं स भगवान् महावीरो निवेदयति
 39 गौतमादीनां पुरस्तादभ्रातः स्वयंभुदेवः प्रदक्षिणीकृत्य भगवन्तं प्रोवाच च । 'देव, प्रवृत्तो ऽहं वने पक्षि- 39
 वचनमाकर्ण्य ततो मम दीक्षां देहि ।' ततो भगवता यथाविधि स्वयंभुदेवो दीक्षितः । चण्डसोमजीवः स्वयं-
 42 भुदेवः पूर्वभवसङ्केतितदेवेन पक्षिप्रयोगेण प्रतिबोधितः । ततो भगवान् सर्वज्ञः श्रीमहावीरदेवो मगध-
 42 देशमण्डले धियोर्गृहं राजगृहं जगाम । तत्र रचिते सर्वदेवैः समवसरणे श्रीश्रेणिकः क्षोणिनायकः सपरि- 42

1) B पादप for विटप. 3) B has a marginal gloss on सूचीमेघे thus: लक्षणज्ञानेयं महानिबन्धे. 8) P B om.
 [क्लो]. 19) B adds च after ये. 24) adds भगवतोक्तं before पक्षिणोऽपि. 30) P मद्ने B यदने for यदत्र वने.
 41) P संकेतिदेवेन.

- 1 चारः परया भक्त्या भगवन्तं नत्वा यथास्थानसमासीनः सादरं प्रपच्छ । भगवन्, श्रुतज्ञानं किम् ।¹
- 2 § ४४) ततो भगवता श्रुतज्ञानं साहोपाङ्गं समादिष्टं विशिष्टम् । तथा च ।
- 3 अ-इ-क-च-ट-त-प-य-श-ए-ते शोभनवर्णा विभेयाः ।
आ-ई-ख-छ-ठ-घ-फ-र-य-अशोभनास्ते पुनर्मणिताः ॥ १११
- 4 ए-उ-ग-ज-झ-ड-ढ-ल-स-सुभगाः संभवन्ति सर्वकार्येषु ।
- 5 ए-औ-ध-झ-ड-ध-च-ह-न सुन्दराः कचन कार्येषु ॥ ११२
- 6 ओ-औ-ऊ-अ-ण-न-म-अं-अः मिश्रस्वरूपा भवन्ति कार्येषु ।
संप्रति फलमपि वक्ष्ये वर्णानामीदृशां सर्वम् ॥ ११३
- 7 शोभनमशोभनं वा सुखदुःखं संधिविग्रहे चैव ।
एति च नैति च लाभालाभौ न जयस्तथा च जयः ॥ ११४
- 8 भवति च न भवति कार्ये क्षेमं न क्षेममस्ति नैवास्ति ।
संपत्तिश्च विपत्तिर्वृष्टिश्च जीवितं मृत्युः ॥ ११५
- 9 प्रथमवचने ऽपि प्रथमाः शुभवर्णाः संभवेयुरथ बहवः ।
जानीहि कार्यसिद्धिं सिध्यति कार्यं न चाप्यनुभः ॥ ११६
- 10 अथवा पृच्छावचनं प्रथमं लाप्या च तस्मिन्क्षेत्रे ।
विधिवचने भवति शुभं न शुभं प्रतिषेधवाक्ये च ॥ ११७
- 11 अथवा फलकुसुमाक्षतपत्रं रूपकमन्यच्च पुरुषरूपं च ।
अष्टविधभागलब्धं तेन फलं विद्धि चैतद्धि ॥ ११८
- 12 ध्वजे तु सफलं सर्वं धूम उद्वेगकारकः । राज्यं श्रीविजयं सिंहे स्वल्पलाभश्च मण्डले ॥ ११९
वृषे तुष्टिश्च पुष्टिश्च खरे तु गमनं कलिः । पूजा गजे भवत्येव ध्वांक्षे जित्यं परिभ्रमः ॥ १२०
- 13 अत्रान्तरे श्रेणिकभूपस्य तनयो ऽष्टवर्षदेशीयो महारथकुमारः स्वामिनमानस्य व्यजिह्वपत् । 'अद्य²¹
भगवन्, मया स्वमान्तः कालायसं सुवर्षमिधितं दृष्टम् । ततो ज्वलनज्वालावलीपरिततं तद्द्विरिसारं परि-
क्षीणं, तच्च सुवर्षमेव केवलं स्थितम्, तस्य को ऽयं फलविशेषः ।' भगवताज्ञप्तम् । 'भद्र, शोभनः स्वप्न²⁴
एव, सम्यक्त्वचारित्रकेवलज्ञानसमृद्धिं प्रान्ते शाश्वतसुखसंगमं च निवेदयति । शिलासारसदृशं कर्म ।
जीवन्तु कनकसमानः । तत्र ध्यामानलेन तद्दृग्ध्या त्वयामा निर्मलीकृतः । अन्यच्च चरमवेहः संज्ञा-
तस्त्वमसि भद्र, नृपगेहे कुबलयमालाजीवो देवः स्वर्गतश्च्युत्वा । सर्वमपि तस्य कथितं मायादित्या-
दिदेवपर्यन्तम् । ते सर्वे प्रव्रजिताः, पश्यंताव सुकृतिनस्त्वम् ।'²⁷
- 14 § ४५) तदेतदाकर्ण्य महारथकुमारेण भणितम् । 'भगवन्, यद्येवं तावद्विषमश्चित्तनुरङ्गमः, किं
विलम्बसे, मम दीक्षां ददस्व' इति भणिते तेन भगवता धीवर्धमानेन यथाविधि महारथकुमारो
15 दीक्षितः ।' इति ते पञ्चापि जना मिलिताः परस्परं जानते, यथा 'कृतपूर्वसङ्केताः सम्यक्त्वलाभे वयम्'³⁰
इति । एवं तेषां भगवता धीवर्धमानजिनस्वामिना साकं विचरतां बहूनि वर्षाणि व्यतीयुः । कथितं च
श्रीजिनेश्वरेण मणिरथकुमारादिसाधूनाम्, यथा 'स्तोकमायुर्भवेताम्' इति परिहाय ते पञ्चापि यतयो
16 ऽनशानं प्रपद्य रागद्वेषबन्धनद्वयरहिताः शल्पत्रयवण्डभ्रितयविचरिताः क्षीणकपायचतुष्काः चतुःसंभा-
17 रहिताः विकथाचतुष्टयपरिखकाः चतुर्विधधर्मकर्मपरायणाः पञ्चसु ब्रतेषु समुद्युक्ताः पञ्चसु विषया-
18 भिलाषेषु द्वेषिणः पञ्चप्रकारस्वाध्यायप्रसक्तचेतसः पञ्चसमितीर्विभ्राणाः पञ्चन्द्रियशान्दनाः जेतारः पञ्-
19 जीवनिर्कायपरिपालकाः सप्तभयस्थानप्रमुक्ताः अष्टविधमदस्थानविचरिता नवसु ब्रह्मगुप्तिषु रताः दश-
20 विधसाधुधर्मप्रतिपालनोद्यता एकदशशाङ्गधारिणो द्वादशविधं दुस्तपं तपस्तप्यमानाः प्रतिमाद्वादशकषट्क-
21 रुचयो दुस्सहपरिषहसहिष्णवः स्वदेहे ऽपि निरीहा आमूलतो ऽपि भ्रामण्यं निष्कलङ्कं प्रतिपालयन्तः
22 पर्यन्तसमये समाधिनाराधनां व्यधुरिति ।³⁹
- 23 § ४६) तथा हि ज्ञानाचरो ऽष्टधा कालविनयादिका, दर्शनाचरो ऽष्टधा निःशङ्कित्वादिक्स्तत्र यः
को ऽप्यतिचारः सर्वैवेव तं त्यजामः । एकेन्द्रियाणां भ्रूयसेजोवायुवनस्पत्यादीनां द्वीन्द्रियाणां कृमि-

1) P परमन्या B परमन्या for परया भक्त्या. 15) C लाला च. 26) P अन्यचरमवेहः. 37) B दशविषयर्षम्.
38) P आनुरोधि, P निकरुं प्रति.

- 1 शङ्खशुक्तिगण्डूपद्मजलीकप्रधृतीनां श्रीन्द्रियाणां यूकामत्कुणमत्कोटिलिक्षादीनां चतुरिन्द्रियाणां पतङ्ग- 1
मक्षिकाशुङ्गदंशादीनां पञ्चेन्द्रियाणां जलचरस्थलचरखचरमानवादीनामसाभिर्या हिंसा कृता सूक्ष्मा 1
3 वादरा वा मोहतो लोभतो वा तां व्युत्सृजामः । हास्येन भयेन क्रोधेन लोभेन वा यत्किमपि ब्रूया प्रोक्तं 3
तत्सर्वमपि निन्दामः प्रायश्चित्तं च चरामः । यदल्पं घनमपि कापि परस्य द्रव्यमवत्तं गृहीतं रागतो द्वेषतो 3
वा तत्सर्वमपि त्यजामः । तैरक्षयं मानुषं त्रिव्यं मैथुनं यस्पुरास्त्राभिः कृतं तत्रिविधं त्रिविधेनापि परित्य- 3
6 जामः । यस्तु धनधान्यपश्वादीनां परिग्रहो लोभतः कृतस्तं परिहरामः । पुत्रकलत्रमित्रबान्धवघनधान्य- 6
गृहादिविष्वन्धेष्वपि यन्ममत्वं कृतं तत्सर्वमपि निन्दामः । इन्द्रियपक्षे पराभूतेरसाभिश्चतुर्विधो ऽप्याहारो 6
राशौ मुक्तस्तं त्रिधापि निन्दामः । क्रोधमानमायालोभरागद्वेषकलहपैशुन्यपरपरिवादाभ्याख्यानादि- 6
9 भिश्चरित्रविषये यद्युष्टमाचरितं तत्रिविधेन व्युत्सृजामः । पङ्क्तिबाह्याभ्यन्तरे तपसि यः को ऽप्यति- 9
चारस्तं निन्दामः । वन्दनकप्रतिक्रमणकायोत्सर्गनमस्कारपरिवर्तनादिषु वीर्यांचारे यद्द्वीयं गोपितं 9
तत्रिधा निन्दामः । यत्कस्यापि किंचन वस्त्वपहृतं प्रहारः प्रदत्तो वा कर्कशं दत्तो जल्पितं चापराधश्च कृतो 9
12 भवति सो ऽखिलो ऽप्यसाकं क्षाम्यतु । यश्च मित्रममित्रं वा स्वजनो ऽप्यरिजनो ऽपि च स सर्वोऽप्य- 12
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15 मैत्री भवतु । जीवितं यौवनं लक्ष्मीलांबणयं प्रियसंगमा एतत्सर्वमपि वाल्या नर्तितसमुद्रकल्लोलबल्लोलं 15
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18 विपत्तिमाप्नोति, एक एव सुखान्वयनुभवति, एक एव दुःखान्वयपि । अन्यच्छरीरमपरं धनधान्यादिकमन्ये 18
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21 चिरेणापि मोक्तव्यमेवेति । धीरा अपि कातरा अपि खलु देहिनो मृत्युमाप्नुवन्ति । वयं तथा मरिच्यामो 21
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27 चतुःशरणं ४ नमस्कारः ५ तथानशनं च ६ एवमाराधना षोडा विहिता । ततः 27

दग्धा ध्यानघनं जयेन निखिलं कर्मन्धनौघं क्षणा-

दुन्मीलकलकेवलोदयपरिज्ञातत्रिलोकीतलाः ।

- 30 ते पञ्चापि मुनीश्वराः समभवन् व्युत्सृष्टदेहास्ततः । 30

श्रीमन्मुक्तिनितम्बिनीस्तनतटालह्वारहारभ्रियः ॥ १२१ ॥

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- 33 श्रीमद्युक्तसूरिशोधिते कुवलयचन्द्रपितृसंगमराज्यनिवेशारपृथ्वीसारकुमार- 33
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॥ इति कुवलयमालाकथा समाप्ता ॥

2) P om. सचर. 7) B om. इन्द्रियपक्षे etc. to निन्दामः. 8) P C द्वेषकालोपशब्द. 11) B च 1 अपकारश्च.
19) P ब्रूयतसकृतादिभिः. 21) P मुक्तम्यमिति B मोक्तव्यमिति. 22) P B शरणमिति. 24) P साधून्नाम. 29) P
उन्मीलकलेवलोदय. 31) 'हरः भ्रिय. 33) P कुवलयचन्द्रराज्यनिवेश. 35) P B omit इति, P B श्रीमत्कुवलय, P B
समाप्ताः ॥ ४ ॥. P at the close एवं प्रथमसंख्या ॥ ३९९४ ॥ शुभं भवतु ॥ छ ॥ संवत् १४८९ वर्षं आषाढ शुदि १४ चतुर्थेखा बुधे
कुवलयमाला कथा लिखिता ॥ छ ॥ चिरं नवतात् । B at the close एवं प्रथमसंख्या १८०४ ॥ सं० १४४५ वर्षं मार्गसिंह शुदि ६
गुरुदिने पुस्तिका लिखिता ॥ छ ॥ बाह्यं पुस्तके इदं तादृशं लिखितं भवति । वदि शुद्धमशुद्धं वा मम दोषो न दीयेत । १. भद्रपुष्कटिदोषा
अषोडश्विद्योमुखं [1] कठेन लिखितं शास्त्रं यत्नेन परिपालयेत् । २ शुभं भवतु मंगलमस्तु केशवराजकनोः ॥ छ ॥ उदकातललोभेरेभ्यो
मूलकेभ्यो [भ्य] क्षयं च । परहसतायं रक्ष एवं इदिति पुस्तिकाः [का] ॥ छ ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ छ ॥ ० at the close
॥ एवं मन्थस्त्वका १८९४ ॥

* *

श्रीरत्नप्रभसूरिविरचितः

कुवलयमालाकथासंक्षेपः

समाप्तः ।

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NOTES

Page 1—lines: 2-18) To begin with Rṣabha, the first Tirthakara is saluted. Then is saluted Mahāvira with special reference to the attempts made by god Saṃgama to disturb his meditation. For more details about Saṃgama, see the *Mahāvīra-cariya* of Guṇacandra (Surat 1929), Prastāva VII, pp. 226 ff. The *Jambucariya* of Guṇapāla (c. 11th century of the Vikrama era) is influenced by the *Kuvalayamūlā*; and it refers to the episode of Saṃgama in the opening Maṅgala (Bombay 1959). Lastly, Tirtha or Dharma is saluted.

Page 2—lines: 5) Compare *Uttarādhyāna* III. 7—कम्माणं तु पहणाए आणुपुञ्जी कयाइ उ । जीवा सोहिमणुपता आययंति मणुस्सयं ॥ 8) Thinking that it is a Gtī, I tried to adjust some vowel values. As Prof. H. D. VELANKAR points out to me, it is a Gtīkā with its 3rd and 7th *caturmātrās* having in fact five *mātrās*. So we may read संसारए, पावएहि जम्मयं and पुण्णएहि. 20) The reference to Kāmaśāstrakāra has perhaps no specific work in view. 22) अट्टु, a kind of silver necklace. 27) Note काउं जे. 28) The verse has an Apabhraṃśa ring; its structure is that of a गीति 12+18/12+18. But with a little adjustment, अत्यो, अण्व्यओ, विरसओ, सोवसओ and पयत्तण it will be a गीतिका like that in line 8 above. 29) Some deities (रुं - रुह्?) and teachers (करि, कवार) are mentioned here.

Page 3—lines: 8) The term भावना is used in quite a wider sense than the one connoted by अनुप्रेषा. Obviously, the study of a work like this comes under भावना. 16) This verse is included in the *vajjalakāṇḍa*, 748, with the various readings: दोसं विय, पसंसह (which agrees with that of P) and उवही. 18) Here are referred to पालित्तय - पादलिप्त, सालहण - शातवाहन, popularly known as हाल, and छप्पण्यय, the exact Sanskrit equivalent of which is far from definite. 19-20) These two lines supply some details about पादलिप्त whom उद्वोतन appears to put as a contemporary of Hāla. Some words in the first line are to be construed both with पालित्तएण and हारेण. He is the author of the तरंगवई, which is compared with गंगा; and some words with double meaning are to be suitably construed with both. The original तरंगवई is lost, but we possess a Prākṛit digest तरंगलोला or संक्षिप्त-तरंगवई-कहा by a pupil (Jasa by name) of Nemicandra (श्रीनिमिविज्ञानयन्त्रमाला ९), Surat 1944. पालित्तय and his तरंगवई have enjoyed great reputation, and are referred to by various authors: It is already referred to in the अनुवीणद्वार for mentioning its author: तरंगवईकारे (Sūtra 130). Jinabhadra in his विशेषावयकभाष्य mentions तरंगवई thus: जह वा निद्रिद्वसा वासवदत्ता-तरंगवईयाई । तह निहसगवसओ मणुरवसवाउ ति ॥ १५०८ ॥ The तरंगवई is likewise referred to in the निशीथचूर्णी of जिनदास (c. 598 Śaka 676 A.D.). In his दशशकालिकचूर्णी, he refers to तरंगवई thus: तस्य लोइणु जहा भारहरामायणाविशु बेदिगंनु जप्रकिरिपादीनु सामइगंनु तरंगवईयाइनु धम्मत्तकामसंहिताओ कहाओ कहिज्जति ॥ घनपाल (c. 10th century A.D.) speaks about तरङ्गवती thus in his तिलकमञ्जरी (Bombay 1903)—प्रसन्नगम्भीरपया रयाङ्ग-मिथुनाश्रया । पुष्या पुनाति गङ्गेव गां तरङ्गवती कया ॥; some of the phrases remind us of the description by उद्वोतन. लक्ष्मणगणि (c. 1142 A.D.) in his मुपासनाहचरिय says:—को न जणो हरिसिज्जइ तरंगवईवइयरे सुणेऊण । इयरे पबंधसिधुं वि पाविया जीए महरत्तं ॥ Further Candraprabha in his *Vāsupājyacarita* says thus: गंग ख्व तरंगवई तेहि कहा निम्भिया पवित्तपया । ते सिद्धसेवियएण पालित्तयमुरिणो वंदे ॥ ९ ॥ Then the प्रभावकचरित of प्रभाचन्द्र quotes an old gāthā: सीसं कह वि न कुट्टं जमस्त पालित्तयं हरत्तस । जस्त मुहनिज्ज-राओ तरंगलोला नई वुद्धा ॥. For the traditional biography of पादलिप्त, the प्रभावकचरित of प्रभाचन्द्र and प्रबंधकोश of राजशंकर may be consulted. See also WINTERNITZ: HIL. II, p. 522. 21) Better चौविकल्ले, full of dance, for चौविकल्ले. Or are we to read चौविकल्लेके? Note the reference to हलिब. Bāṇa also confirms that Hāla's selection was based on the poetry of village folk. A poet Hālika is quoted in Hāla's Kośa (No. 116). 22) This line has to go with the previous one because of the pronoun जस. The sequence (पादलिप्त, हाल and छप्पण्यय) may suggest that this might be a reference to the कोश of छप्पण्यय; but further छप्पण्यय is specifically mentioned below in line 25. 23) Here are referred to Guṇādhyā and his *Vaḍḍakāhā* (= *Bṛhatkāhā*). For details about them see M. Winternitz: HIL. III, 1922 (German), pp. 312-20; A. B. KEITH: *A Hist. of Sanskrit Lit.* 1928, pp. 266-81; and A. N. UPADHYE, *Paiśāci Language and Literature*, A.B.O. R.1. Vol. XXI, parts I-II, Poona 1940. According to Ājaḍa (Āśaḍa), the commentator on the सरस्वतीकण्ठाभरण of मोक्ष, the Paiśāci quotation given by हेमचन्द्र in his Prākṛit grammar (iv. 3.6), पणवण etc., is the प्राथिममत्कार of the बृहत्कथा. This information is interesting though it cannot be verified in the absence of the original *Bṛhatkāhā* in Paiśāci (भारतीयविद्या III. i, pp. 228-30, Bombay

1945). 24) Here भारत and रामायण of व्यास and वाल्मीक are remembered, see M. WINTERNITZ: HIL, I. 25) The term छपण्णय occurs thrice in this work, here, in line 18 above and at p. 177, line 2. On this topic see my detailed paper 'Chhappannaya-gāhō' in the *Journal of the Oriental Institute, Baroda*, Vol. XI, No. 4, pp. 385-402. 26) Here Bāṇa and his *Kādambarī* are mentioned. 27) Here is a reference to Vimala, the author of पउमचरित्य (Bhavanagar 1914; Varanasi 1962) which is विमलक, and his प्राकृत language is called *su-rasu* like nectar. The metrical forms from it are analysed by Dr. C. SHARMA in his paper on the metres of the Rāmākāvya published in the *University of Rajasthan Studies (Sanskrit and Hindi)*, July 1967. 28) Here is a reference to the royal saint Devagupta, from the family of Guptas; possibly he is the same as the one mentioned at p. 282, line 8, and styled Mahākavi, possibly the author of 'Supurisacariya', not discovered so far. 29) In this verse J reads हरिवरिसं and P reads हरिवंसं. Earlier scholars had no reading हरिवरिसं before them; so this was taken to be a reference to the हरिवंश of विमल. I would not call this impossible, because either way the verse presents some difficulties of interpretation. But J, the older Ms., clearly gives the reading हरिवरिसं which cannot be ignored. The repetition of the term हरिवंसं presents great difficulty; and the translation of this verse given by the late lamented Pt. PREMI (जैनसाहित्य और इतिहास, 2nd ed., Bombay 1956, pp. 1.3-14) and followed by some others (Pt. A. M. BHOJAK, चन्द्रमहापुरिसचरित्य, Ahmedabad 1961, प्रस्तावना, p. 46) is sufficiently elusive, if not defective. I had discussed this verse with Pt. PREMI, and in the light of an authentic reading of a genuinely old Ms., he was in a mood to reconsider his earlier interpretation. I would present the rendering of the constituted text thus: 'I greet respectfully Harivarṣa, though indeed (well-) respected (बन्धमपि सख्य), who is loved by thousands of wise men, who is the first author of the हरिवंशोत्पत्ति and who is in fact of spotless expression'. Some of my friends who have discussed this verse lately with me have to suggest some improvement in readings also. They say that विहु-पुवु, great, or reading पवु (-प्रम्) for विहु might be an adjective of हरिवंसं. The second alternative involves the change of the available reading. In the Gujarati Translation of श्री हेमसागर-सूरि, वदिय-बन्दिक् is taken as the name of an author. 30) Here is a reference to a चरनकथा, सुलोचना by name. The verse itself does not mention the name of the author, but has a pronoun जेज which, usually, should go with the author mentioned in the earlier verse. In that case हरिवंसं will have to be taken as the author of सुलोचना (कथा), which so far, has not come to light. Jinasena completed his *Harivamsa* in 783 A.D. and he says therein thus: महामेनस्य मधुरा शीलालङ्कार-धारिणी । कथा न बणिता केन बनिता सुलोचना ॥ 1. 33. Further Dhavala, in his हरिवंश (circa 11th century A.D.) composed in the अपभ्रंश dialect, specifically refers to the सुलोचनम् of महासेन thus: मणि महसेण सुलोचयु जेज पउमचरित् मणिरविभेण । जिणसेणेण हरिवंसु पवित्तु जडिलमुणिना वरपचरित्तु ॥ (HIRALAL: *Catalogue* of Sk. and Pk. Mss. in C.P. and Berar, p. 764). Whether both उद्द्योतन and घवल are referring to the same work is not beyond doubt. We should wait for more facts in this context. 31) Here are referred to प्रमञ्जन, a royal saint, and his यशोधर-चरित. Among the यशोधर-चरित texts, so far listed, this seems to be the earliest (P. L. VAIDYA: जसहरचरित, Karanja 1931, Intro. pp. 24 f.). As noted by Dr. VAIDYA, वासवसेन (earlier than 1308 A.D.), the author of the यशोधर-चरित in Sanskrit, also refers to प्रमञ्जन.

Page 4—lines: 1) Here are referred to the वराहचरित (which styles itself as चरनकथा) and पद्मचरित of जडिब (-जडिल), i.e., जडिल and रविषेण respectively. For details about them, see the वराहचरित, Bombay 1938 and पद्मचरित (c. 776 A.D.), 1-3, Bombay 1928, both published in the मा. दि. जैन ग्रन्थमाला Nos. 40 and 29-31. A Hindi translation of the former has appeared from Varanasi, and a new ed. of the latter, 1-2, along with Hindi translation is published lately by the भारतीय ज्ञानपीठ, Varanasi 1958-59. 2) समरमयंका कथा (-समरमिताका कथा) is only a synonym of समरारम्भकथा. On this equation see my paper in the Proc. and Trans. of the A.-I.O.C., XIII, pp. 381-2, Nagpur 1946 and with revision, *Bhāratiya Vidyā*, VII, pp. 23-4, Bombay 1947. Its author is Haribhadra whose favourite अक्कु is the term विरह् duly mentioned here by दलेष. उद्द्योतन calls him a गुरु from whom he had studied a number of शास्त्र. Render समय or स्वमत-वत (or स्वक)-शास्त्रगुरोः. 3) Is it that the author has in mind some poets who have for their अक्कु terms like अभिमान, पराक्रम and साहस? 5) Of the five कथासु enumerated the first two appear to be types of कथा, and the next two, perhaps the last also, possibly refer to the mode of narration or narrating. The संकीर्णकथा is a mixed type which inherits the characteristics of all these; it is

this type that is adopted for the कुवलयमाला by the author (see lines 13-4). Guṇapāla follows this in his बद्धचरितं, p. 2. For more details about the classification of कथास in early Prākṛit writers, see my notes on the *Lilāvāṭī*, pp. 327, 28 (Bombay 1949). Hemacandra notes a pretty large number of types of कथास—उपाख्यान, आख्यान, निदर्शन, प्रबहिष्कार, मन्वलिता (of two types), मणिकुल्या, परिकथा, खण्डकथा, सकलकथा, उपकथा and बृहकथा. He defines खण्डकथा and सकलकथा (which he has common with our author) thus—मध्याहुपान्तो वा पन्थान्तरप्रसिद्धिमिति वृत्तं स्यात् वर्ण्यते सा 'इन्दुमती' आदिवत् खण्डकथा ॥ समदरफलात्तेतिवृत्तवर्णना 'समरादिव्य' आदिवत् सकलकथा. काव्यानुशासन, Bombay 1938, pp. 463-5. Haribhadra, however, describes his समरादिव्यकथा as धर्मकथा. उल्लाव primarily means 'sweet' and 'coaxing' conversation; परिहासकथा, an amusing story; the last type is वर-कथा. 7) Here onwards, in the next six lines or so, the author is explaining the stylistic, poetical, metrical and linguistic components that go to constitute his present composition, the कुवलयमाला, which is a संकीर्णकथा. रूपक may refer to the अलंकार of that name, i.e., metaphor, or may indicate the dramatic form of the narration. The marginal correction उल्लाव for उल्लाव (which again occurs in line 10 below) is justified. 'उल्लावक is a very important metre. It seems to be very commonly employed by the bards and the name उल्लावक was given to it by them (cf. हेमचन्द्र p. 43, line 19) [छन्दोनुशासन VII.3.1]. Two main varieties of this metre are again given by हेमचन्द्र and the author of कविद्वयं. They are कुङ्कुम and कर्पूर. The former contains 27 and the latter 28 Mātrās in each of the two lines. In both, the Yati appears after the 15th Mātrā, so that the line is practically divided into two parts, one consisting of 15 Mātrās occurring before the Yati or the caesura and the other containing 12 or 13 Mātrās according as it is कुङ्कुम or कर्पूर. Both छन्दःकोश [of रत्नशेखर] and प्राकृत वैज्ञानिक treat this as a well-known metre' (H. D. VELANKAR: Apabhraṃśa Metres, *Journal of the University of Bombay*, II, iii, pp. 36, Nov. 1933). कुलक is a group of five or more verses upto fourteen which grammatically constitute a unit (काव्यानुशासन, VIII.12). 8) गाथा 30 (12-18) and 27 (12+15) Mātrās in each line, द्विपदी (in four lines; 28 Mātrās, 6, 4×5 and Guru, in each; the first and the last of the 5 Caturmātrās must either be a जगण or contain all short letters, and गीति (30 Mātrās = 4×7, 2, Yati after 12, in each of the two lines). दुबलय, चक्रलय and त्रिलय refer to groups of two, four and three verses, sometime of a special pattern. 9) वण्डक has four lines, each having 32 Mātrās (4×8). There are no special restrictions, but in practice the even Caturmātrās show generally the जगण (छन्दःकोश of रत्नशेखर, 30). According to the वृत्तजातिसमुच्चय, IV.46, वण्डक has four पाद, each containing six short letters at the beginning followed by the same number of जगण. नाराचक has four lines, each having 12 Mātrās (ज, र, and short and long, see वृत्तजातिसमुच्चय, IV.58, ed. H. D. VELANKAR). लोटक has four lines each having four सगण. वृत्त is to be distinguished from जाति. The former is governed by the number of syllables, their quantity and their fixed order of their position in a line; the latter, however, is regulated by the number of syllabic instants or मात्रास. According to the वृत्तजातिसमुच्चय, IV.22, तरङ्गक has four lines, each having 20 Mātrās, 4 सगण and two long Mātrās. According to हेमचन्द्र (छन्दोनु. IV.74), each line has 21 Mātrās (6, 1, 2, 1, 4, 2, Guru, 3): Metres like नर्कटक etc. are called तरङ्गक with a little variation. 10) मालाचक्रन may refer to a metre or अलंकार of the name माला or मालादीपक; or it might indicate the शब्दालंकार called संदृष्टयमक (काव्यादर्श III.52) or what JACOBI has called मृदुल्ललापयमक. 11) The entire work is composed in Prākṛta-bhāṣā. The Varṇaka or the prototypical descriptions as current in महाराष्ट्रदेश (महाराष्ट्रदेशी (य)वर्णकनिबन्धा) are employed. In the Ardhamāgadhī canon, it is seen that the descriptions of the Town, of the King, of the Queen etc. are of a fixed pattern; and when they are not fully given, we get the phrase जहा बण्णजो. The texts like the वसुदेवहिंदी clearly show that the descriptions are in a heavy style and stand in a way detached from the text. That can be experienced even in this work. The author describes certain situations because he is out to present a description. It is not unlikely that the poets were required to master such pattern descriptions which varied possibly from place to place. Uddyotana is employing pattern-descriptions which were in vogue in महाराष्ट्रदेश. Lately some collections of such settled descriptions have been published. It is true that they belong to the post-Apabhraṃśa period of Indian literature, but they presume earlier traditional patterns on the same line. The वर्णकसमुच्चय edited by Dr. B. J. SANDESA (प्राचीन मुर्जर ग्रन्थमाला, ४, Baroda 1956) contains pattern description of the town (p. 2), elephant (24), serpent (26), ocean (27) etc. which are in fluent Sanskrit: That only shows that these descriptions were common in Sanskrit, Prākṛit and Apabhraṃśa. In this connection,

Yarnaratnākara ed. by Dr. S. K. CHATTERJI (Asiatic Society, Calcutta 1940) may also be seen. A learned poem like the रावणवहो was already written by that time; under the Vākātakas even some kings contributed to Prākṛit poetry; and it is under these auspices that the वैदर्भी style was thriving. So it should be presumed that महाराष्ट्रदेश had its patterns of description which उद्घोतन is adopting here. Dr. A. MASTER has taken this phrase to refer to the script: 'The script of the original Ms. is named *Marāṭṭhaya desi vaṅṅūya*, in all probability that to which the name Nāgarī was afterwards given.' As it is seen, there is no reference to script here, nor would the context justify his interpretation. In the classification of कथा, given above, the author would put his work, namely, the कुवलयमाला, under सकलकथा; but because some other elements, as noted below, are introduced in it, it has become a संकीर्णकथा. In this सकलकथा are introduced तापस, जिन and सार्यवाह. 12) Though the work is composed in Prākṛit, just out of curiosity there are introduced Sanskrit passages by way of quotations or in the mouth of other characters (परवचनवचन); some times अपभ्रंश is used; and in some places पेशाची भाषा is presented. My friend Dr. H. L. JAIN sees here a veiled reference to the लीलावई of कौञ्जहल in which तापसजन and सार्यवाह are introduced and which is composed in महर्षुदेसिभासा. It is an ingenious suggestion: my only difficulty is that there is no context for the author to refer to any work or author which he has done and, I believe, finished, in the earlier section. 15) This classification is more or less in the manner of Haribhadra in his सनराट्टचक्रकथा which defines them in details. In this classification, कुवलयमाला is a धर्मकथा; but it has become संकीर्ण in view of the details about काम and अर्थ introduced here. 17) A सज्जन officers even 'life' when asked for, then why not give at least the 'ear': a nice appeal indeed! 21) आशेषिणी etc. are the tactical stages of imparting the धर्मकथा rather than the types of it. In आशेषिणी कथा the mind of the hearer is to be first captivated by narrating something pleasant or catching; in the second, विधिपिणी कथा, the mind of the reader which has already come under the teacher's grip is now to be distracted or dislodged from its attachment or addiction; in the third, संवेगजननी कथा, the mind of the hearer is made receptive for religious ideas; and in the last, निवेगजननी, the mind develops positive detachment or renunciation. 23) According to the tradition recorded in the कल्पसूत्र, मुधर्म was the disciple of महाश्वर and all the निर्दम्य श्रमणों of the present time are his spiritual descendants, other Gaṇadhara being without any descendants. Many of the canonical passages show that मुधर्म is addressing them to जम्बू. The present context puts that verse (line 24) in the mouth of मुधर्म, but I have not been able to spot it in any canonical text: and Pt. MALAVANIA also writes to me to the same effect. It is not unlikely, therefore, that उद्घोतन himself has composed this verse keeping in mind the contents of the स्थानाङ्क in which we have a similar context. A detailed discussion of this topic is also found in the दत्तकालिकनिर्मित (Chapter III). 199 ff. The phrase अक्षयवणि अखिलता occurs in the निर्मित, गाथा No. 211. 25) Here possibly the author has in view the biography of Kapila (see JACONI, S.B.E., 45, pp. 31-32, foot-note) who is said to have addressed the Eighth Lecture of the *Uttarādhyaṅga*. He 'sang the first stanza of this lecture, by which some robbers were converted, and he continued to sing, repeating his stanza after each following verse (as *dhrūva*) till, at last, all the robbers were converted'. After Kapila attained omniscience, the event is explained thus by Nemichandra in his commentary on the उत्तराध्यायन (श्री आत्मबल्लभ ग्रन्थाङ्क-१२, Bumbay 1937, p. 125): 'द्वो य रायगिहृत्य णयरस्त जेनरा अट्टारस जयणाए अटवीए बलभट्टपामोन्ना इवःउदासा नाम पंचचोरसया अञ्जति । नाणण जाणियं—जहा ते संबुजिससंति । ततो पट्टिओ संपत्ता य तं पएस । साहिण्ण य विट्ठा 'को वि एइ' ति । आसमीहूओ नाओ अट्टा—समणघो ति, अट्टे परिमविजं भायच्छइ । रोसेण गहिओ सेणावइसमीच नीओ । तेण भविअ—खंल्लामो एएण ति । तेह भइइ—नञ्चमु समणण ति । सो मणइ—वायंतजा नयि । ताहे ताणि पच वि चोरसयाणि तालं कुट्टति । सो वि गायइ धुवणं—'अधुवे' इत्यादि । एवं सत्त्वय सिलोमतेरे धुवणं गायइ 'अधुवे' इत्यादि । तएण केइ पठमसिलाय संबुद्धा, केइ बीए, एवं जाव पंच वि सया संबुद्धा पणइइय ति । इत्यभिहितः संप्रदायः 1. 0: course possibly with this incident in view, उद्घोतन has composed a fine context to illustrate the fourfold aspect of the धर्मकथा. 27) The author calls this verse both चर्चरी and ध्रुवक. The second part has 28 Mātrās (13/15); but the counting of the first part may vary from 28 to 32. Identification with any recorded type presents some difficulty. The expression संबुद्धह कि न बुद्धह occurs in the सूचक 1.2.1.1.

Page 5—lines: 11) The author is adopting these four aspects of the धर्मकथा here; and if some amorous contexts are introduced, it is only the आशेषिणी aspect, inductive to the adoption of religious life. 14) दक्षिणवर्द्ध—दाक्षिण्यविज्ञ, the author himself. 21) The author wants to adopt

a mixed style comprising both छेक and ऋजूक which alone would meet the need of the situation. 24) The beginning of the कथावस्तु, which the author wants to make in a grandiose style अस्ति चउसापहञ्जलमेहला etc., reminds one, if it is not an imitation or a parody, of Bāṇa who begins the tale proper thus: अस्ति पृथ्वीपरजलनिधिवेलावनलम्ना मध्यदेशालंकारभूता मेललेख भूवो etc. (p. 19, ed. PETERSON, Bombay 1900); compare also लीलावई, 43, चउजलहिवलयरसणागिब्रद. 27) A discourse on सञ्जन and दुर्जन was conventional at the beginning of a कथा; see the लीलावई 12 f. Here the description of the दुर्जन is in Apabhramśa, now and then contaminated with normal Prākṛit forms which could even be optional in अपभ्रंश. The दुर्जन is being compared with a dog, crow, ass, black serpent, poison, thrashing ground and dirt. Guṇapāla seems to follow this context in his *Jambucariya*, pp. 1-2; His verse No. 9, on p. 1 is closely drafted after line 12 here.

Page 6—lines: 6) The figure of speech is व्यतिरेक here. 11) The metre is उल्लाल with 27 मात्राs in each foot, with pause after the 15th. Hemaçandra's illustration of कुड्कुम (VII.3) shows the last syllable as short. It is in Apabhramśa. 15) Here onwards there is a description of सञ्जन again with plenty of अपभ्रंश forms. 17) The second line is in Apabhramśa. It is perhaps defective, because, like the first, it does not conform to the Gāthā pattern. A सञ्जन is compared with पूर्णिमाचन्द्र, मृणाल, दिग्गज, मुक्ताहार, समुद्र. Portions here and there have a metrical ring, for instance, उवकलियासयपडरो.

Page 7—lines: 6) सिष्य =सिष्य or सिष्यौ, or a contamination of the both, with यधृति. 7) In this descriptive passage we have शृङ्खलायमक. 21) विनीता is a secondary name of अयोध्या, see below pp. 8.27, 156.26, 177.7, 180.18 etc. 22) सा पुण कइसिय is a conversational and colloquial opening, and hence in अपभ्रंश. Some other forms also show vowel variation. 26) Here is a description of the roads in the market-yard. All the adjectives of the streets have a śleṣa and have to be construed with the objects of comparison as well.

Page 8—lines: 4) The use of turmeric by ladies from महाराष्ट्र is well-known; see लीलावई 61 and notes on it. Vākpati also refers to the profuse use of turmeric by Deccan ladies—णवकेयइचा-सियकसंजमा दक्षिणाओं णारीओ । इह ता अणायकजलहलिद्रामा विरायति ॥ गउडवहो ३७९. 8) We have plenty of श्लेषालङ्कार here. 17) In § 17 there are some Apabhramśa forms and plenty of illustrations of the figure of speech known as परिसंख्या, often arising out of śleṣa. 22-23) The metre is मुखगलिता. 29) The metre is हरिणीकुल, having 30 मात्राs in a line (4×7, 2): in that case read मुतहलो at the end of the first line. That disturbs the यमक a bit. The second line has no pause after 12 मात्राs, otherwise it would be a गीति.

Page 9—lines: 3) We have the figure of speech, परिसंख्या here. 12) Is the metre उपगीति (27)? The first line does not show pause after 12 मात्राs, 18) The उदरसान-मण्डप is an Audience Hall. It is both आभ्यन्तर, as noted here, and बाह्य, as noted at p. 11.15. To the Inner Audience Hall some friends, ministers, queens etc. have an access; while the latter accommodated kings and others, and is the veritable Durbar of the king (§ 40). 21) The context reminds one of the कादम्बरी in which the प्रतिहारी is ushering in that षाण्डालकन्यका. Some expressions here are closely common: cf. कादम्बरी—'... देवदर्शनसुखमनुभवितुमिति । एतदाकर्ण्य देवः प्रमाणम् । राजा समीपवर्तिनो राजामालोक्य मुञ्चानि को दोषः प्रवक्ष्यामित्यादिदेश । (PETERSON'S ed. p. 8).

Page 10—lines: 7) Here the passage contains some metrical units:

विषदंत - छतयं ।

विषदंत - छिदयं ॥ [चाक, 10 (5, 5)];

पदंत-कुंजरं । रदंत-जोहयं ॥ [जंभेटिका, 9 (4, 5)];

खलंत-आसयं । फुरंत-कौतयं ॥ [Ibidem];

सरंत-सरवरं । दलंत-रहवरं ॥ [Ibidem].

17) It is a gāthā (30+27); better read होति व्य कस्त. The second part of the first line as read by P is metrical and more regular, 25) This is a nice analysis of the reasons why ladies in a joint family get angry. गौत्रस्खलन means 'calling one by a wrong or bad name' which amounts to offending his or her family. The following sentence जेण इमीए चय गोत्तेण सयलमंतेउरिया-अणमहं सइमि ति, however, needs further elucidation.

Page 11—lines: 30) The expression महाराष्टणो अण्णासहिप देवीभूय ति is rendered by the Sanskrit Digest in this manner महामहीपतेरपेज्जिमाविषय देवी भूता । (p. *5.16). The idea that she entered 'fire'

in the presence of the late king is not clear unless the author has to say that she observed 'Sati'. I would render the Prakrit passage independently in this way 'She became a goddess (in the next world) after taking leave (अण्णा | आरुहिय=आज्ञामारुह्य) of the great king (i.e., his father)'; or is there a reference to अनुपरण (अनु | आरुह्य=अन्नारुह्य=अण्णारुहिय)?

Page 12—lines: 8) Compare this context with समराहृच्चक्रहा p. 66.12 ff, 12) मन्वृतीष्मालिबे णिञ्जोलः । Hema. iv.69. 18) तद्वृ—तद्वृ Instr. Sing., agreeing with गाहेय. 21) The metrical form presents some difficulty. Is it a गीति? Or perhaps prose. 28) Are we to omit कि?

Page 13—lines: 5) For some observations on these cults, see K. K. HANDIQUI: *Yokastilaka and Indian Culture* (Sholapur 1949) pp. 358 f., 391 f. 14) Note the form पद्मजा (P however पद्मजा) for प्रतिज्ञा, cf. वैज in मराठी. 20) Identical with 15.21. 21) The author refers to लोकशास्त्र, scriptures current among people. The Prakrit sentence reminds one of the famous verse:—अनुप्राप्त्य गतिनिस्ति स्वर्गो नैव च नैव च । तस्मात्पुत्रमुखं दुष्टा पद्माद्भवति भिक्षुकः ॥ which, with a slight change in the last pāda, is quoted in the Sanskrit Digest (*6.8). 22) Some expressions have a metrical ring.

Page 14—lines: 5) Here the author is referring to popular deities and orders of ascetics which were significant in his days. Compare अनुवीगद्वार, सू. 20. 7) कायल (=का+ल), a crow, is considered to be a Deśī word; cf. कायला in Marāṭhī. 12) The following group of verses is called कुलक. They are all of the गाथा type excepting the one (in line 15) which is a गीति. 26) Difference of opinion is possible on the identification of this metrical form. Each line has 32 मात्रा, with units of 4 मात्रा. In view of the internal शृंखलायमक I would take these lines as of समवतुष्पदी वृत्, each line having 16 मात्रा (6, 4, 4, 2) and identify them as two संकुलक. It is also known as वदनक.

Page 15—lines: 11) The goddess is राजश्री or राजलक्ष्मी; naturally, she is the spouse of great kings of yore; and some of their names are mentioned. माधव=कृष्ण, मंघार्द=मांघातु and दिलीप=दिलीप. 21) Identical with 13.20. जावय and तावय could be even read जाव य and ताव य. 25) Better read एवं च विविह-खल्ल etc.; for a similar expression, see below 20.30-21.1. 26) Infinitive with जे, or जे is taken by some for पादपूर्णे. Here we have a beautiful description of the sun-set. Pt. D. MALAYANIA has put together the descriptions of sun-set from the कुवलयमाला, pp. 15, 73, 75, 82 along with Gujarati translation and appreciative remarks (स्वाध्याय 1, Baroda 1963).

Page 16—lines: 3) अनुप्रास is seen here and there. 10) Note the repetition of similar syllables which gives a pleasant ring to the prose. 17) This paragraph gives a detailed description of the बाह्मिरोक्ताण, the Durbar, of the king. It is attended by dignitaries, experts etc. from the various sections of the society. The king is seeking advice from this body, an assembly of the chosen people. 19) The term दुग्दय is a bit elusive; can it be दुग्दय? 20) The term महाबाह्मण has a good sense here. The comparison is with well-known standard figures like व्यास, षण्मुख and शुक. The poet व्यास is already referred to above (3.24); धन्वन्तरि, the ideal physician of yore. The king's council has eight members—मन्त्रिन्, महानरेन्द्र, महावीर, महावीर्य, महाबाह्मण, महाकवि, महासेनापति and महापुरोहित. 22) Note Apabhramśa is being mentioned along with Sanskrit and Prakrit. 23) भारहू or भरहू refers to the नाट्यशास्त्र. विशाहिल from विशाल, which is another name of कार्तिकेय, who is looked upon as a war-god. विशाहिल-मय may refer to some aspect of warfare. Specific branches are mentioned subsequently. विशालिल is also known as an author.

Page 17—lines: 18) ऊजिस < उजोप. 20) दलयवर्ण or फलद्वयं presents some difficulty: it refers to some ceremony, something like a 'collective prayer'. 27) 'परिहरतप'. Are these some containers?

Page 18—lines: 2) The metrical form is that we have two संकुलक here; see the note on 14.26. 8) प्रियंवदिका is her name. 11) The four lines constitute a Daṇḍaka वृत्. Each line begins with six लघु, and there are 19 रण्य in the 1st and 3rd lines and 20 रण्य in the second and fourth lines. Different names are given according to the number of रण्य (8 अर्ण, 9 अर्ण, 11 जीमूत, 13 कञ्जिल्लि, 14 शङ्ख, 16 or 17 मुज्जंग). No name is recorded for 19 and 20 रण्य as we have them here. These may be included under प्रचित (6 ल + any number of रण्य). 19) The rhyme indicates that it is a समवतुष्पदी, each foot having 16 मात्रा. It is वदनक or संकुलक (6, 4, 4, 2). The 9th मात्रा happens to be short as in मात्रासमक. 22) Better हेसा-रव-हुसंतीजो. 26) The string of verbal forms perhaps presumes a ready made list of roots.

Page 19—lines: 1) सिद्धार्थ appears to be his name. 4) महासंबच्छर=महासंबच्छरिय, an astrologer, a जोदिस in para 40 above. These astrological details are quite interesting. 5) J has उद्

but P उऊ; but both have मगरो at 11 below. 10) रासी is f., but कण्णो and तुणो are Mas. 12) As to the source for the राशिफल, Uddyotana mentions बंगालजायग, i.e., a treatise on जातक composed by a saint बंगाल by name. Dr. Nemichandra, Arrah, drew my attention to the मानसागरी and also spared his personal copy (Banaras 1944) for my use for some time. Even on casual comparison one detects close resemblance in details and expression. The मानसागरी gives मेघ-राशि-फल in this manner (p. 76): लोलनेत्रः सदारोगी धर्मार्थकृतनिश्चयः । पृथङ्कूः कृतञ्ज (ञ ?) इव निष्पापो राजकुवितः ॥ कामिनीहृदयानन्दो दाता भीतो जलादपि । चण्डकर्मा मुमुक्षुचान्ते मेघराशौ भवेन्नरः ॥ The date of this मानसागरी is not known. It is not unlikely that it is a late compilation for practical purposes inheriting its basic material from Vaiṣṇava, Jaina and Muslim sources. The Hindi translation casually notes that this work was written during the Mughal period, and hence salutations are offered to Rahamāna along with Jaina and Hindu divinities. 13) The longer verses giving राशिफल are in the सप्तशती metre (म, र, न, य, य, य); and they are intervened by a गद्या.

Page 20—lines: 2) Here is a reference to an author Vamgāla, who is also called Rṣi (line 24 below) and possibly to his work Vamgālaśāyaga, वङ्गलजातक; see my paper 'Vamakālakācārya: a forgotten Authority on Astrology' in the Professor P. K. Gode Commemoration volume, pp. 203-8, Poona 1960. 27) After bath, but before meals, the king is spending some time in the बापाक-भूमि, Drinking Hall, where he takes varieties of मधु, आसव and सुरा.

Page 21—lines: 2) Better संपण्णो for संपुण्णो. The usual canonical phrase is संपत्ते चारसाहे दिवसे व्यास-महर्षिं is taken obviously as a symbol of ideal qualities of a ब्राह्मण. 7) पंचधाई-परिक्लिप्तो is a standard phrase of the Ardhmāgadhī canon, as in the passage तर्णं से ददपदण्णं दारए पंचघाइपरिक्लिप्तो, तं जहए—कीरघाईए, मज्जणघाईए, मंदणघाईए, अंघाईए, कीलाचणघाईए etc. (ओबवाइय, Sūtra 105). 9) Compare the canonical expression हत्याओ हत्यं साहरिज्जमाणे (ओबवाइय, सूत्र १०५). 12) Cf. the canonical expression: तं ददपदण्णं दारमं अम्मापियरो साइरेगड्ढवासजायमं जाणित्ता सोमणसि तिहिकरणदिवसणवल्लतमुहुत्तसि कलायरियस्स उवणेहिति । (ओबवाइय, सू. १०६). 15) The prince studies for twelve years under his Teacher without even meeting his parents during that period (अदीसमाणो पुण्यणेणं). Uddyotana has, for the prince, 8 + 12 years' but Bāṇa 6 + 10 years' education. 24) The reference is to ऋषभ and his sons भरत and others.

Page 22—lines: 1) This list of 72 कलास enumerated here (lines 1-10) differs in details from the one given in the ओबवाइयसुत्त १०७; for similar lists see जैनविश्वकल्पद्रुम (Ahmedabad 1935), pp. 13-4. These lists deserve to be compared in details, and their variations should be noted with reference to the place and date of the source. See also in this connection pp. 284 f. from भारतीय संस्कृतमं जैनधर्म का योगदान by Dr. H. L. Jain, Bhopal 1962. 13) The second half of the first line is metrically defective? 28) वाषण=वामण.

Page 23—lines: 2) शिलिका is not noted in PSM; it reminds one of शलाका and शिलिका, the latter, a sharpening stone. 9) The king is addressing the stable-keeper, so there seems to be some propriety, if not significance, in using the Gen. sing. termination—हो in महिदकुमारहो etc. (Hema. IV. 338). 12) In the second part of the 2nd line, are we to read तुरंगमं तु देहं? and then it is a गीति. 13) The description of the horse has some Apabhraṁśa form, especially the Nom. sing in—उ. Two वर्णक passages in prose seem to be put together. This has close resemblance with some portions of the tale of सनत्कुमार who is also carried away by a horse. This resemblance is also seen in the names of his friend महेंद्रसिंह and of his horse जलधिकल्लोल. 14) अइणिरह् Extremely frank or innocent; or are we to read अइणिरीह्? 22) Some treatise on horses, अश्वशास्त्र, is being drawn upon. The list of the breeds shows that some names are regional and some indicate specific traits. These eighteen fall into three broad types बोलाह etc. On other names of breeds see वर्णकसमुच्चय ed. B. J. SANDESARA, part 1, pp. 92, 113, 161 (Baroda 1956). The *Aśvāśāstram* (Tanjore Saraswathi Mahal series, No. 56, Tanjore 1952) mentions 54 *kulas* of horses, pp. 66-7, which has some names like शैल्य common with our list. See also some of the papers of P. K. Gode on this topic: 'Some references to Persian Horses in Indian Literature from A.D. 500 to 1800' *Poona Orientalist*, XI, i-ii, 1946, pp. 1-7. Some special Horse-names A.D. 1000-1200, प्रेमो अभिनन्दनग्रन्थ, Tikamgadh, 1946, pp. 80-87, 'Indian Horse-nomenclature', वर्णी अभिनन्दनग्रन्थ, Sagar 1951, pp. 453-55.

Page 24—lines: 12) केह + इत्य = केइइय, केह + एत्य = केएत्य. 13) जंगएसु or जंगिएसु? 15) Better read हृह-हास-हृह etc. 20) The metre is पञ्चचासर, with four lines (जरजरजय). 30) That is how the ladies are in confusion at the arrival of the prince on the street.

Page 25—lines: 9) कञ्जोलवाली=कञ्जोतपालि. 16) The first line is metrically faulty; if अह is taken out, the first part would be allright, but the second part will be short. A good alternative seems to be to take अह as prose, and read मग्गेण; in that case it becomes an उपगीति, the 2nd and 4th lines being of the same pattern. 19) सल्लोणए=सल्लोणवप्ये, पल्ले सल्लवणे. 23) विदिण्ण=विदीर्ण. 30) The metre is अधिकाक्षरा, having four lines, each line with 25 मात्रास (4×5, 5). As required, out of the five ऋतुमात्रास, the 2nd and the 4th are not a वयण.

Page 26—lines: 1) The prince is compared with अनङ्ग, नारायण, पूर्वमाचन्द्र, पुरंदर, त्रिनयन, सूर्य, and स्वामिकुमार, and shown how he has his speciality, if not superiority over every one of them. The author himself explains his procedure in line 14: In doing so, he has availed himself of the mythological details about them: नारायण is darkish in colour, चन्द्र is stained with the mark of a deer; पुरंदर has one thousand eyes; त्रिनयन has पार्वती in the left half of his body; and स्वामिकुमार has his body made of different pieces. This comparison is only partial. 4) Take अण्णाए भणियं । 'हूँ हूँ' ।, and the verse begins with षडड मियणे etc. 13) कक्कसो presents some difficulty. Is it a wrong reading for एकसो? 17) दब्बीसय, some musical instrument. गाहुल्लिया stands for गाहा with the स्वार्थे suffix —उल्ल (Hemacandra, VIII, iv. 429). 18) The first line has 27 मात्रास and the second 30 मात्रास of the Gāthā pattern; it is उद्गीति also called विगाथा. 26) सेयं गेण्ठु, to persevere? 34) This conversational style deserves attention. The author writes or recites as if some audience is before him; and this brings a little detached character to the descriptions.

Page 27—lines: 7) This reminds of a similar context in the शाकुन्तलम् 1-9; the author's imagination has a touch of reality. ओमं-यिच, upturned. Read सरा य अहायमत्ताओ. 12) The reading wavers between विहल (=विह्वल) and विवल (=विकल). 17) Metre needs that we read व्व तेण with JP. 21) ओरस्ली or ०स्लि, sweet and prolonged. 30) The style of description reminds one here and there of Bāṇa's pattern of description of the विष्णुयटवी (कादम्बरी, PETERSON'S ed. p. 19). Many words need to be construed with double meaning. What follows here with वहि वि corresponds to Bāṇa's वृषवित्; of course the details vary, compare however रणभूमि etc. with Bāṇa's वृषवित्समन्भूमि-रिच शरशतनिविता; लंकाउरि-जडसिया etc. with स्वचिदशमुसुनगरीच षड्दुलवानरवृन्दमयमानतुङ्गशाखकुला.

Page 28—lines: 11) The metrical form is दण्डक, with four lines, each having 6 ल+17 रण्यस; and it is named भुञ्जं. 12) We have here a good list of trees. 19) There are four feet, each having four सण्यस; and it is called छित्तक or लोटक. 24) Two possibilities of interpretation are: अरण्य-द्विरेकमाजोरान् or अरण्य-उरुरे-माजोरान्. Better read with P रण्यदुरेहि मज्जारे. 25) Natural antipathy is forgotten even by the birds and beasts in the presence of a great monk. The author himself explains when it is and why it is so here. This is known as an *atthaya* in Jaina terminology. Compare also the *Yogasūtra* (II. 35) of Patañjali and the commentary of Vācaspati thereon: अहिंसाप्रतिष्ठायां तस्मिन्धी वेरव्यामः ॥ शास्वतिकविरोधा अप्यस्वमहिषमूषकमाजोरारिहिनकुलाद्योऽपि भगवतः प्रतिष्ठिता-हिंसस्य संनिधानाच्चित्तानुकारिणो वेरं परिव्रजन्तीति ॥ 29) संत=शान्त as against दित्त=दीप्त.

Page 29—lines: 13) The Yati is not clearly felt at the end of the 3rd Caturmātrā; this is a विपुला variety of the गाथा. 15) The Yati is not clearly felt at the end of the 3rd Caturmātrā; this is a Vipulā variety of gāthā; so also note the second half in line 16. 16) Read rather विणिग्गिज्जो-हामिण्ण. 21) Again विपुला in the first line; so also in the next two gāthās. 27) Read rather कि व होज्जा उ. 31) Put into inverted commas 'केणाहं....पुरंगमो'.

Page 30—lines: 2) सहाय-मुणिणो=स्वभावमानिनः. 6) The variation in the readings लंगूल and णंगूल is due possibly to the similarity of the written symbols for ण and ल in early Nāgārī script; see the chart of letters of Ms. J. For other cases of this change see PISCHEL: *Grammatik* § 260. 18) Note the विपुला in the second half. 22) Note the विपुला in the first half, and also second half. 24) This is a common idea how in the perspective of large number of births and rebirths, all relations lose meaning or have a temporary meaning. Compare elsewhere: पुत्तो वि भाउ जाओ सो विव भाओ वि देवरो होदि । माया होदि सबसो जणणो वि य होदि भत्तारो ॥ एयमि भवे एदे संबंधा हौति एयजिबस्स । अण्णभवे कि अण्णह बीबाणे घम्मररह्दानं ॥ कलियोगाणुपेक्खा, ६४-६५ (Agas 1960). 27) The metrical form shows some irregularity. The first line has 32 मात्रा (14+18, the latter half like a gāthā) and the second line 27 मात्रास.

Page 31—lines: 1) Here, it may be noted, मोह is added to the standard list of four कषायस, namely, क्रोध, मान, माया and लोभ. 6) There is विपुला in the first line; also in line 10 below. There is a partial effort for मृदु-खलायमक which seems to be necessitated for achieving the figure of speech

कारणमात्रा. 12) J reads तुष. In Apabhraṃśa there are some instances of this type. See the paper of Dr. A. M. Ghatage: An unassimilated group in Apabhraṃśa in the Proc. and Trans. of the All India O. Conference XII, Benares, Vol. II, pp. 444 f., Benares 1946. 14) Some forms show Apabhraṃśa trend, for instance बिह्वह. 15) Words like दिय, रायहंस, रायसुय, चककाय and सावय have to be construed with double meaning. 18) Note the स्लेष here. 22) Here is a विपुला पात्रा. 23) The second part of the first line is slightly defective: are we to read बीसमंतं, perhaps a wrong reading for बीसमंत? 26) The metrical form is doubtful; may be it is a prose passage. There are some Apabh. forms here and there. 30) These four lines are in द्विपदी metre, each line having 28 मात्रास (6, 4×5, 7); and the 1st and the last of the 5 चतुर्मात्रास are either a जपण or contain all short letters. 33) Note the रूपक.

Page 32—lines: 1) जो etc. has a metrical ring, obviously a gāthā of which the 2nd pāda is short by two mātrās, one guru at the end. 5) The string of similes and the मूखलायमक go together. It is P that uses पिव, इव, विव. 9) औपत्तिया वेणइया कम्मया पारिणामिया । बुद्धी चउजिहा वृत्ता पंचमा नोवलम्मइ ॥ ६१ ॥ (नन्दीसूत्र, सू. २६); for their detailed explanation, see Malayagiri's commentary on the same. This महामन्त्रिन् is the Chief Minister among the ministers (§40). His post is obviously hereditary as stated by the author (line 9: पारंपर-मुञ्ज-पुरिस-कमागओ). Elsewhere the ministers are compared with सुरगृह (16.19), and he is the chief among them, respected by all the ministers and feudatories. For the king, he was a good as a divinity, a Teacher or Preceptor, a Father, a friend, a brother and a relative (See also *Rajasthan through the Ages* p. 317, Bikaner 1966). 16) Now and then J shows the softening of त into द, मुईभदस्स. 23) सेयलओवरि presents some difficulty; the Sk. text adds निजसहचरहस्ते समयं. Is it सेवक-उपरि? or स्वेदलओपरि? 26) The first lines of these three gāthās are of the विपुला type. 30) P has मुक्कस्सत्स, a misreading for मुक्कस्सत्स; but it is sarcastically more intelligent to call a man चमेष्व. It is interesting to note, in this context, that मुद्रक (in his मूच्छकटिकम् VIII. 6) calls a man मांसवक्ष, विपर्यस्तमनश्चेष्टैः शिलासकलवपर्मभिः । मांसवृक्षैरियं मूर्खैर्भारताम्रता वसुधारा । 31) Either कज्जयेण or कज्जलियाजण, the long vowel in अत्थिणा is euphonic.

Page 33—lines: 4) चारुपसज्जियं of P is obvious in meaning; hut वाहासज्जं of J presents some difficulty. There is a देशी word वाह्या meaning 'a female elephant' which does not suit the context. There is another देशी word वाहज 'quick'; so the phrase may mean 'quickly get ready': वाहज-आ-सज्जं. The royal road was awfully crowded, so the root फाल appears to be used specifically. 6) Note the विपुला in the first half of the पात्रा. 16) वणलए=वणे, with the meaningless appendage उल्ल(अ). 17) This is a गीति, with 30 मात्रास in each line (4×7, 2, with a pause after 12 मात्रास). If the reading दिट्ठिया and अपट्टिकलिया (based on P) are accepted, it would be a ललित्ता metre with 31 मात्रास in each line, having a pause after 13 मात्रास. 18) There is अनुप्रास in this expression. 21) Though in some gāthās here the pause is not suitably after 12 मात्रास (thus showing विपुला), the second halves of some of them have nice अर्थांतरन्यास. 32) The monk divides his day into four parts (पोरिसी), of which the first and the last are devoted to सज्जाय or study (सुत्तए here); cf. दिवसस्स चउरो भागं भिक्खु कुञ्जा विवकसणो । तभो उत्तरगुणे कुञ्जा दिणभायेसु चउनु वि । पढमं पोरिसि सज्जायं बीयं ज्ञाणं शिवायइ । तइयाए भिक्खायरियं पुणो चउत्थोइ सज्जायं । उत्तराध्ययन 26. 11-12.

Page 34—lines: 11) Here we get an enumeration of the canonical texts, giving some idea of their contents. Somehow the 11th Aṅga *Vivāgasuyam* is missing here, and *Dīṭṭhivāya*, the 12th Aṅga, is duly noted. Among the Upāṅga texts seem to be mentioned only a few: जीवाभिगम(?), पणवणा, पुरियपण्णत्ति and चंदपण्णत्ति. (See SCHUBRING's enumeration, *Die Lehrer der Jainas*, §41). 20) This is a reference to ten-limbed and five-limbed syllogism. Compare कल्पइ पंचाक्षयं दसहा वा सव्वहान पडिसिद्धं । न य पुण सव्वं भण्णइ हंदि सविचारमक्खायं ॥ दसवेयालयनिज्जुत्ती ५०. For details see the commentary thereon. 23) गिमित्त is an important branch of knowledge, and it has eight branches वंनं सरो वंजणलक्खणाणि छिण्णं च भोम्मं सुविणंतरिक्खं । एदे गिमित्तेहि व राहविज्जा ज्ञाणत्ति लोयस्स सुहामुहाइ ॥ Quoted in the *षडाला com.* on the *षडसल्लयाम*, Vol. IX, p. 72 (Amraoti 1949); compare also तिलोपपण्णत्ति, 4. 1002 ff. (Sholapur 1943). 24) Perhaps the author has in view a reference to the text जीणीपाहुइ, see *अनेकात्त*, Vol. II, pp. 485 f., 611 f., 666f. 27) Both religious and secular studies were open to the Jaina monk. 28) पडिमं टिया is equally better. 29) These are the different postures of meditation.

Page 35—lines: 9) It is a गीति, with two lines, each having 30 मात्रास. The pause after the 12 मात्रास is not happy, as also in the next verse. 30) The major types of हिंसा and the reasons

or pretexts with which they are committed are enumerated here. 33) Compare बह्णारम्भपरिवह्वं च नारकस्यायुषः । त. सू. VI. 16.

Page 36—lines: 7) Hereafter there is a description of the hell, compare सूयगहं I. 5. 1-2; उत्तरज्ज्वाण 19, especially 47 ff. For a detailed exposition of the hellish region see तिलोत्पण्णत्ति, त्रिधिकार 2, especially 316 ff. (Sholapur 1943). Some lines have a metrical ring. 16) गिक्खुड्ढ=विक्खु? 17) Obviously this line gives adjectives of गिक्खुड्ढाई, but they stand with Mas. termination. 32) The author gives a dramatic or conversational set-up to his description.

Page 37—lines: 6) असराल? 16) If it has no reference to monthly oblation, the reading of P can be adopted thus—अंसामिसरहिरमीसाओ. 19) आणे आणे are colloquial pronunciation of आनय, Imp. 2nd p. sing. The Apabh. dialect admits forms of this pattern, the Imp. 2nd p. sing. terminations being इ, उ and ए. P solves this difficulty by giving the plural form आणह. 24) The expressions in the second line are a contraction of हणह गिणहह भिदह छिदह मारय मारय. 25) वेयरणी, also णई above (in 23) are in the Acc. Sing.

Page 38—lines: 2) Please read वेयालिय-यव्वए. 3) The consonant *t* could remain in words like वितिय=द्वितीय. If dropped, two similar vowels might coalesce and give rise to a word which would be of uncertain interpretation. Of course विइय or वीय (which may stand for बीज, वीत etc.) are not unknown in Prakrits. 10) Stress is repeatedly laid on the five sins resulting from the violation of five vows (अहिंसा, सत्य, अस्तेय, ब्रह्मचर्यं and अपरिग्रह); see also above p. 37, lines 2-6. 14) P सरद in the sense of शक्यते; but सरद has its correspondence in Marathi, Gujarati and Hindi (from its synonym चलद). 16) करे Imp. 2nd p. sing., usual in Apabhramśa as noted by Hemacandra (VIII. iv. 387). 21-2) The metre is टोटक (स स स स); in one line (सगमेत etc.) सइ is possibly to be read as से; it is also called छिप्तक.

Page 39—lines: 1) Hereafter are detailed the various grades of तिर्यग्दोनि and the miseries therein. 2) टंक is a coin. Compare माया तैर्यग्दोनस्य । त. सू. VI. 17. 5) The doctrine of अहिंसा, in which हिंसा is defined as प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा, has necessitated a detailed classification of Jivas according to the organs of senses etc. In this context, see *Uttarādhyāyana* X. 5 f., XXVI. 69 ff.

Page 40—lines: 9) The metre is सग्वरा in four lines, each with म र न न य य य, with pauses after 7, 7. 13) Hereonwards are given the details about human birth. Compare अल्यारम्भपरिवह्वं स्वभावमादेवाजैवं च मानुषस्य । त. सू. VI. 18. 24) For a study of similar lists, see OTTO STEIN: *The Jinist Studies* (Ahmedabad 1948) pp. 97 ff.; J. C. JAIN: *Life in Ancient India* as depicted in the Jaina Canons (Bombay 1947), pp. 358 ff. These are *anārya* or स्लेच्छ people who never dreamt of any religious practice. 30) लल्लाय from लल्ल 'of defective speech' लल्ल and पंगुलय, cf. Marathi लुला and पांगळा. Compare this topic with the उत्तराध्ययन X. 16 ff.

Page 41—lines: 6) दुसह च्चिय=दुसहं चिय? 19) खडुया or खडुआ, a pebble? 33) This is a द्विपदी with 28 मात्रास (6, 4 × 5, 7) in each line; the second line, however, seems to be little defective, since its first and second of the five Caturmātrās are not suitably constituted. 34) This is द्विपदी as above.

Page 42—lines: 1) This is a गीति, in two lines, each line having 30 मात्रास (4 × 7, 2) with a pause after 12 मात्रास. 4) कारिसि=कारिस. Here onwards are detailed the causes etc. of देवगति. Compare सगगसंयमसंयमासवमाकारलजिर्जराबालतपांसि देवस्य । त. सू. VI. 20. 16) Read बज्जहरं ते सुरा. 25) Whenever inconvenient words or expressions are used, we have the विपुला type of नाथा.

Page 43—lines: 5) पेच्छामो is already noted by PISCHEL (*Grammatik* §§ 212, 534); so we have here पेच्छं, future 1st p. sing. For similar forms see Hema. VIII. iii. 171. 18) The metre is इन्द्रधक्षा with four feet (त त ज न ग). 26) A fine piece of instruction of general virtues which constitute worthy behaviour without any special religious bias. 27) Perhaps अहिंसा for the sake of metre? 28) Rather बहुमायं मा कुणसु क्वे with P.

Page 44—lines: 9) The metre is सग्वरा in four lines with 21 अक्षरस (म र न न य य य) with pauses after 7, 7. 12) In the earlier section धर्मनन्दन described चउमइल्लवणो संसारो, and now he explains the basic causes that lead to it. 15) This is identical with दसवेयालियसुत्त VIII. 39. 16) Obviously the author is adding मोह as the fifth to the basic list of four कषायस. As the author's explanation stands below, मोह has to go under लोह both arise out of the generic मुच्छा. 23) On the four degrees of कषायस and their illustrations, see त. सू. VIII. 10, especially the भाष्य (Bombay 1932); मोचदत्तार, जीवकाण्ड 283 f. (Bombay 1916); H. GLASENAPP: *Die Lehre Vom Karman in der Philosophie der Jains* (English version, Bombay 1942) pp. 9-10.

Page 45—lines: 9) भगवते, Nom. pl. 10) Note the विपुला in the second half. भृगुनिर्गम=पत्नी-काम्. 12) Note the similar opening set-up of these stories. 15) The author has in view the territory of Kāñcī inhabited by Draviḍa people. The name रगडा is typically un-Sanskritic. 17) The description looks like decorative addition. It is full of *śleṣa* and in Apabhraṃśa, and obviously, a standardised description. 21) लीय or लीष, child. 25) Her name is पद्मिणी as noted below l. 27. 28) तीर्थयात्रा to Ganges is looked upon by Jaina authors as लोकमुहता; cf. आपनासागररत्नानामुच्यते: सिकता-रत्नानाम् । विरिणातोऽग्निपातश्च लोकमुहं निगद्यते ॥ २२ ॥ *Ratnakaraṇḍāśrāvakaṭāra*, Bombay 1905.

Page 46—lines: 1) A fine *subhāṣita*; read ईसाएँ. 5) Here is the description of the advent of autumn. 9) मुद्ध्य (< मोष्णिक) for मुद्ध्य would be more appropriate in the context. In close writing *g* is likely to be misread as *m*. 12) परसन्ते=प्रसान्ते (perhaps contaminated with प्रसान्ते). 17) Note the use of जे with infinitive also p. 48 l. 3. 18) The form भेषी deserves attention. 28) Or even चंड-सहायणगाजाय-संकेण.

Page 47—lines: 5) The term मीयं appears to be used in a general sense 'song'. 6) There are two halves, with two parts in each. The final vowel each part may be read short or long; accordingly, the metrical form is either दोहक (13-11) or द्विपद्यक (4×3, —; 4,4, —). Some have दोहक with 14-12. See VELANKAR: छन्दोऽनुशासनम्, p. 351. This is in Apabhraṃśa. The earlier Ms. has प्राण, but पाण in the later. For some remarks on this couplet see A. MASTER: BSOS, XIII/2, p. 412 f. 9) Because it is a देशी word, the spelling has become uncertain कौकी or कोटी. 13) कल्पिय stands without any termination, perhaps a Prākṛit form for the subconscious कल्पिय in Apabhraṃśa. 20) Such catch expression could retain the consonant *t*.

Page 48—lines: 4) Even the later Ms. P. retains some cases of the softening of intervocalic *t* to *d*, which is looked upon as a characteristic mark of Śauraseni, here, for instance, जोदारं. 5) Both the forms जल-शेवा and जल-शेवा have grammatical justification. 7) मए=अहम्? 8) Better समासासित्री पुच्छिओ or even समासासियामुच्छाए or समासासियामुच्छाए तजो (=सो). 12) गंहुह गंहुह, रे रे, मा मा, वारेह, लेह णिवडंतं these constitute the collective cries of people (शब्दसमूह): so obviously मा-मा does not go with वारेह. Read in the foot-note 10 'P हंती for महंती' and in 12 'P वारेह for मा मा'. The reading of P might have been रे रे वारे वारेह. 16) Here are being referred to स्मृतिकारः etc.; and some of their mutually inconsistent statements are being quoted. The authorities mentioned are मनु, व्यास, वाल्मीकि, मार्कण्डेय and the sources in view are भारत, पुराण and गीता. 18) Here we get four Sanskrit quotations, अनुदुम् in metrical form, which appear to have been taken, may be even in a mingled form, from some स्मृति texts. The line जिघांसन्तं etc. is found in the वासिष्ठस्मृति III. 17. Vide my paper 'Sanskrit Passages in the KM., *The Adyar Library Bulletin*, Vol. XXV, parts 1-4, pp. 353-59. 23) Note the striking difference in the readings of J and P, the former easier for interpretation. अद्विषाहं presents some difficulty, but indicates that he should not have a fixed residence at any one place. गङ्गाहार, बनेश्वर, वीरभद्र, सोमेश्वर, प्रभास and पुष्कर cover cities as well as places. The following observations from the *Rājasthān through the Ages* (Bikaner 1966), pp. 403-4, are useful: 'Of these the Gaṅgādvāra is the well-known site where the sacred waters of the Gaṅgā reach the plains. Prabhāsa might be either Prabhāsa-Somanātha or Prabhāsa-Kurukṣetra, more probably the latter, the sanctity of which dates from a very early period. Puskhara is the well-known Tīrtha of this name near Ajmer. Lalita might be the Laliteśvara of Prayāga, mentioned in the *Skanda-purāṇa*. It speaks of Bhadrēśvara on the Kālī as a *vyotirlinga*. Hemanta and Virabhadra are yet to be located.' The nature of the प्रायश्चित्त prescribed is given in prose in this paragraph; and the following verses constitute a criticism of it.

Page 49—lines: 1) Obviously people from distant south went to the Ganges. The practice of throwing into the streams the bones of the dead is being referred to in line 5 below. 15) Here the author mentions the Karma doctrine according to which one is responsible for one's Karmas, past and present; either one has to experience their fruits or exhaust them through penances. The favour or frown of the Almighty and priestly Prāyśacitta have no value at all. Such a philosophy cuts at the very root of priestly rituals, and hence that eternal antipathy between the priest (ब्राह्मण) and recluse (श्रमण). 16) This is a moral code, put in some details. 30) The beginnings of these tales have almost a common pattern, compare §§ 87 and 96, also 110, 126 and 141.

Page 50—lines: 2) Why the territory was named अक्षती is explained here. 3) Note the style of putting things, the graded use of numerals and the colloquial expression at the close of the

passage (especially the Apabhraṃśa forms in the last sentence). 5) मनिज्जति? 15) This question-and-answer style is more suited, for recitation before an alert audience. There are some Apabhraṃśa forms. 22) Note some of the striking differences between J and P: क्षेत्र° and सचभटः, शक्ति° or शाक्तिभटः, etc., as understood by the Śānskrit Digest. 29) पुरिसामिमाणी = पीरषाभिमाणी.

Page 51—lines: 1) J has both the readings परिचवो and परिहवो while P has an uniform reading परिहवो. 16) तणुण्ववेसो, Sk. text has तदनुप्रवेशः; does this stand for तपनप्रवेशः if not तपनोत्प्रवेशः? 21) Compare गीता—हृतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् 1. 29) Here we have a description of the वसन्त season. 31) A bridegroom wears a red garment. 33) चञ्चरी, see my Notes on the *Lālavai* pp. 333-4.

Page 52—lines: 10) तणुयंगी Acc. sg. 12) The following metrical piece is called द्विपदीकण्ड. The first four are द्विपदी lines, each having 28 मात्राः (6, 4×5, long); and the next unit is a गीति (4×7, 2;12). 27) The Ms. J writes the peculiar ङु which anticipates the present-day tendency. Note the use of बोद्ध (line 4 above) and द्रह. The sunset and the spreading darkness are graphically described.

Page 53—line: 22) Better read सामंगी for सामलंगी.

Page 54—lines: 8) Is the metre अवस्कन्धक? 13) गेण goes with वीरभट; that is why perhaps J omits this. 17) Are we to read कूवत विव? 22) Rather read पता ससंममं । ता चितियं etc. 28) वि विवरियं?

Page 55—lines: 4) The form हियवयं deserves notice. Hemecandara has noted the form श्रितपकं as a speciality of Pāliśācī. 6) अनाण आत्मन्. 7) Rather जनकालं. cf. मण्डलण and its Marāṭhī prototype मेले. 10) The passage beginning with सयलं and ending with शासति (line 21 below) is edited (from J), translated and annotated by A. MASTER in the B.S.O.A.S. Vol. XIII, Part 4, pp. 1005 f. The dialect illustrated here is Mid-Indian colloquial and runs parallel to the Apabhraṃśa known to us from literature. The text differs here and there from the one presented by MASTER; their readings are exhaustively noted; and there would be a good deal of margin for difference in interpretation. Is the particle जे or ज्जे used in this passage to be spaced off from the word to which it is appended? 16) According to the Editor of *Rajasthan through the Ages* (Bikaner 1966), p. 384, the Bhaṭṭāraka of Mūlasthāna is the Sun-god of Multan. 'The story of Sāmba, as we have it in the साम्बपुराण, भविष्यपुराण, बराहपुराण and स्कन्दपुराण, shows that it was साम्ब, a Yādava prince cured of leprosy, who started the new form of Sun-Worship, brought the magas to Jambudvīpa and built the famous temple of Mūlasthāna or Mūltan.' Malāṅkāla Bhaṭṭāraka is the Śaiva temple of Mahākāla in Ujjain in Central India. 19) The reference to Prayāga-vaṭa is interesting, and the following observations from the *Rajasthān through the Ages* may prove useful: 'Suicide at Prayāga is mentioned in the *Bālarāmāyana* of Rājāsakkhara. Yuān Chwāng speaks of it in the following words: 'Before the hall of the temple there is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon there, who depending on this custom (viz., of committing suicide), made his abode there. Accordingly to the left and right one sees heaps of bones. Hence when a man comes to the temple, there is every thing to persuade him to despise his life and give it up. He is encouraged thereto both by the promptings of the heretics and by the seductions of the evil spirit. From early days till now this false custom has been practised (Beal, I, p. 232)'. Something similar must have been taking place at Gaṅgāsāgara where the pilgrims bathed at the junction of the Gaṅgā and sea, and if tired of life, hurled themselves to death by falling on the image of Bhairava.' See also the papers of P. K. GODE: *Akṣayaṣaṭa*, ABORI, Vol. 38, pp. 82-9 and *Religious Suicide at the Sangama*, in the S. K. De Felicitation Volume, Bulletin of the Deccan College R. 1. 25) The author lays more stress on सुदण्ण and अंतरभाव than outward purificatory rites which come under लोकमूढ. The Editor of the *Rajasthāna through the Ages*, while observing: 'Partially the Jaina practice of *sallekhanā* also seems to have been motivated by such a belief' has not taken into account the definition and the mental attitudes of *Sallekhanā*, see for instance, the *Ratnakaraṅḍaka*, vv. 122 ff. His reference to *manoratha-kāmita-patana* in the *Samarāñcīcākhā* (p. 438) is not a Jaina practice, and cannot be connected with *Sallekhanā* as implied by the way in which the sentence comes after a reference to *Sallekhanā*. The quotations from the *Bhagavati Ārādhanā*, given in the footnotes, themselves do not justify this observation on the *Sallekhanā* practice.

Page 56—lines: 5) *वारिण* of the usual enumeration is covered here by *तपस्* and *संयम*. 21) From this paragraph No. 111 we have the episode of *मायादित्य*. A running and close (wherever the original is followed) summary of it in *Prākṛit vērśas* (sometimes borrowing words and phrases) is found in the *आख्यानमणिकोश* of *नेमिचन्द्रवृत्ति* (c. 1073–1083 A.D.), with the *वृत्ति* of *आनन्देश्वर* (1134 A.D.), ed. Muni Shri PUNYAVIJAYAJI, pp. 222–25, *Prākṛit Text Society Series No. 5*, Varanasi 1962. Some passages are mechanically imitated. 22) Something like the *श्रृङ्खलायमक* even in prose (here) which shows some *Apabhraṁśā* tendency as well. 28) *चाणककस्तत्त्व* is obviously a reference to the *अर्षाशास्त्र* of *चाणक्य* also known as *कौटिल्य*. 29) The reference is to the 23rd *तीर्थंकर*, *पार्वनाथ*, the son of *बम्मा* or *बामा*, who was born at *बाराणसी*. 31) The personality and character of *गङ्गादित्य* are effectively sketched by contrast.

Page 57—lines: 5) Read '*मायादृच्छो मायादृच्छो*' ति. 16) *कण्ठु* or *कण्ठ*—does this refer to plucking ornament from the ear? 18) *ज्वल* and *जमल* ordinarily mean the same, 'a pair'. Perhaps *जमल* has the meaning of 'vicinity', cf. *Marathi जवळ*. 24) Here we get a list of vocations which were looked upon as respectable in those days. 29) *प्रतिष्ठान* was obviously a famous town in the *दक्षिणावय* in the days of *Uddyotana*. From *Varanasi* to *Paithan* one has to cross a thick forest.

Page 58—lines: 2) We have here a typical description of a *तीर्थयात्रिक* of that time. 9) This episode reminds one of the tale of *घनदेव* and *अनङ्गदेव*, in the *समरादृच्छकहा*, 2nd भव. 26) Read *वि मोह-मुह-मणो*.

Page 59—lines: 1) Read *देवु मे* or *मह तुरियं*. 4) *गूर्जर्स* are an itinerant tribe which first settled in different parts of *Punjab*, *Kashmir* and then came south-wards. During my visit to *Kashmir* in Oct. 1961, Dr. RAGHAVAN, Mrs. RAGHAVAN, Dr. H. L. JAIN and myself visited *Gulmarg*. Pointing to a group of huts in the valley, I asked my pony-man as to what it was. He told me in broken *Hindi* that it was the '*Drāṅga*', meaning 'village of *Gūjaras*'. 5) It is a *द्विपद्यक* song about a white bull or ox; each line has 14–12 *मात्रा*s (4×3, -; 4, 4, - -); read rather *चिह्नुरे*. See A. MASTER: *BSOAS*, XIII, 2, p. 413. 15) Here is a reference to artificial head-dress of actors.

Page 60—lines: 16) *जा पुण कदित्य* is a colloquial context to introduce a description. 17) In this group, the first is a *गीति* (with 30 *मात्रा*s in each line); and the rest are *gāthās* with their lines interlinked by *श्रृङ्खलायमक*. Rather *नमरोलि*. 22) This passage also has a metrical ring. Some of the pairs are clearly *वतुष्यदी*, *कुलकुलेत* etc. 26) Here we have the summer described.

Page 61—lines: 15) Compare with this episode the tale of *चंदसार* and *अणहृग* in the *समरादृच्छकहा*, 2nd भव. 20) Please read *माया-परायण-हियण*. 21) We should put a *Daṇḍa* after *पत्तो जलं* 1. Then *जाव* to *चाणू* is a *gāthā*, the first part ending with *जंबालं*. 28) As it stands, it is a *गीति* (with 30 *मात्रा*s in each line) *पर्येक*; but if *मित्तो* is omitted, along with *J*, in the second line, then it is a *गाथा*. 31) *जाणण* = *ज्ञात्वा*? *Hemacandra* recognises *अण* as a postposition of the *Infinitive*, the forms of which are often used for the *Gerund*.

Page 63—lines: 18) These lines (18, 20, 22, 25) are metrical; the pattern is *पञ्चपदी*; it is difficult to name the exact type, because there is syllabic variation here and there due to dialectal differences and uncertainty of readings. The dialect is *Mid-Indian colloquial*, not necessarily of any rigid literary type known to us. It is significant that they are put in the mouth of *शाम-महत्तर*. *महत्तर* and *मह्यर* are justified, but *मह्यर* is perhaps a wrong reading, resulting from contamination with another similar word. *ड्रंग* is a village, an encampment of an itinerant tribe like the *गूर्जर्स*. For some discussion and notes on these pieces, see A. MASTER, *BSOAS*, XIII, 2, p. 410. See the notes on p. 59 as well. Dr. D. Sharma's observations (*Rajasthan through the Ages*, Bikaner 1966, pp. 354–5) are interesting in this context: "In villages direct democracy operated even more effectively than in towns. An interesting example comes from the *Kuvalayamālā* where one *Māyāditya* brings together the *grāma-mahattaras* and tries to commit suicide, after telling them as follows: 'I have committed the greatest crime of doing ill to a friend. Hence I shall enter a burning fire. Kindly give me fuel and fire'. The *mahattaras* gave their opinions about the character of the sin suggesting various means by which he could expiate it and when the "*Jeṭṭha-mahāmāyāhara sayala-drāṅga-sāmi*" (the Chief *mahāmahattara*, the lord of all the *drāṅga*) advised *Māyāditya* to enter the sacred waters of the *Ganga*, all of them echoed the former's words by advising the latter to go to the *Ganga* river, bathe in it, and give up his body by starving himself to death".

Page 64—lines: 2) The first line is metrically defective. 3) This idea of seeking shelter is as

old as Jainism. Note the usual recitation: अरहता सरणं, सिद्धा सरणं etc. 9) Rather जग for जग. 28) तक्षशिला is located in the उत्तरापथ. 30) This paragraph is in Apabhraṃśa, mixed up with some usual Prākṛit forms. 31) देवणजी or देवणउ = देवनतः or देवनतः? 36) Better read समयसरणेषु; otherwise the presumption would be that the Samavasaraṇa of Rṣabha had visited Takṣaśīlā.

Page 65—lines: 2) The Sanskrit version has शूद्रबंशभवो for सुदुर्जाईजी, which, therefore, should be read by it as सुदुर्जाईजी. 8) Here is a list of praiseworthy channels of expending wealth. 13) That is how the traders prepared themselves for a trip on business. 14) चित्तविया अरहविया, middlemen or commission agents were encouraged. 17) दवालगा? 20) Lohadeva is bringing horses for sale from Taxila (in the Uttarāpatha) to Sopara (in the Dakṣiṇā-patha) near Bombay: the horses, obviously, fetched good price in the South. 22) It means that in the local Traders' Association (वाणिय-मेली), the traders from other parts of the country narrate their experience and receive a Farewell, symbolised by गन्ध, माल्य and दाम्बूल (गंध-मल्ल-तंबोलाद्यं). "Traders coming from outside reported their sales and purchases to it. A *deśi* of the dealers from outside, assembled at Pehōṣ, granted certain donations to a number of temples. Commenting on the term *nānādeśāgata-bhṛtāka-vyuvaharaka-deśi* of the record Buehler writes: 'The word *deśi* which I have translated by foreman means literally guide, instructor. It would seem that the dealers had appointed a manager who acted in their name'. Though this is a possible interpretation, we can have better sense if we interpret the word *Deśi* as *Śiṅgā*, or guild of dealers." See *Rajasthan through the Ages*, pp. 495-6. 28) This is an interesting passage indicating what commodities fetched more price in which parts of the country. Some statements seem to be made in a light vein.

Page 66—lines: 19) We get here a string of nice similes or उपमास. 27) Better महासमुद्रं व लंघिमो.

Page 67—lines: 1) That is how the traders' 'fleet' is made ready. Some of the rituals (l. 5 f.) are quite interesting, and the various items in the boat (l. 8 f.) deserve special note. 5) Better बद्यालंकरिया. 17) The routine is not quite clear. We may take जेण in the sense of 'thereafter'. 18) For partial comparison, see the tale of वीरदेव and द्रोण in which also the गिज्जूहूण appears, समराहच्यकहा, 2nd Bhava.

Page 68—lines: 17) The passage gives a good glimpse of the popular religious attitude and propitiation of several deities mentioned by name. See also § 34 above and § 395 below. Candikā is promised a *paṭu* here; and earlier (§ 32), the king is shown to be ready to offer his head to Kātyāyani for procuring a son. On Remanta etc. see *Rajasthan through the Ages*, pp. 392 f. 24) This is a Daṇḍaka (6 ल + रणस्य). The first line has an additional दीर्घ at the end; so also the last line, if लि is treated as a part of the line.

Page 69—lines: 1) This context of the shipwreck may be compared with the one in the नायाघम्मकहाजी, IX. 14) Here and there one finds some metrical ring in this passage. 27) That is a part of the routine of preparing gold from baser metal.

Page 70—lines: 1) Compare this episode of भारण्ड birds with a similar context in the story of चारुदत्त, for instance, in the बहुतृकवाक्योस (Bombay 1943), 93. 158 ff. Here it is भारण्ड, elsewhere it is spelt भेरण्ड. It looks like a hybrid word—रंड means 'head', 'portion of the body above the neck.' भे or भा stands for बे or बा meaning 'two': a bird having two heads. Gaṇḍa-bheruṇḍa is a famous title, and the Govt. of Mysore has an emblem like this.

Page 71—lines: 2) In this paragraph we get significant observation on the striking characteristics, both stylistic and structural, of Sanskrit, Prākṛit and Apabhraṃśa. Obviously, the author discloses his liking for Apabhraṃśa. He recognises Paisācī as the fourth variety, but attributes it to Pisācās who dwell in the *udara* of the *Vaṭa* tree. 10) For a detailed study of these Paisācī fragments, see A. MASTER: BSOAS, XII, 3-4, 659 f. His readings and renderings need minor improvements here and there: still he has given very useful material for the study of these passages. For further notes see also F. B. J. KUIPER: 'The Paisācī Fragment of the Kuvalayamāliā', *Indo-Iranian Journal*, Vol. I, 1953, No. 3. 11) The word पत्तिसो is illustrated by Hemacandra VIII, iv, 307. 12) Here कुमुमोत्तर, Hema. तामोत्तर, VIII, iv, 307. Better read पातपंतराळ. 13) Here हितपक्, also in Hema., *Ibid.* 310. 20) The author hits at Sanskrit (l. 2 above) that it has अनेकपक्षमास etc., but his Paisācī style (*l.* 11f. 17 f., 19 f.) is not much different.

Page 72—lines: 8) Compare p. 55. l. 26. 16) Are we to read षलोत्तिय-मईल? 23) 'Moha' means here infatuation with excessive sex-impulse. 27) पेच्छइ = पेच्छई for metre. 31) In these

descriptions the author easily adopts Apabhramśa: perhaps these are popular Varnakas, to be repeated here and there; see also below lines 35 f. Better read समुदायो we have श्लेष here.

Page 73—lines: 3) There is मृङ्गलायमक in the prose passage here. 4) Indra plucked with his Vajra the wings of flying mountains and made them settle down on the earth: for a graphic description of this, see the गडहबहो, 224-35. 5) The second line is metrically defective (in the 4th pāda). 12) These are symbolic gestures to indicate that he wants to meet her in private (see next page, lines 23 f.). 16) The sunset and the spreading darkness are graphically described; see also p. 52, l. 24 f.

Page 74—lines: 4) The author develops a nice conflict. 11) The period of twelve years has some significance.

Page 75—line: 26) Note the imagery in this description.

Page 76—lines: 1) The details are significant from the point of view of आयुर्वेद. 19) There is a metrical ring about एषतरम्मि etc. In fact, by reading गच्छपसुया, we have a gāthā ending with द्विभरुवाणं. Then with some metrical defects, the subsequent portion ending with सीए is a गीति unit.

Page 77—lines: 16) Here is a reference to the festivity of मदनत्रयोदशी. 23) He has expressed himself by अन्योक्ति.

Page 78—lines: 9) The author is referring to some कामशास्त्र and its section 'कन्यासंवरण'. In the कामसूत्र of बालासन (Benares 1929), there is a प्रकरण (No. 23) which is called वरणसंविधानम् and the सूत्र No. 2 contains an expression रूपसौलक्षणसंपन्नाम्. 13) This is a group of द्विपदी lines; line 15 presents some difficulty; are we to read सीसयं इमीए?

Page 79—lines: 8) This reminds us of the famous illustration of 'अट्टदह णत्ता': see स्वामि-कार्तिकेयानुप्रेक्षा (Agas 1960) 64-65. The anecdote of बसन्ततिलका which is given by Śubhacandra in his commentary on these gāthās, is an old one, and is referred to in the *Bhogavati* or (*Māla*—) *Ārāḍhanā* (Sholapur 1935), gāthās 1799-1800. 30) परि shows how the author slips into Apabhramśa forms.

Page 80—lines: 5) This is the illustration of वासीचंदनकण्व. See my paper on this in the *Munshi Indological Felicitation Volume*, pp. 201f., Bombay 1962. 13) See *T. Sūtra* VI. 6; मुक्ति need not be taken as the technical term: it just means 'guarding' of ब्रह्मचर्य in nine ways (इत, कारित and अनुमोदित by मनस्, वचन and काय). 16) Here is an interesting reference which sheds some light on the organisation of Jaina Saṃgha. A Cāraṇa monk (who is defined here) does not initiate others into the order, because he has no गच्छ-परिग्रह, that is, he has no monks who follow him in his tour. We get here a clue for the etymology of the term गच्छ, which indicates a group of monks who accompany an आचार्य while he is touring. 18) सेतुंजे = शम्भुजे, Palithana. The Sanskrit digest adds more details, because, later on, the place attained more fame and attracted pilgrims. 22) Rather read °मज्जोम्मत्तमणो... गच्छिहिह् ।

Page 81—lines: 1) Here follows, at the end of the five Tales, a didactic discourse on क्रोध, मान, माया, लोभ and मोह under the sway of which the soul wanders in Saṃsāra: when these passions surge, one must restrain them; and when they start operating, they must be made pointless. 31) Better बुहयणेण.

Page 82—lines: 12) The sun-set is graphically described intentionally putting together a number of similes, often based on श्लेष. Better गयण-वृत्त. 15) Rather रिद्वीय वि. 25) Some Apabhramśa forms are used. In the Brāhmana families गायत्री was being repeated. 31) These details are interesting, because they refer to a number of places and temples: यागमण्डप, ब्राह्मणशाळा, रुद्रभवन, धार्मिकमठ, कापालिकगृह, चन्द्रशिख (see also p. 99, line 22), आषसथ, जिनगृह, बुद्धविहार, दुर्गागृह, वण्णुमालय, देवगृह. भगवद्गीता was being recited in the आषसथ (पाठशाळा?).

Page 83—lines: 1) This कोट्टुजा is perhaps कोट्टु + अज्जा = दुर्गा. In the Tamil country there is a goddess Kōṭṭavai, who is a deity of victory and identified with पार्वती. 4) The conversations in the apartments of courtezans give a good picture of the activities there, besides mentioning many items of domestic use. 12) May be a little exaggerated, we get here, in the following verses, some glimpses of the fashionable and luxury-loving section of the society. 31) Read पहरिहि पीसहा.

Page 84—lines: 12) This and the next are द्विपदी lines. 14) Note the forms कयल्लिया, धरिदल्लज्जो and compare them with Marathi counterparts like केले, धरिले etc. We get here some idea of the dress. 16) There are Apabhramśa forms here and there: मुहल, परिग्रिय; मीसह, संबोळ्ह (lines 18-9).

22) These are द्विपदी lines. 24) Here are mentioned the attendants, or the conventional company, of the king. विदूषक is one of them. 25) दहूर=दादर? 27) It is a catching contrast between the courtier and the monk.

Page 85—lines: 14) विद्युत्सहितं etc. and हूं मा etc. are two lines of the Gāthā. 27) Though the ring is slightly different in these two verses, the pattern of मात्रासंज्ञा conforms to the Gāthā type.

Page 86—lines: 21) The king first hears an engrossing episode of the bed-room; then he sees a saint engrossed in meditation; and lastly, he crosses a highly passionate, yet devoted beloved.

Page 87—line: 13) विद्वुत्सहितं करणं, some miraculous movement, jumping up like a flash of lightning (see above p. 73, l. 24).

Page 88—lines: 2) Some of the ideas in this paragraph closely resemble those in the उत्तराख्यान, 3 and 10—especially in the context of the rarity of human birth and of religious instruction. 14) The verse माणुस्य etc. is attributed to मुद्यमंस्वामिन्; it is traced in the आकस्मिकनिर्मुक्ति, 831 or 832. समप=सवप. 23) One is reminded of the oft-quoted verse: हृतं ज्ञानं क्रियाहीनं हवा चाज्ञानिनो क्रिया । धावन् किलान्धको दग्धः पश्यन्नपि च पङ्कजः ॥

Page 89—line: 1) This is a वृत्तान्त of the कुडङ्गद्वीप, and it is followed by its उपनय in the next paragraph. There are three kinds of souls: असव्य, कालसव्य and भव्य.

Page 91—lines: 10) This is called द्विपदीषण्ड by the author. The first verse is द्विपदी. The next looks a bit irregular with 28 or 29 मात्रासंज्ञा in the first line and 30 मात्रासंज्ञा in the second. The third is a गीति. The last verse is in Apabhramṣā; it has 28 मात्रासंज्ञा in the first line and 26 in the second line (which is a good द्विपदीषण्ड line). Is तद् redundant; or are we to read तद् अगृहीत् विलसत्? 15) जोन्कार to greet with the word 'जय' जय (> जड > जो) कारिजो > जोन्कारिजो; 21) For details see W. SCHUBRING: *The Doctrine of the Jivas* (Delhi 1962), §170. 24) But who has and where is narrated the वृत्तान्त of Dharmanandana? The Sanskrit recension has no remark corresponding to this.

Page 92—lines: 12) We get here in the following sections, the conventional description of the Sautharma-kalpa, Padmavimāna, the rebirth of Lobhadeva's soul there, the attendants, the way in which he was introduced to the heavenly environments, and his recollection of the past life.

Page 94—lines: 4) Compare रायपतेगियं para 12-14. 8) The first two verses are in द्विपदी metre; the third is a गद्या and the fourth is षण्ड (अवलम्बक), a समचतुष्पदी, each foot having 13 (4, 4, 5) मात्रासंज्ञा. 19) The metrical form is गीति. 23) A nice simile with plenty of double meaning.

Page 95—lines: 7) The text of P shows a gap. As the query stands, there should follow (according to J) a description of जिनगृह after अवि य; but instead we get the description of the images. May be that the description of it is missing. For the description of images, see रायपतेगियं, para 129. 12) We get here some details of the Pūjā. 15) This and next are in द्विपदी metre. 20) See the रायपतेगियं, para 138. 24) In these verses, the Five Paramaṣṭhins are saluted, and then the religious duties of house-holders and monks are enumerated in short.

Page 96—lines: 5) Here (also p. 110, line 7, but P पञ्चमसारो) the name of मानवत in heaven is पञ्चमवरो, but elsewhere (p. 229, line 25) पञ्चमसारो. Looking at the various readings together, मानवत in heaven is पञ्चमसार and मायादित्य is पञ्चमवर. 9) All the five Jivas (of Caṇḍasoma etc.) meet here in the Sautharma-vimāna. 11) There is the शृङ्खलायमक here. For a canonical back-ground of these details see how god सूर्याय is going to the समवसरण of महावीर in the रायपतेगियंमुत्त, 28) Compare रायपतेगियंमुत्त, paras 21 etc. Here we have a good description of the Samavasaraṇa, incorporating most of the conventional details about the प्रतिहार्यसंज्ञा etc. Compare also तिलोयपण्णत्ति (Sholapur 1943) IV, 710 ff.

Page 97—lines: 9) Here we are given a description of the प्रतिहार्यसंज्ञा; compare तिलोयपण्णत्ति, IV, 919 f. 27) Hereonwards follows a nice discourse on Jiva, its nature, its relation with Karman, its migration through various births, and its final liberation.

Page 99—lines: 3) This tale of a wild rat is as good as an independent, or even a detached, episode. 17) Read अणाययं ति. 19) अविनिस्तु is an Apabhramṣā form,

Page 100—line: 12) That is a good list of the repeated instructions in the order of monks.

Page 101—lines: 4) Even the wild rat is behaving like a saint in human birth. Even a lowest being can attain liberation in due course. This gives a lesson to and holds a hope before others. 13) Rather पत्तीव for पुत्तीव. 17) Better कुरते पौडवैति.

Page 102—lines: 18) Read पञ्चमर्चो. Perhaps we have to read पञ्चमर्चमुत्तुतो. 31) Note कुबलयन्त्र is being addressed.

Page 103—lines: 17) The metre is शार्दूलविकीरित. 32) There is a reference here to शारदुर्गिमा महोत्सव.

Page 104—lines: 7) Dakṣiṇāpatha is looked upon as full of plenty, a veritable heaven indeed. 21) लव्यचार, a branch of knowledge which deals with mining. The trees indicate the hidden wealth below: this is a common idea, see दशकुमारसरित, IV, p. 36 (ed. KALE, Bombay 1925). The secondary branches or roots of the Mālūra tree indicate the presence of wealth below. Is विल्लपलासयो a form of the Gen. dual (= विल्लपलासयो)? The extent, nature and the depth also are indicated by the size, juice and height of the tree.

Page 106—line: 6) वज्य- or वज्र-गुरिस, perhaps a person who sits in the latticed topmost cage or cabin of the ship and views things at a distance.

Page 109—lines: 26) The two names जयथी (p. 104. 8) and जयतुङ्ग here, refer to the same town. Better read जुष्मसेद्विणो (see p. 105 line 10). 35) पवं, present participle Nom. Sing.

Page 110—lines: 7) See above the note on p. 96, line 5. 8) This महासेन is called विजयसेन elsewhere, see p. 162. 1. 9) See p. 92, lines 1 f.

Page 111—lines: 27) सूत्रान्तर possibly refers to some canonical text. 'जो मं परिव्याणइ to परिव्याणइ' ति may be even a quotation: it resembles the style of the *Ācārāṅga-sūtra*. It is a सूत्र of what is called the गतप्रयागत style Pt. BECHARDASAH informs me that this is traced in the आवश्यकमूत्र, हरिभद्रियावृत्ति, p. 661. 30) The Lion is called साधर्मिक. 32) Likewise जीवंचर had given कर्णजाप to a dying dog which consequently was born as god. The एकीभावस्तीच of बादिराज refers to it in this way: प्रापद्दं तव नृतिपदेजीवकेनोपविष्टे. पापाचारी मरणसमये सारमेयोऽपि सौख्यम् । कः संदेहो यदुपलभते वासव-श्रीप्रभुत्वं जल्पञ्जाल्येमोषाभिरमरुत्स्वन्नमस्कारचक्रम् ॥ १२ ॥

Page 112—lines: 4) Read तुगाइ. 6) We have the शृंगलायनक here. 9) The descriptions in prose on this page (lines 9-12, 14-19 and 21-24) are affected by Apabhrāṃśa forms. 21) Here the wild, if not wildly cruel, habits of the म्लेच्छस in the Vindhyan range are described. The author has given above, p. 40. lines 24 f., a good list of म्लेच्छ people; and here he gives the description of a typical म्लेच्छपत्नी in the Vindhya religion. These people are called irreligious, and this picture shows what the author means by religion. 27) The advent of summer is described.

Page 113—lines: 6) Apabhrāṃśa forms are found in the descriptive passages on this page, see lines, 6-8, 10-12 and 21-24. 20) Some metrical defect in the first line; बाउलिमा? 29) सावयवणे Nom. pl.?

Page 114—lines: 8) The elephants had enough evidence on their person that they had come from a watery spot. 23) Here is reference to ज्ञायु-शास्त्र or ज्ञायुवृद्ध.

Page 115—lines: 4) The statue of Arhat is on the head of the Yakṣa. Very often the image of Pārśvanātha is found on the head of Padmāvati: this idea is as old as Uddyotanasūri's time. In this context, Dr. U. P. SHAHA, Baroda, writes to me thus: 'About your inquiry regarding the earliest Yakṣa image having a Jina-image on top, I must say that I do not remember any image prior to about eleventh century. But Yakṣi images with Jina on top are known from at least c. sixth century (A. D.), and you will find a bronze of Ambikā (c. 6th century) illustrated as fig. 14 in my book, Akota Bronzes, published by the Government of the old Bombay State (by its Department of Archaeology and Archives). In this context the following observations of Dr. D. SHARMA (*Rājasthān through the Ages*, Bikaner 1966, pp. 395-6) may prove interesting: 'We have scriptural evidence too of the worship of the Yakṣarāja, Kubera. Many images of this potbelled god have been found in Rājasthān. The image of Jaina Kubera from Bānsī (near Chitor) is of excellent workmanship. It depicts miniature figures of a Jina both in the crown and the head of the deity (*Researcher I*, p. 18).' 12) First two verses have शृंगलायनक.

Page 116—lines: 9) This is a reference to the सन्नगशास्त्र. For a detailed conversation on the recognition of the 'पद्मपद्मति' see the वसुदेवविहारी, part I, pp. 135 etc. 17) P reads अक्षित्तियं for वुवईसंज्ञकम्. The metre is द्विपदी. द्विपदीलम्ब is a joint metre.

Page 117—lines: 21) Some forms show Apabhrāṃśa tendency. 27) वसुवस्वः is the व्याहृति with which the नायवीमन्त्र (namely तत्त्वविद्युदरेण्यं भर्गो देवस्य बीमहि etc.) is recited. A Brāhmana could be distinguished or was characterised by this मन्त्र; otherwise he was just a beggar.

Page 118—lines: 6) Here is a list of the पुरुषार्थs of this world; so here यथास् is substituted for मोक्ष. 18) Note the Apabhraṁśā forms. 30) There is शुद्धलायमक in these lines.

Page 119—line: 29) These are eight varieties of व्यन्तरs.

Page 120—lines: 4) The metre is गीति. 26) ब्रह्म-दंशपा ?

Page 121—lines: 1) We have similes here based on श्लेष. 4) Rather 'बिन्दुमहुरा व ?' Note the Apabhraṁśā tinge in the prose describing the river etc. 21) This poetic description of रेवा is quite catching.

Page 123—lines: 7) This context reminds of the parrot episode in the Kādambarī. 14) Compare Kādambarī (PETERSON'S ed. pp. 33-34) especially the expression जीर्णसितभृङ्गभोगभीषणं प्रसार्य... करतलं etc. 19) वट्टुण् Infinitive of purpose. 22) मयणमंजुए is perhaps a short form (for domestic use) of मयणमंजरी above. 24) विसाहिलं, see above p. 16.23. 29) Some of these are the अनुप्रेक्षाs. 33) Are we to read राइयो जहा विउणो 'महारायरिसिणो' etc. ?

Page 124—lines: 18) सम्मेदशिक्षर and शत्रुजय were famous as holy places even in the time of Uddyotanasūri. See p. 80 above. 28) As usual, in such descriptions, we get some Apabhraṁśā forms. We have शुद्धलायमक. 31) Read with J कमलेहि.

Page 126—ll. 18 f. The idea of a child being brought up in the herd of deer is not imaginary but a fact of experience. My friend Shri D. PUUTTASWAMI, Mangalore, draws my attention to a cutting from an English magazine which deserves to be reproduced in this context: 'Bedouins, hunting gazelle in the Syrian desert with the aid of a jeep, saw a strange 'animal' running with the herd. On capturing it, the tribesmen were amazed to find it was a boy about 14. The lad was taken to an asylum at Damascus, where he is being taken care of by the doctors. He can only mutter animal sounds and spends most of the time in the grounds completely naked. He will eat grass and his only drink is water from an ice-cold mountain stream. The lad runs amazingly fast, and until exhausted during the chase was able to outpace the jeep. It is thought that he is a Bedouin boy, who abandoned by his mother in the desert, had in some strange manner been living with gazelle.' The caption of the cutting is 'Real Life Tarzan'; and the photograph of the boy is given.

Page 127—lines: 1) मा पडिबधं करेसु is the usual canonical phrase. 28) Better read भणिय एणियाए लक्खिओ etc. 30) Rather पञ्चालणा.

Page 128—lines: 3) इन्नाइ presents some syntactical difficulty? 11) Each line has 32 मात्राs. If the verse can be split into 4 lines, then the 2nd or the 3rd have the same pattern. Are we to read जिणदयपाए for एए जिणदं to suit the rhyme? 13) Each line has 31 मात्राs, with a pause after 13 मात्राs and the third Caturmātrā has five मात्राs. The author calls it गीतिका. 17) Rather आयंत for आयत्त. To converse in देसीभाषाs was looked upon as a diversion.

Page 129—lines: 3) The author shows that he is conversant with साम्प्रलक्षण. In one verse, he outlines पुरुषलक्षण in Sanskrit; but in Prakrit, he gives elaborate details covering more than a page. It is not unlikely that he is reproducing the details from some manual on that lore. Dr. NEMICHANDRA SHASTRI, Arrah, informs me that these details about साम्प्रलक्षण deserve to be compared with those in the बाराही संहिता, for पुरुषलक्षण Chaps. 68-9 and स्त्रीलक्षण Chap. 70, and also बृहत्पराशरहोरा Chaps 75 and 81. Some items are common, but there are differences as well. 26) In this discussion which is mainly in gāthās, there are a few अनुच्छेद verses, see lines 26, 29; p. 130, line 27; p. 131 line 11. 33) Note नृत्स is used: perhaps he has a Sanskrit text before him.

Page 132—lines: 1) We get some details about the विद्याधर clan here. 14) That is how gods, men and Vidyādhara are to be mutually distinguished. 27) We get here the description of the mode of worship.

Page 133—lines: 15) It is interesting to note how both ऋषभ and चरणेन्द्र are being associated with the क्षावरी विद्या.

Page 134—lines: 17) Here is the etymology of इक्ष्वाकुवंश, according to Jaina tradition. From his two sons भरत > आदित्यवंश and बाहुबलि > सोमवंश started सूर्य and चन्द्र वंश. बुधवंश > कुबलयवंश belong to the latter. तत्स [भगवन्]. 25) विजया-पुरी or -नगरी is reached after crossing विन्ध्य as well as सङ्घ by one starting from अयोध्या. 26) The first three verses are गीतिस. All of them have शुद्धलायमक. 33) Note the Apabhraṁśā forms here.

Page 135—lines: 6) This विजयापुरी is located on the shore of the Southern Ocean; see also below 155.19. 21) We get here some idea of the equipment of the caravan. Cf. Lilāvāt 1065 f.

Page 136—lines: 4) Sometime the following verse or verses repeat the idea contained in the prose above. That seems to be the stylistic feature of the author. 27) Obviously तेण (निस्लेण).

Page 137—line: 8) This idea of साधनिक has gone a long way to consolidate the Jaina Samgha consisting of monks, nuns, laymen, and lay-women.

Page 138—lines: 9) On पत्नी see, OTTO STEIN: *Jinistic Studies*, p. 19. 10) सत्त्वाहं Gen. pl. ? 31) A serious conclusion is reached through jocular or half-serious arguments.

Page 140—lines: 2) The Vārūka has some Apabhraṃśa forms. 29) ताकव=तद्वृ.

Page 141—lines: 2) Uddyotana speaks more than once about पंचमुद्रियं लोयं (see below 216.3). In this connection an observation of Dr. R. WILLIAMS (vide his thought-provoking paper 'Before Mahāvīra' J.R.A.S. April 1966) may be noted: 'whilst the Śvetāmbaras hold that Rṣabha pulled out his hair in four handfuls, the Digambaras prefer to say that his loca was accomplished in five handfuls (See *Śramaṇa Bhagavān Mahāvīra*, V, part i, p. 298)'. This difference does not seem to be sectarian. 5) This gives a good idea of what a प्रत्येकवृद्ध means in Jainism. The equipments of a new monk are noted here.

Page 142—lines: 21) Here is a nice discourse on Dharma, its practice and objective. The following details are available here: The five Astikāyas; Jīva and Puḍgala, and the resultants of their mutual relation, namely, the Seven Principles, जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा and मोक्ष are fully explained in §§ 233-34.

Page 143—lines: 4) Better read मज्जं विगहा णिद्दा. 23) Perhaps पत्थइ for पत्थर?

Page 144—lines: 1) Better read मुहुमं न बायरं वा. 29) Note the syntax of the sentence—एक्को मंती etc. 30) Read अवलंबिउण पाव सजोइयं जोइयं कालंतरविइवणा-भरण-फलं.

Page 145—lines: 7) The metre is छिन्नक or तोटक, having four सगण in each foot. 9) Upon ग्राम etc., see OTTO STEIN: *Jinistic Studies*, (Ahmedabad 1948) pp. 3 etc. 10) Note the syntactical looseness of the sentence, quite natural in speaking.

Page 146—line: 13) It is interesting to note how concessions in the code of good behaviour are given according to the ability of those who practise them.

Page 147—lines: 14) A nice description of the gathering of dark clouds and of the advent of rainy season. 21) This is a विपुला माघा. 25) अज्जंति is emended; but the original reading appears to have been सज्जंति 'covered', or 'thatched'. 27) Some forms are in Apabhraṃśa.

Page 148—lines: 3) Better read मा ज्ञान णवन्नादं. 11) Indra-maha, Mahā-navamī, Dīpāvālī and Baladevotsava appear to follow in succession after the rainy season. See प्राचीन भारतीय लोकधर्म (Ahmedabad 1964) by V. S. AGRAWAL.

Page 149—lines: 6) The prose passage has प्रसलायमक and shows some Apabhraṃśa forms. The trees mentioned here belong characteristically to the Western Coast, where obviously the विजयापुरी was located. 14) Note णि for पुण. 21) Note the Apabhraṃśa forms.

Page 150—lines: 4) What a realistic sketch of the style of gossip of women folk carrying water! 8) किं तीए for कितीए is equally justified. 18) It is a सख-चट्टाण मइं perhaps a residential school to which students from different parts of India have come, for instance, 1) लाट, 2) कर्णाटक, 3) मालव, 4) कान्यकुब्ज, 5) गोल्ल or गौध, 6) महापट्ट, 7) सीराष्ट्र, 8) इक्क or उक्क, 9) सिरिअंठ or सिरिअंग and 10) सेषव. Srikāṭha is the same as कुडजाङ्गल. See A. MASTER: BSOAS, Vol. XIII, part 4, p. 1009. See below the notes on pp. 153. Maṭhas are well-known in the South. 22) Note भाण, शौबिल्लिय, सिमाइ are forms of plays. 25) Branches of learning studied: व्याकरण, बुद्धदर्शन, सांख्यदर्शन, वैशेषिकदर्शन, मीमांसा, नैयायिकदर्शन, अनेकान्तवाद and लोकायत. See A. MASTER: Ibid. Jainism is covered by अनेकान्तवाद. See *Annals* of B. O. R. I., vols. 48-49, p. 247 f.

Page 151—lines: 7) Here are enumerated secular branches of learning, covering various arts, crafts and miraculous attainments. Note the phrase 72 कला and 64 विज्ञान, see above p. 22, l. 1 f. 12) Here is a specific reference to pupils who were given solely to the study of Vedas. 18) The language in which the lads from that residential school are talking is typically conversational Mid-Indian possibly imitating the contemporary spoken idiom as distinguished from the literary styles known to us in Sanskrit, Prākṛit or Apabhraṃśa. For some annotations on this passage, see A. MASTER: BSOAS, vol. XIII, part 4, pp. 1010 ff. अणिको पयतो—the talk or conversation started. पम्मुसइ Passive third p. sing. 19) It is interesting how pure Sanskrit words are retained as it is done in the present-day Modern Indian Languages. पच्छु 1st p. pl. of the

present. बलवत् 'white', 'fair'. Or is it बलवत्? तथाए is a post-position: or its use. See 'Notes on Two Post-positions of Late Middle-Indo-Aryan, *Taṇaya, Resi and Resammi*' by L. A. SCHWARZSCHILD: *Bhāratiya Vidyā*, Vol. XIX, Nos. 1-4, pp. 77 ff., Bombay 1962. 21) There seems to be some pun either on भोजन or स्पृष्ट, preferably on the latter. वणिग् colloquial of वर्णय. 23) The termination 'दास्तव्ये' seems to be affected by the following त्. 24) अम्बोपि=बन्धुपि? Like बन्धु, सति also seems to serve the purpose irrespective of person and number. 26) The remark of the prince clearly indicates that these (silly) boys have hailed from different parts of the country (*deśika*) and their chatter is inconsistent or disconnected.

Page 152—lines: 2) यो वृत्ततः is typically colloquial; compare in Marathi जो वृत्तान्त. If one objectively analyses any speech of the educated people in any of the New-Indo-Aryan languages, it may not be much different, when judged from the point of view of literary languages like Sanskrit, Prākṛit and Apabhraṃśa: the admixture of Sanskrit words, dropping of termination and syntactic lapses. 4) This is definitely colloquial, running parallel to the literary current known now as Apabhraṃśa. 6) सधियट=सहृदयः. सहृदय, छण्णय or पट्टन्न is an adept in the recitation of gāthās. 7) स्वाधी seems to be an imitation of colloquial pronunciation of गाभी or गाधा. 8) It is an Anuṣṭubh. Obviously, it is a mangled form of some standard lines. Dr. H. L. JAIN draws my attention to the following verse from the *Pañcalātra*: बुद्धियंस्य बलं तस्य निर्द्वेष्टु कुतो बलम् । पश्य सिंहो मदोन्मत्तः क्षणकेन निपातितः ॥ Many of the copperplate-grants have a concluding line like this: यस्य यस्य यदा भूमिस्तस्य तस्य तदा कलम् । 9) The Anuṣṭubh has 32 अक्षरः, while the स्कन्धक has 32 मात्राः (12+20) in a line, being more or less an extension of the gāthā. पुच्छह is colloquial for पुच्छं. Apabhraṃśa allowed variation of any vowel for any vowel, plenty of it must have been there in the spoken dialect. 11) This is a Dohaka (14-12) or द्विपद्यक (4×3, -; 4, 4--); but somehow मूर्धति and बस do not rhyme. The first two पादः have eight syllables: that is how perhaps it is mistaken as a प्लोक. 12) पठहो possibly for प(ठ)हृ. 13) It is a good gāthā, only दृष्टा should be substituted by ददृक्ष. रदयराओ and अहरो are in the Acc. sing. through Apabh. रारु and अहृ, but really रार्यं and अहृ in Prākṛit. There are some Sanskrit spellings. 23) Note दिदु... देसवणिग्. There were provincial traders, characterized by their various provincial languages (देस-भासत), which are to be distinguished from literary languages (like Sanskrit, Prākṛit, Apabhraṃśa). On these verses see A. MASTER: BSOAS, XIII-2, 1950, pp. 413-15. 24) Gollas are an itinerant tribe. They tend cows and sell medicines etc. They are akin to Ābhīras. They are described as dark. Their speech is illustrated by अहरे or अरहे, rather difficult to interpret. 25) Generally speaking Madhyadeśa is the territory bounded by the river Sarasvatī in Kurukṣetra, Allābābad, the Himalaya and the Vindhya. Here it refers to the central area of it, now-a-days covered by Hindi of which 'तेरे मेरे बाओ' is a good ancestral specimen. 26) Māgadhās are the residents of Southern Bihar: the expressions एमे ले or एणे ले (from एसे ले) have a clear Māgadhī stamp: Nom. sing. in ए and र changed to ल. 27) अन्तरवेद is the Doab between the Ganges and the Yamunā; and it was a part of the Madhyadeśa. किलो किम्मो must be from some predecessor dialect of Hindi. The readings of P are कि ते कि मो (=वयम्). 28) कीर refers to Kashmiris.

Page 153—lines: 1) For दक्के J reads टक्के which refers to those who come from टक्क or the Panjab. एहं=एह, तेह=तेह, 'here or there', 'this or that'. 2) Those who came from सिन्धुदेश spoke 'बउडय मे' बउडय=nice? 3) मारए, those who come from मरदेश or Marwar 'अप्या तुप्या' remind one of 'Marwari āpām we (incl.) and Manjhi-Panjabi tuṇa you (LSI)'. The author is not sympathetic in describing them. 4) गुर्वरः (a clan of that name) are described to be pious and diplomatic (संधिविद्वहनिपुण) spoke 'Oh, that is not good'. Dr. D. SHARMA adds the following observation on Gurjara (*Rajasthan through the Ages*, Bikaner 1966, p. 110). "In the Pratihāra period (c. 750-c. 1018 A.D.) itself, the earliest reference to the word, Gurjara, is found in the *Kuvalaya-māla* of Uddyotana Sūri, written at Jalor, in 778 A.D., in the reign of the redoubtable Pratihāra ruler, Ranahastin Vatsarāja. On its p. 153, we find the Gurjaras differentiated from the Saindhavas, Lāṭas, Mālavas and Mīravas and described as devoted to *dharma* and clever in matters of peace and war. (Members of a barbarian horde could hardly have received this high praise, and that this is not flattery inspired by the author's stay in the Gurjara country can be seen from the description by Yuan Chwāng who speaks of the king of Gurjara as "distinguished for wisdom, courageous, a deep believer in the law of Buddha and one who highly honoured men of

distinguished ability".) Obviously, the differentia here is provided by the geographical location of these people. If the Lāṭas, Saindhavas, Māravas, and Mālavas mean respectively, the people of Lāṭa, Sindh, Mārwār, and Mālwā, the word Gurjarā should naturally stand for the people of the territory known as Gurjara. And that a territory known by this name did exist can be seen from the description on p. 282 of the same book which speaks of Śivachandra Gaṇi's visit to Bhillamāla and also of his disciple Yakṣadatta Gaṇi whose disciples beautified the Gurjara-deśa with temples (*rammo Gujjaradeśo jehi kao deva-harāśim*). Not very far from Bhillamāla, which was thus a part of Gurjara (not only according to Yuan Chwāng but also Uddyotana Sūri) was Jalor, then ruled by Vatsarāja (ABORI, XVIII, p. 137)." 5) लट covered major parts of the present Gujarat. The forms illustrated have some resemblance with Old-Gujarati forms. 6) मालव is the territory round about उज्जयिनी. The people there spoke 'भाउय भइषी तुम्ह' would mean 'you are brother and sister', if it makes a sentence. Perhaps they illustrate some phase of Śauraseni, if not of Prākṛit in general. 7) Karnāṭaka people बडि पौडि मरे (or बडि पौडि रमरे) 'are not Kanarese, but reading *adi* (*metri causa*) the first two words are good Telugu for 'that go.' The author is writing in the 8th century when major portion of the Telugu area was included in Karnataka, or their boundaries were not identical with the present ones; and the script was almost common. 8) ताइए, Tājikas, i.e., Persians or Arabs; and their description is significant. The words 'isi, Kisi, misi' suggest Kīsmīś currants, but the three words seem to form the same phrase as in asi-masi-kasi-vāṇijja etc.' 9) Kośala, the Kingdom with Ayodhyā as its capital, had two sectors, Northern and Southern. The words 'jala, tala are suggestive of the Chattisgarhi *jelā, telā* (acc. of the relative and correlative pronouns), used in the area formerly known as Mahākosala.' 10) मरहट्टे, those hailing from महाराष्ट्र. दिणले and गहियले correspond to Marathi past participles दिलेले and घेतलेले 'given and taken'. The Prākṛit model is obvious: दिण्ण + इल्ल and गहिय + इल्ल. As we are guided by literary specimens, which are after all limited, some margin has to be made for regional and dialectal variations (of the normal type) in the predecessor forms. The Old-Marathi preserves a form दीन्हला 'given' found in the Pāṭan inscription of A.D. 1206 see, W. DODERET: The grammar of the Jñāneśvarī, BSOS IV, part 3, pp. 543-73, section 5. A form दीन्हलो is found in the ज्ञानेश्वरी also, Govt. edition, अ. १२-५३. 11) The Āndhras uttered 'अटि पुटि, रटि' which may be intended for Telugu *adi, paṇḍi, raṇḍi* 'that, go, come'. 12) Here eighteen देसी भाषा are referred to; but in the above verses the author has illustrated only sixteen. A. MASTER opines that the two missing Desī-bhāṣās are possibly Oḍra and Drāviḍi, as in the *Nāṭyasaṁhita* अण्णादय = अण्णादए. The prince sees there some other people of the non-Aryan stock: the Khasas, a mountain tribe; the Pārasas, inhabitants of Pārs or Fārs; and the Babbaras who are often mentioned, but not indentified. 16) Measures of weight like पल, रूप, माष ann रत्ती are mentioned here. The next verse presents some difficulty: see below the marginal notes on it.

Page 154—lines: 7) Note the swift style. 10) Compare अगडदत्त story, 53-54. Rather पाडियाहोरणो. 12) The metre is प्रमाणिका (अरलम) or नाराच; the first line has four पाद, so also the second. There is some internal rhyme रणत, भरत ect. 14) दिट्टं तं जयकुंजरं is a good अनुष्टुप् line. 21) Many of these ideas, almost in similar words, are found in the story of अगडदत्त, included in the com. of देवेन्द्र on the *Uttarādhyaṇa-sūtra*; see verses 59 ff.

Page 155—lines: 7) Here we have पञ्च आरुचयं enumerated in the present context. 29) This story is found in the commentary of Devendra on the *Uttarādhyaṇa*; it is critically studied by R. FICK in his *Eine Jainistische Bearbeitung der Sagar-āge*. Keil, 1888; also प्राकृत कथासंग्रह ed. by Muni JINAVIJAYA, Ahmedabad 1921. 31) पावद् Pass. 3rd p. sing.; see also 156.1 where the usual पाविज्जह is used. Thus we get here a list of persons and supernatural sources consulted to know about the unknown.

Page 157—line: 19) May be that these are quotations from some निमित्तशास्त्र, verses partially akin to these are attributed to the Āngavidyā and quoted in the commentary of Devendra on the *Uttarādhyaṇasūtra*, see CHARPENTIER's Notes to his edition, p. 311 (Uppsala 1922).

Page 158—lines: 10) With a view to making the context romantic, the author has depicted the hero more as a romantic adventurer than as a pious soul ordained by Karmas to reach Vijayāpuri for the spiritual enlightenment of Kuvalayamālā. 14) Here is a poetic description of a woman, from her foot-nail to the hair on her head—this mode of describing is seen in the

Ardhamāgadhī canon as well; see, for instance the description of queen Dhāriṇī in the *Aupapātika-sūtra*, Sūtra 12. The description of Mahāvīra (Ibidem, Sūtra 16) however starts from the head and ends with the feet. 25) On the ten stages of मदनवत्सा, the following verses from the story of अजगदत्त (in Devendra's com. on the उत्तराध्ययन) are interesting: निमुनिजगद् पयडमिणं भारहरामायणसु सत्थेसु । जह दस कामावत्सा होति पुडं कामुजयाणं ॥ ४१ ॥ i) पडमा जणेइ बितं ii) बीयाए महइ संभमसुहो ति । iii) बोहून्हा नीसाहा हवति तदयाए बत्साए ॥ ४२ ॥ iv) जयं जगइ बज्जधी v) पंचमवत्साए उण्णइ अंगं । vi) न य भोग्यं न रुच्चइ छट्टावत्साए कामिस्स ॥ ४३ ॥ vii) सत्तमियाए मुच्छा viii) अट्टमवत्साए होइ उन्माओ । पाणाण य संदेहो ix) नवमावत्साए पत्तस्स ॥ ४४ ॥ x) दसमावत्साए गओ कामी जीवेण मुच्चए नूणं । (compare also पडमचरिय 15.46 f.). For a detailed enumeration of these from different sources, see R. SCHMIDT: Beiträge Zur Indischen Erotik, pp. 124 f., Leipzig 1902.

Page 159—lines: 18) The line कुवलयमाला etc. has some metrical ring in some parts. 29) The author has not given earlier any indication of these detailed activities of Kuvalayamālā.

Page 160—lines: 9) This context reminds one of सिंहकुमार and कुमुमावली in the *Samarāi-cookahā*, 2nd Bhava. राजहंसिका is present in both the places: Harihadra introduces her in a painting and here engraved or cut on a भूर्जपत्र. 18) Compare जहिनवदिट्ठणइ etc. and the द्विपदी lines below with similar verses in the समराइच्चकहा II, p. 72 JACOBI's edition. 22) अबरलिबी, some different script, other than ब्राह्मी. On some details about लिपि, please see H. L. JAIN: भारतीयसंस्कृति में जैन धर्म का योगदान (Bhopal 1962), pp. 286 ff.; A. NAHTA: जैनगमों में उल्लिखित भारतीय लिपियाँ, एवं इच्छालिपि in the नगरी प्रचारिणी पत्रिका, 75, 4, 343 f., also his संकेतिक महाराष्ट्री लिपि का एक ग्रन्थ, कल्पना, January 1952. 24) The metre is द्विपदी, which is called दुवइसंडलयं. The second line is slightly defective.

Page 161—lines: 1) Elsewhere he is called महासेन, p. 110.8. 3) The structure is that of a gāthā, but the ring is slightly different. 16) Description of the morning. 18) This is a विपुला गाथा, so also the next.

Page 162—lines: 3) These are the practices of propitiation for getting a child. 9) Kuvalayamālā is dark in complexion. 21) Here is a discourse on what is heya, upādeya and upekṣa-ṇīya with reference to this and the next world.

Page 163—line: 14) He is a विद्याधरभ्रमण, so he flies.

Page 164—lines: 3) The string of similes adds a grace to the simple style; see also line 8 below, and lines 7 ff. on p. 165. 11) Rather महामोहपायालेण.

Page 165—lines: 1) See p. 158.4. 17) These hyperbolic expressions show the author's mastery over expression. 27) See notes on p. 158.25.

Page 166—lines: 16) These gāthās are of the Vipulā type. 32) Strings of such similes evidence that Uddyotana is adept in his ideas and expressions.

Page 167—line: 1) The author says 'लोए सुणीयइ' because he does not accept the theory of creation. Compare शाकुन्तलम्—अस्याः सर्वविधो प्रजापतिरभूत् etc.

Page 168—lines: 8) This context reminds one of the समराइच्चकहा II, p. 65 (JACOBI's ed.). 11) J रेहिर but P रेहिरा. 23) Very often the use of कि in this text is a forerunner of Marathi की.

Page 169—lines: 3) The box for betel-leaves has the shape of fish with golden wings. 12) The advent of the cold season is being described. A string of short sentences giving significant colour-strokes in a descriptive picture is a speciality of Uddyotana. 21) Compare पञ्चतन्त्र 1. 26) Some forms are in Apabhraṁśa, also in 33 ff. on the next page. 33) Those who scorched themselves with five fires are qualified as Mahāmunis.

Page 170—lines: 7) These astrological details need scrutiny, especially with regard to their source. 12) The लनमुहूर्तं is coming at night, as is the custom in some parts of India. 21) Pre-wedding preparations in the palace are being described.

Page 171—lines: 3) There is a description of the Wedding of सिंहकुमार and कुमुमावली in the समराइच्चकहा II, pp. 74 ff. 11) Compare the four मण्डल with समराइच्चकहा, p. 80. 18) These four verses are in a समभनुषपदी metre, called संकुलक; each line of which has 16 मात्रास (6, 4, 4, 2). From the second verse onwards, the lines are interlinked with भ्रुंललायमक.

Page 172—lines: 4) Note how a long passage, quite a nice one, is absent in P. 16) There is a slight metrical defect which can be removed by reading मूयहु for मूचहु; so also in 12 where the emendation is suggested, or अचणहिही. 15) This passage is found only in one of the Ms. 18) चौरि Gerundive form; cf. Kannaḍa forms like māḍi. 28) हुण्णिय्वर is not recorded in the PSM.

Page 173—lines: 8) The expression अणायसील etc. is really out of place, because they are now husband and wife; the whole atmosphere, therefore, is a bit artificial though quite catching and romantic. 17) Either the whole episode is a later addition, at a second thought; or we need here a sentence तत्रो गिन्धवो सहोसस्थो । Once the friends had gone out (p. 172.4), but they were again called in to arbitrate this dispute. The context does not suffer, even if this episode is omitted. 25) सहृ + आपीता = सहृदयिया? 32) विजया is situated right on the sea-shore; and its southern fort-wall is washed by the waves of the ocean. 35) Read करवत्सुकंतमणमीषयं.

Page 174—lines: 7) Here is a दण्डक in four lines: each line opens with 6 ल and a number of रणस (—७—); so it may be called in general उत्कलिका or in particular प्रथित (as defined by some). 14) The metre is संकुलक, see the note on p. 171.18. 20) These विदग्धस are also known by the name छप्यण्य or षट्प्रज्ञस. 21) (1) प्रहेलिका is a 'riddle or conundrum' thus defined in the *Kāvyaḍarṅga* (111.97) which enumerates sixteen sub-types of it: श्रीडागोष्ठीविनोदेषु तज्जैराकीर्णमन्त्रये । पदव्यामोहने चापि सोपयोगाः प्रहेलिकाः ॥ Bāna mentions it—कदाचिद् अक्षरच्युतक-मात्राच्युतक-विन्दुमती-गुडचतुर्षपादप्रहेलिका-प्रदानादिभिर्विनतासंभोजानुक्कपराद्मुक्तः (ed. PETERSON, Bombay 1900, p. 7, line 22; see his notes on the same, especially the extracts from the com.). See also Dr. P. V. KANE's notes on the *Sāhityadarpaṇa* I.2, p. 23 f (Bombay 1951). The *Kāmasūtra* (I.3) puts it as one of the कलास. The reading (2) वृडाओ is uncertain; P reads instead बूलाओ. Is it गूडाओ? (3) अतिम-क्काओ = अन्याक्षरिका, which is also known as प्रतिमाला. On this see P. K. GODE: The history of the Art of capping verses, in the *Dr. S. K. Belvalkar Felicitation Volume* (Delhi 1957), pp. 169-74. These three, according to Uddyotana, are quite popular, current even among the cowherd boys. 25) (4) विन्दुमती—According to the definition given by the author the last syllable also should have been an alphabet. PETERSON in his notes, referred to above, gives an illustration which has *bindus* in the first and the last syllables.

Page 175—lines: 3) छपरियासु? (5) The name of this riddle is अट्ट° or अट्टाविडओ. The first line gives a clear definition of this. 4) This line and the illustrated verse are in Sanskrit. 10) (6) प्रश्नोत्तर of which so many alternatives or varieties are known, arising out of grammatical or dialectal etc. variations. See. Hema. *Kāvyaḍnusāsana*, v.4 (Bombay 1938), p. 323, especially the *Viveka*. - 14) By प्राकृत the author has the standard dialect (either माहाराष्ट्री or शौरसेनी) in view: that is why he mentions also अपभ्रंश, पेशाची and मायाची. 15) गूडतर is an important variety of प्रश्नोत्तर which is illustrated by Haribhadra also in his *समराट्टच्चकहा* pp. 610 f. 21) (7) षट्टट्टं (= षट्टार्यं or षट्टार्यं?). 23) The author is using some explanatory words in Sanskrit. कः प्रजा-पतिरहितः etc. is a good श्लोक, with three pādas in Sanskrit and one Prākṛit.

Page 176—lines: 1) (8) अक्षरच्युतकम् is illustrated in the Notes of PETERSON referred to above thus: अक्षरस्य वर्णस्य च्युतिर्मत्र तदक्षरच्युतकं यथा—कुर्वन्दिवाकरस्लेषं दधन्वरणदम्बरम् । देव योमाकसेनायाः करेणुः प्रररयसी ॥ अत्र करेणुपदात्कारच्युतौ द्वितीयार्थप्रतीतिः । 4) (9) मात्राच्युतकम् is thus illustrated in the Notes of PETERSON referred to above: मात्रायाश्च्युतिर्मत्र तन्मात्राच्युतकं यथा—मूलस्वितिमधुक्वैन्मात्रैर्जुष्टौ वताक्षरैः । षिटः सेभ्यः कुलीनास्य तिष्ठतः पथिकस्य सः ॥ षिटपदाविकारमात्राच्युतौ षट्स्यार्थस्य प्रतीतिः । See also Hemacandra's *Kāvyaḍnusāsana*, v.4 (Bombay 1938), p. 315. 6) (10) विन्दुच्युतकम्. 9) (11) गुडचतुर्षपादम्, *Kāvyaḍnusāsana* p. 323. 13) (12) मणितब्जता—what is intended to be said is not apparently said. 15) (13) हृदय-नामा or -माहा. हृदय seems to indicate the central theme. 17) (14) पोम् = पपम्. The *Kāvyaḍnusāsana* (p. 321) *Viveka*, illustrates what is called पपबन्धः, certain syllables being arranged in the lotus. One author gives two illustrations. 21) (15) गाथार्थम्. In both the gāthās the second half is identical. 25) (16) संविधानकम्. The prose lines explain the significance; शरए as well as शर ए (= अरे पुरिस ए तए णि). 30) (17) गाथाराससम्. The idea underlying this is explained in line 31. 32) (18) प्रथमाक्षररचितम्. The first letters of the four quarters of the Gāthā are meant.

Page 177—lines: 1) Better combine the readings of both J and P, and read thus with a little emendation 'दासो हं ते' ति कामयंते. 2) छप्यण्य = षट्प्रज्ञ. See my paper on the छप्यण्य-माहाओ in *JOR*, vol. XI, 4. Baroda 1962. 15) विजयापुरी is on the shore and close to the forest. 28) Here is a catching discourse on Samyaktva, religious faith or spiritual conviction, which is a shelter and safety to the soul in Samsāra. It is likened here to 'a plank in the sea', 'a caravan in the forest', 'a track in the thicket', 'a lake in the desert', 'food in famine', 'fire in winter', 'the wish-giving jewel for the poor', 'a supporting branch in a rushing stream', 'armour on the battle-field', 'sun in darkness', 'a lake in the burning forest', 'a supporting branch on a precipice', etc.

Page 178—lines: 25) The similes are quite effective. 32) The author has a fund of useful information from which he draws suitable illustrations; and his discourses carry a great effect on the minds of his readers and hearers.

Page 179—lines: 7) Read जलय for जलग. 11) उ in some of these words may stand for short ओ. 19) Better विजायण for विजाय.

Page 180—lines: 24) That gives some ideas of the preparations of the Journey to the east. 31) This context reminds of Śakuntalā who takes leave of trees etc. in the fourth Act of अभिज्ञानशाकुन्तलम्, IV.8 ff.

Page 181—lines: 16) Here कुवलयमाला is taking leave of domestic birds and beasts. 25) Here are the rituals before the प्रयाण.

Page 182 line: 6) Here follows a poetic appreciation, in comparison and contrast, of prince Kuvalayacandra and princess Kuvalayamālā, by themselves and in relation to others.

Page 183—lines: 19) विजयापुरी is obviously different from जयन्ती पुरवरी. 24) Here follows an exposition of good and bad शकुने, perhaps from some शकुनशास्त्र.

Page 184—lines: 10) Compare पञ्चमचरिय, 94.35-36. 25) On his way back from Vijayāpuri the prince first crosses the Sahya mountain. 28) The monk is neither a Tāpasa nor a Tridaṇḍin. His three characteristics are: (i) The hair on his head is pulled out lately; (ii) he is wearing white garments; and (iii) he has a bunch of feathers in his hand, apart from his captivating appearance. 33) As his eyes are winking and his feet touching the ground, he could not be a god; but he is a विद्याचर who has recently entered the order of monks.

Page 185—lines: 8) Lāṭa-deśa is said to be known for Deśabhāṣās. 18) Here is introduced a screen or scroll on which the संसार-चक्र is painted. 21) Here follows an attempt to present various sketches from this world, of persons showing their activities and the consequences to which they are subjected here and elsewhere. 27) A king with his activities. 32) The robbers and the robbed.

Page 186—lines: 6) The cultivator and the head of the family, their minor and major sins. 18) The plight of the family-members on the death of the head of the family.

Page 187—lines: 6) In this paragraph the amorous enjoyments of the couple and their consequences are described. 20) Singer, wrestler, wealthy, learned, ascetic, archer, a woman in delivery pains etc. are depicted in this para.

Page 188—lines: 8) Wedding and the stages, child to old man, both happy and unhappy, are depicted in this para. 20) A king, a greedy sea-farer, a fisherman, a trader, pious men etc. are sketched in this para. 31) Hereon follows a sketch of the animals, killing each other with natural antipathy, eating one another for food; and they are all suffering under the sway of rāga and dveṣa.

Page 189—line: 18) This para depicts the scenes from hell.

Page 190—line: 14) Hereonwards the मोक्ष is sketched; and the effect of all these scenes on Bhānu.

Page 191—line: 1) This episode gives some glimpses of the contemporary vocations and ways for earning livelihood and wealth.

Page 192-3—lines: 27) Hereonwards we get symbolically spiritual interpretation of agriculture (l. 27), tending cattle (l. 29), seafaring (l. 33), mining (p. 193, l. 2), carrying merchandise (l. 4), begging (l. 6), gambling (8), fighting (12), wrestling (14), miraculous eye-paint (15), managing a demon (18), miraculous spell (20), and winning divine favour (22).

Page 194—lines: 1) Better जो एष उज्जाणे बट्टर सो तुम । 18) Here we get some information about initiation into the order and equipments of a monk. 33) The imagery of the morning twilight is very nicely put.

Page 195 lines: 12) Here we are introduced to Dhātuvādins, alchemists, who are busy in converting baser metal into gold. 20) Read मूसा अंतोकांत-बाह-रसा । 25) Here some glimpses of the technique of alchemy are available. 29) सुखं and तंबं are synonyms. 30) नरेन्द्रः a charmer, magician.

Page 196—lines: 2) नरेन्द्र has a double meaning, a king, and also a magician. 5) किं वल्लि... [अह्व for अहवा]... रसबदो ।... वि उक्करिसो ॥ is a metrical unit. 32) जोषीपाहुब is the name

of an ancient text; see, for some details about it, J. C. JAIN: *प्राकृतसाहित्य का इतिहास*, pp. 673 etc.; also *Anekānta*, vol. II, pp. 485 f.

Page 197—lines: 6) Rather जोषीपाहुडम्मि भणियं, see p. 196, line 32 above, for a similar reference to जोषीपाहुड. Or whatever the Sarvajña has preached in this respect is जोषीपाहुड itself. 20) That indicates the great authority of the जोषीपाहुड. 21) अरिषि is used for the plural. 29) What are known as Dhātuvādins in common parlance have three specific classes: कियवादिन्, नरेन्द्र and प्रातुवादिन्. They are further defined and explained.

Page 198—lines: 7) Here the morning is being described. 11-12) These two verses show, with vowel-grade variation here and there, 24 (11-13) मात्रास in each line; and the pattern may be called अचदोहक. Better read चककायए with J. 13) This is a gāthā. 18) These three Sanskrit verses are in the अनुष्टुप् metre. 23) Here we get some idea of his, or of any prince of that time, travelling paraphernalia. 27) Read उच्छलियं, or उच्छलिय हलबोले.

Page 199—lines: 17) Are we to read ई हं for इहं? 28) Here is a वर्णक of the town decoration.

Page 200—lines: 8) The ceremony of यौवराज्याभिषेक is described here in this paragraph. In this context, please note the observations of Dr. D. SHARMA (*Rajasthan through the Ages*, Bikaner 1966, p. 314): "No book gives a description of the Yuvarāja's rights and duties. A fond father must have left much to his son. (See the *Upamitibhava-prapañchakathā*, pp. 237-238, *Tilakamañjarī*, pp. 93, *Kuvalayamālā*, p. 200). By giving him an impressive coronation, attended by all the influential sections of the society, he tried to ensure his peaceful accession and mostly succeeded in his objective. Led by the ruler, the Mahasāmantas shouted, "Victory to the Yuvarāja", as they poured on him scented water from gold pitchers, interspersed with auspicious articles like tender shoots of leaves, lotuses and other flowers (*Kuvalayamālā*, p. 200). And further solemnity must have been added to the accession by various ceremonies. The minimum age at which a Kumāra was made a Yuvarāja, probably, was 16 years. It was not necessary that he be 25 years old, as assumed by some writers on Ancient Indian Polity". 11) जोकरिजो=जकरिजो=जयकारितः.

Page 201—lines: 16) This indicates how कुलधर्म (in which the कुलदेवता played an important rôle) was important. 21) That is how the same mother-deity gets different designations or names under different contexts. 28) मात्रा and वर्ण(क) refer to written symbols for vowels and letters (in general). Possibly -वण्य stands separate and without case-termination. It is a good description of a palm-leaf Ms: The leaves (lit. the bunch of leaves) are as long as the wooden boards (पट्टान्त, or even पट्टान्तः), between which they are packed. The script is बाह्यी; and the letters which are inscribed on palm-leaves are covered with the fluid or powder of मरकत.

Page 202—lines: 1) This paragraph summarises the fundamentals of the Dharma which the Kuladevatā has given to him in that Mss. Mokṣa or Liberation is achieved through *dāraṇa*, *jñāna* and *cāritra*. The five Vows: Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha are to be practised. All beings, like oneself, yearn for *sukha* and dread *duḥkha*; so one should be kindly and friendly to all the beings, both *trasa* and *sthāvara*, treating them all like oneself. Mind, speech and body must be duly disciplined for proper behaviour; and one should lead an austere life cultivating qualities like *śamā* etc. The passions should be subdued without any pretence; and ultimately one should give up the world, plunged in study and ever intent on Jina who is free from *rāga* and *dveṣa*. It is thus that the self is realised. This Dharma gives the fruit of Mokṣa and is the source of all happiness. 12) Amitagati's Sanskrit counterpart runs thus—सत्त्वेषु मंत्री गुणेषु प्रमोदं किलष्टेषु जीवेषु कृपापरस्वम् । माघ्यस्वभावं विपरीतवृत्तौ सदा ममात्मा विदधातु देव ॥ All these go back to a Sūtra of the *Sūtra of Umāsvatī*—मंत्रीप्रमोदकारण्यमाघ्यस्थानि च सत्त्वगुणाधिकविलस्यमान-विनयेषु । स० सू० ७-११. 17) जयं=जं. 33) दिक्का, initiation rather than renunciation.

Page 203—lines: 1) Dharma, as an allround socio-religious organisation, needs at least the following constituents: an object of reverence, scripture, teacher and a group of followers. But often *dharma* is used in a limited sense also; and it means, some ritual, some belief, some cult, some tenet, some tradition, some custom and so on. It is in this limited sense that the author is presenting different *dharma*s which the king rejects one after the other, because they do not tally with what the Kuladevatā has given to him in the scriptural Ms. It is better that we read

अनुचर, cf. Konkani, नामचो, agreeing with धम्मो. 21) What the religious teachers are going to state is धर्मविशेष, and not Dharma as a whole or in its entirety. 23) This corresponds to the Buddhist view, stated possibly in contrast to the Jaina view which is given in that text by the Kuladevatā. 27) The two view-points, given in lines 27 and 31, look apparently alike: that may be the reason why J omits the first and P omits the second. Both of them have the Sāṃkhya terminology as their basis. The first is specifically attributed to Tridandins but the second is stated anonymously. 35) Equating Kṛpā with Paramātman, this verse echoes many bits from the महावद्गीता—see, for instance, VI-29, 31; XIII-16, 27; XVIII-20 etc. Compare also the Svetāśvatara VI-11—एको देवः सर्वभूतेषु गूढः etc. Cf. सूयगडं 2.6.47. Also the verse एक एव हि भूतानाम् भूते भूते व्यवस्थितः । एकधा बहुधा चैव दुष्यते जलचक्रवत् (सत्यवायनपरीक्षा § 6).

Page 204—lines: 3) In lines 3 and 5, Brahmanical sacrifices are put forth as the religious practices. 9) See the variant line in P. 11) Here the case for बानप्रस्थाश्रम is being pressed. 13) See how lines are improved upon in one or the other Ms. 15) Dāna is the highest dharmā of the house-holders. 18) P omits lines 18-21 and J omits 22-25. Their contents are such as to induce one to argue that they are alternative passages or both can have a legitimate place in the text. In the first view, the term अद्वैत is being understood in a different context. In line 22, are we to read स दूत-नाय- (स दूतवाद्)? 27) This is a typical case of devotional dedication carried to extreme: some such cases are reported even to-day; and social reformers are up against them. 31) This is self-immolation in fire or water as a part of religious end. Such practices are reported at various localities; see K. K. HANDIQUI: *Yastūlaka and Indian Culture*, pp. 391 f., especially foot-note 6.

Page 205—lines: 1) एवं बाल्य-मरण would have been more suited for Jaina terminology. 3) The king, while rejecting this view, is putting forth the Jaina view, which is prescribed primarily for monks: these are socially beneficial acts which involve अस्वार्थम्, inevitable in the case of a layman. सावधलेसो बहुपुण्यराशौ । 5) Note the alternative line given by J, which is less popular in expression. 6) On this point, the author has expressed himself more than once earlier: internal purity, by removing Karmic dirt, is more important than outward cleanliness, achieved by bathing in holy waters, or at holy places. 9) The alternative verse of J is quite dignified. 11) Here is a case made for Varnāśramadharmā in refutation of which, the Jaina definition धम्मो वत्सहारी is stated. 15) Building of temples for the worship of god is accepted by both, but the king raises the point 'which god?'. 19) The reference is possibly to an image of man (representing some god?) made of earth is to be created and some mantras are to be repeated before it with a view to burn one's sins. 23) Dhyāna, as means of Mokṣa, is accepted, but the king wants it to be accompanied by tapas, austerities, śīla, rules of good behaviour, and niyama, self-imposed restrictions. 27) Obviously the king means that विनय should be shown to those who are deserving, but not to पात्रजन simply because they are elderly etc. 31) This is the patent view of the नास्तिक school. 35) This refers to giving gifts to Brāhmaṇas.

Page 206—lines: 3) This seems to be the view of Kārunikas 'who also according to Vācaspati Miśra were one of the Śaiva sects. As the name Kārunika, however, alternates with that of Kāruka-siddhāntins in the commentaries of the Śāṅkara-bhāṣya on the Brahmasūtras and the Kālamukhas in the commentaries of Rāmānuja and Keśava Kāśmirin, the three terms, Kārunika, Kāruka and Kālamukha can probably be equated' (*Rajasthan through the Ages*, Bikaner 1966, pp. 412-13). 7) No one has any right to kill any one on any pretext—that is the stand of the king. 9) The point at issue is not clear. 11) This is an interesting view that the पंडर-भिक्षु wants to avoid all animal products, treating them on par with flesh. Haribhadra also refers to them and their view (*Samarāṅgacakāḥ*, pp. 552-53, ed. H. JACOBI, Calcutta 1926). On the exact meaning and identification of पाण्डुर-भिक्षु, see B. J. SANDESARA: A Note on the word Śvetābhikṣu, *Journal of the Oriental Institute*, XVI, No. 2, pp. 120 f. These ascetics possibly besmeared their bodies with ashes, and hence called so. Early tradition identifies them with Ājivikas. In this connection see N. SHASTRI: Development of Religion in South India, Longman's Publication 1963, p. 115. Paṇḍara seems to be a non-Brahmin temple priest. 19) The *Hitopadeśa* (1-183) has a verse like this—येन शुक्रवीकृता हंसा शुक्राश्च हरितीकृताः । मय्यराविचित्रता येन स ते कृति विधास्यति ॥ The king makes it plain that Karma is only another name of Vidhi. 27) Īśvara, as the guiding

force behind human activities, is rejected by the king. The author of the *Rājasthan through the Ages* (Bikaner 1966), pp. 396 ff. has some comparative observations on these religious tenets and rites. 33) There are many people who are capable of discriminating between Dharma and Adharma—that is how and why some people practise renunciation. 35) Knowledge is considered to be more important than good behaviour. This may be an attack against some Sāṃkhya followers. See K. K. HANDQUI: *Yabastilak and Indian Culture* (Sholapur 1949), p. 229.

Page 207—lines: 3) This is the Jaina doctrine according to which one should abstain from five sins and adore Arhat as deity. This tallies well with what was written in the Ms. given by the Kuladevatā. 9) Every one is free to practise the religion professed by him, whether it is or is not acceptable to the king. 11) Dharma is based on the Āgama which constitutes the words of an Āpta who is free from *rāga* and *doṣa* etc. (line 14). Samantabhadra's description of ज्ञान्त is helpful in this context (रत्नकरण्डक ५-७) ज्ञान्तोत्सन्नदीयेण सर्वत्रेणामनेक्षिता । भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ क्षुत्तिपासाजरातकुजन्मान्तकमयस्मयाः । न रागद्वेषमोहादिषु यस्यातः स प्रकीर्त्यते ॥ The knowledge of Āgama is inherited, like the throne, through a succession of Teachers. Why the Āgama is authentic and authoritative is explained in lines 25-26. 34) Note the distinction between कुलधर्म and मोक्षधर्म.

Page 208—lines: 1) In this paragraph the prince reviews his career upto this time. 22) When a monk says धर्मलाभ, it is only a blessing. Compare in this context the other expression सद्धर्मवृद्धिरस्तु more current in the South than in Gujarat.

Page 209—lines: 9) Here we get some details of the दीक्षाविधि. 16) This is from the उत्तराध्ययनसूत्र III.1. This and the next paragraph explain fully this verse. 18) This is a detailed explanation of what is known as युगक्षमिलादृष्टान्त, which illustrates how rare the human birth is. On the rarity of human birth, Mātṛceṭa gives a similar illustration in his *Adhyardhaśatka*: सोऽङ्ग प्राप्य मनुष्यत्वं ससद्धर्ममहोत्सवम् । महार्णवयुगच्छिद्रकूर्मप्रीवार्यणोपमम् ॥ ५ ॥

Page 210—lines: 1) Here follows the उपनय, explanatory application, of the दृष्टान्त noted above. 12) Even if one is born as a man, to belong to a worthy family etc. and to get Jina-dharma are something equally rare. Compare उत्तरा० III.1, X.4 ff. That Jina-dharma is rare is nicely explained with a number of apt similes.

Page 212—lines: 1) एवं च तस्स मृगिणो has a metrical ring. The Daṇḍa should be put after कालो, and not after कुबलयचदस्स. 6) The author explains how one's Karmas are all powerful and how their consequences are certain and cannot be escaped. 10) A philosophical attitude like this that one is responsible for the consequences of one's own thoughts, words and acts definitely enables the individual to behave better and supplies a stable base for the moral balance of the society. This is really to the credit of the Jaina teachers that they have been able to evolve a philosophy of conduct uninfluenced by any reliance upon Super-natural intervention or guidance. 32) Uddyotana stands almost unparalleled in this peculiar style of presenting a string of short and effectively varied sentences and clauses.

Page 213—lines: 7) दुर्बाराज is *de facto* entrusted with the powers of the king: of course, the context may not allow us to generalise about the contemporary practice. 14) Hereonwards is expressed a genuine yearning for adopting the life of renunciation characteristic of a Śramaṇa or Jaina monk. 23) This shows how renunciation even during boy-hood was lauded at the time of Uddyotana; to-day, however, though now and then practised, it is not looked upon with favour by the society in general.

Page 214—lines: 6) Some of the similes are quite catching. 13) In the view of the author, it is never too early to adopt *śramaṇya*: perhaps boy-hood is better suited for its adoption. 16) The two verses, one in line 16 and the other in line 18, are parallelly drafted: What is true of Sūrya is also true of the Jina-sūrya. 20) It is a prayer in Sanskrit and the metrical form is अणुष्टुप्. Ratnaprabha's Sanskrit Digest reads लोक for लोण. 24) See above p. 183, line 13 f. 31) The Sanskrit text (p.* 72.7) rightly renders the last pāda thus—धर्मस्य स्वरिता गतिः ।

Page 215—lines: 12) The normal form of blessing is धर्मलाभ. 28) ए is possibly a contraction of एव or एवं.

Page 216—lines: 4) A गच्छ was assigned to him. It obviously means a party or group of monks organised for बिहार or tour; see also line 6 below. 22) They are called सुभाषित.

Page 217—lines: 20) Note the Mas. Nom. sing. in ए. 21) Here the setting of the Sama-vasarāṇa of Mahāvīra is comparatively simple: only three items are mentioned—प्राकाशय, वासनरत्न and रत्नाशोकपादय. 28) Here शिव stands for मोक्ष; naturally the reading जिणं मोक्षं gives better sense. Mokṣa is the real shelter and that is reached through Samyaktva (Cāritra or Kiriyā?) Jñāna and Darśana. Samyaktva is variously explained here. We can suitably read सम्मत्तणकिरियातिष्ण etc. 29) Here सम्यक्त्व, ज्ञान and दर्शन are mentioned (also at line 13, next page); elsewhere सम्यक्त्व and दर्शन mean the same, and the third item is चरण, किरिया or चारित्र. May be that चारित्र is being partly included under सम्यक्त्व.

Page 218—lines: 10) Here the characteristics of a सम्यग्दृष्टिजीव are being given. Compare सर्वार्थसिद्धि on the तं सू० 1. 2—तत् [सम्यग्दर्शनं] द्विविधं, सारागवीतरागविषयभेदात् । प्रथमसंवेदानुकम्पास्तिक्याद्यभि-व्यक्तिलक्षणं प्रथमम् । अरामविशुद्धिमात्रमितरत् 1. 11) See the discussion of the भावनाः, or the attendant clauses of the व्रतः in the तत्त्वार्थसिद्धिमसूत्र, VII, 11—मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिककिल्बिषमाना-निषेधेषु । 16) Compare तं सू० VII. 12—जगत्कार्यस्वभावो वा सर्वेवैराग्यार्थम् । 27) Here are being explained the दोषः or अतिचारः of सम्यक्त्व; compare तं सू० VII. 23—सङ्काकायाविकिरिस्ताज्यदृष्टि-प्रशंसासंस्तवाः सम्यग्दृष्टेरतिचाराः । Pūjyapāda raises the point how they could be just five when elsewhere they are enumerated, in their negative aspects, as eight limbs of सम्यक्त्व, see the *Ratnakaravṅka-Śrāvakācāra* 11-18. 31) These pithy instructions summarise, more or less, what is discussed above.

Page 219—lines: 4) By saying एयं दशन-रण्यं, the author takes सम्यक्त्व and दर्शन to be identical. 7) Jñāna must be backed by Darśana and Carana. 8) Better उवसा with P. 13) Here we get the basic justification of the doctrine of Ahimsā. 17) Hereonwards we get some apparently 'flimsy' arguments to defend or justify हिंसा; some of them are interesting in view of the basic philosophical or moral approach. 29) Cf. तं सू० VII. 3—प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा । 30) Cf. सिद्धसेन (in his इतिहासिका)—विशेषयति चासुमिने च वनेन संयुज्यते, शिवं च न परोपमर्दं परवन्मूर्तेर्विद्यते । वधायतनमभ्युपैति च पराश्रम निष्कल्पति, त्वयायमनिदुर्गमः प्रथमहेतुस्त्योतितः ॥ ३-१६.

Page 220—lines: 1) The first महाव्रत is duly observed by one who adopts the five समित्तिस; but the list of the so-called Samitis here combines two items, known as भावनाः and समित्तिस elsewhere—बाह्यमनोसुखीयदाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च । तं सू० VII. 4 and ईयंमाषेयणादाननिक्षेपो-त्सर्गाः समितयः । Ibid IX. 5. See also the *Ācārāṅga*, Book II, Lecture 15, i. 9) Here the second vow मृसावायविरमणं is defined and its consequences here or elsewhere are explained. 15) अलीकवचन is of three kinds: सङ्कावप्रतिषेध, अर्थान्तरभाषण and निन्दा which are duly defined. 19) Truth must serve, and is subordinated to, Ahimsā. 23) It is to be guarded by five भावनाः which are explained hereafter. The तं सू० mentions them thus: श्लोभलोमनीहत्वहास्यप्रत्याख्यानान्यनुवीचिभाषणं च पञ्च । VII. 5. 27) Better इहलोपाजीव. The seven kinds of fear are thus enumerated: इहुरलोपताणं अगुतिमरणवेय-पाकस्ता । सतविहं भयभेदं निद्रिदं विणवदिदेहि ॥ see Śubhacandra's Sk. com. on the *Kattigeyānuppakkhā* (Agas 1960) p. 232. 30) Hereonwards अविद्यावाणविरमणं is explained. 32) That is the rationale of this vow: much the same as in the case of Ahimsā.

Page 221—lines: 1) The third महाव्रत is guarded by five Bhāvanās, which agree more with the enumeration in the *Ācārāṅga*, II, 15, iii, p. 206-7 (JACOB's Translation) than with the one in the *Tattvārthasūtra* which runs thus: शून्यावारविमोचितावासपरोपरोपाचारणमैश्वर्यद्विस्तद्वर्माविसंवादाः पञ्च । VII. 6. 9) The fourth महाव्रत is मैयुनविरति or ब्रह्मचर्यं. The characteristics and consequences of sexual pursuits are described; and then follow the five Bhāvanās, the first being a little different from those in the *Tattvārthasūtra*: स्त्रीरागकथाश्रवणतन्मनोहाराङ्गनिरोधअवर्णतानुस्मरणवधेष्टेरसस्वशरीर-संस्कारत्यागाः । VII. 7. Cf. उत्तराध्यायन 16. 25) The first line presents some metrical handicap: Better इहोपसुपुंडवज्जियाएँ वसतीएँ अञ्छइ पीसंगो 1, and it is a विपुला type. 31) The fifth vow is परिग्रहविरति. Grccd is the root of attachment for possessions; and it makes him unhappy here and elsewhere. 32) Note the popular verse: अर्थानामर्जेन दुःखं दुःखं संरक्षणे तथा । आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंभवाः ॥

Page 222 lines: 4) The five Bhāvanās which sustain well or guard this last महाव्रत are these: मनोज्ञानमोक्षेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ VII. 8. The author often calls these भावनाः as समित्तिस. 5) त्रिगुणित्ति, guarding mind, speech and body, and त्रिदण्ड refers to hurtful behaviour through mind, speech and body: thus both amount to the same contents, put positively and negatively. The author says त्रिदण्डविरतमनः; has he in view three-fold acts, कृत, कारित and अनुभोवित्त?

Otherwise the use of *गनस्* loses significance. 8) Note the distinction between *अणुव्रत* and *गृहव्रत*; the former is prescribed for a limited period in the case of a house-holder and the latter is prescribed for a monk for the whole of his life. 9) Hereonwards there is an exposition of three *गुणव्रत*s and four *शिक्षाव्रत*s, which stand thus—*दिव्येशानर्षदण्डविरतिसामाधिकप्रोषधोपवासोपभोगपरिभोगपरिमाणातिविश्रिवागव्रतसप्तपञ्च* । त० सू० VII. 21. For details see also the *उवासगदसाओ*. On the enumeration of *गुणव्रत*s and *शिक्षाव्रत*s there are minor differences here and there. 16) Compare *मारवाण्टिकीं सल्लेखनां जोषिता* । त० सू० VII. 22. 19) Hereonwards the *व्रतचार*s of the above vows and *संलेहणा* are described. Compare *उवासगदसाओ* 1.45 ff. and त० सू० VII. 25 ff. *Uddyotana* appears to follow the *Talvārthasūtra* closely.

Page 223—line: 4) The term *घील* is used for the *गुण* and *शिक्षाव्रत*s; see also the त० सू० VII. 24.

Page 224—lines: 7) Here *वम्पापुरी* is mentioned; but elsewhere, p. 217, line 11, it is *काकन्दी*.

17) *अनङ्गकुमार* is the name of *Mahāvīra* in one of his earlier births. 31) *सक्कारो*=*संस्कारः* or *सक्कारः*?

Page 225—lines: 7) 'you yourself get burnt'. 13) *गारल्लिए*=*गारल्लिए*. 24) Some of the expressions have a metrical ring.

Page 227—lines: 1) Hereonwards there follows a fluent exposition of the twelve *Anupreṣṣā*s.

1) *अनित्य-*, 19-20; 2) *अशरण-*, 21-23; 3) *संसार-*, 24-32; 4) *एकत्व-*, next page: 1-4; 5) *अन्यत्व-*, 5-8; 6) *अज्ञचित्व-*, 9-23; 7) *आश्रव-*, 24—(next page) 2; 8) *संबन्ध-*, 3; 9) *निर्जरा-*, 4-7; 10) *लोक-*, 8; 11) *धर्म-*, 9; and 12) *बोधिवृत्तत्व-*, 10-11. The enumeration agrees partly with त० सू० and partly with other *Prākṛit* sources. For a detailed discussion about them, see my Intro. to the *Kārttikeyānupreṣṣā* (Agas 1960).

Page 228—lines: 11) The author gives here his ideas about digestive process inside.

25) *वेगसरी* (?). 28) Some of the illustrations are interesting.

Page 229—lines: 6) Arc we to read *विरम्मए* for *च रम्मए*? 19) Better read *विईए* for *विट्टीए*.

25) See the notes above on p. 96, line 5 and p. 110, line 7. There is some confusion between the names in heaven (*पद्मसार* and *पद्मवत्*) of *मानव* and *मायावित्त*.

Page 230—lines: 1) Here, in this paragraph, the author makes out the point that a *Samyag-dṛṣṭi*, without good conduct (*a-vīratā*) will be unhappy; but, if he is endowed with good conduct (*vīratā*), i.e., he abstains from all sins and is pure in mind, he is happy. 12) This is an *अनुष्टुप्* verse. 13) The term *पद्मावागण* obviously means questions and their elucidations (in reply): thus the contents included under the title *पद्मावागण* are out of place. 20) The grades of existence, the physical disabilities and equipments, intellectual gifts, possessions and other worldly environments depend on one's own *Karmas*; and what *Karma* lead to what types of consequences is elaborated here in §§ 356 onwards. 32) The tendencies and acts which lead the soul to hell (lines 32 to p. 231, line 1); see त० सू० VI. 15—*ब्रह्मारम्भपरिपह्वं नारकस्यायुषः* ।

Page 231—lines: 2f.) The tendencies and acts which lead to different *gatis* (ll. 2-4), to different genders (ll. 5-7), to duration of life (ll. 8-9), to comforts (ll. 10-11), to fortune (ll. 12-13), to grades of intelligence (ll. 14-15), to pangs, fortitude, and fruitfulness (ll. 16-21), to frustration (ll. 22-25), to defective organs, different social status and unbalanced routine (ll. 260 to p. 232, l. 4); but one who is endowed with three jewels attains liberation. 10) Compare *बज्जालगं*, 5.8 first line.

Page 232—lines: 24) The name of the king is *रणवर्द्धो*=*रणवर्द्धः*; but P reads *रणवर्द्धो*. Both the spellings are available—*पियंयुमदी* and *पियंयुमर्द्धः*; P is partial towards the second. One the next page, line 2, we get J *धूद* P *धूय*—such instances indicate that the earlier Mss. contained more *Śaurasenism*s which were eliminated in later codices under *Mahārāṣṭri* influence.

Page 233—lines: 9) This Sanskrit line is just the half of an *अनुष्टुप्* verse. 19) *अवन्ति* is the name of the king of *Ujjaini*. If the author's statement is based on any tradition, well, that should explain the name of that territory. The term *अवन्ति* is to go back to the *√अव्* to protect: *अवं* (pres. participle) ति in *Prākṛit*, or *अवन्ति* (इति ते राजानः). *तद्ध* or *तद्धो*, possibly a contaminated form from *तद्धवा* and *तद्धो*, 'then'. 23) *सुंदरी* Acc. sing. 27) Some of the expressions have *क्लेव*.

Page 234—lines: 11) *मृदव* is a kind of drum, possibly slender in the middle; or the reading might have been *मृदव*=*मृदन्त्र*. *सिंहकटी* is generally used for a lady with slender waist. 13) *कविट्ट-सरिसा* Inst. sing. (on the mistaken analogy of *पयसा*, from *पयस्*) stands as an adjective of *पयहृत्पुत्रकेव*. 17) Obviously the poet has mastery over a fund of similes. 19) The author mentions here a number of mythological maidens: *रति*, *वृति*, *श्री*, *ह्री*, *रम्भा*, *सर्वशी*, *सावित्री* and *सप्तसती*.

Page 235—lines: 16) Each line has 30 मात्राः; it is of the गीति type; and it can be called हरिणी-कुलम् (4×7, 2; with pauses after 12 and 8 मात्राः). 24) द्विपदीशब्द (Hema.: *Chandonuśāna* IV. 83). If षड् (meaning, group) is also a name of some metrical form, may be that the reading is corrupt (स्विकर?). जंभेटिया, also spelt जंभेटिका, जंभेटिका (जंभेटिका), Hema., Ibid., VII. 67. विल=विषा (Hema., Ibid. III. 68), or विल=वृत्. पाया is well-known. 30) पिह्यं=निद्रायां? विषयं=विह्वलं? The author is adept in such style, with pithy sentences.

Page 236—lines: 10) Some word is missing in the first line. 12) The first line presents some difficulty. Are we to read कृडं ति ? 22) The प्रज्ञप्ति-विद्या helps them to know things at a distance; and it is both personified as well deified. 26) ए=ते; it is recorded as an independent form of the Gen. Sing. of वृषभम्, see Hema. VIII, iii. 99. Or जेण-ते, being read of uttered together, becomes जेण ए. 31) In the Ms. P, there is a Daṇḍa after एसो. P clearly reads तंतवक्षणे, but J तन्नाण which is preceded on the margin by पंचतं. As HERTEL has noted the Buddhist version (of the पञ्चतन्त्र) from Nepal was called तन्त्राख्यान; see my paper in the Adyar Library Bulletin, Vol. XXV, parts 1-4, pp. 354-55. The Sanskrit version (p.* 78, l. 4) calls this merely a popular verse, and reads the second *pāda* thus: नागराजोऽब्रवीद्विदम्, perhaps a little improvement on the reading of P.

Page 237—lines: 1) This verse is quoted by Hariṣeṇa (A.D. 931-32) in his बृहल्लक्ष्मीश (Bombay 1943), p. 152 in this manner: तथा चोक्तम्—नीयमानः स्वर्गंन [सुपर्णेन] नागः पण्डुररत्नवीत् । यः स्त्रीणां गुणमाख्याति तदन्तं तस्य जीवितम् ॥ 3) सुविर्णमितं मम would be equally a good reading. 4) एस साहेयब्बा (eventually साहेयब्ब 'ति)? Or एस [वृत्ततो]? 16) Or मा (negative particle) य देवीहि अबहरिञ्जो. 'And (I hope) he is not carried away or kidnapped by deities'. 29) Is अत्थि just a particle of decoration here?

Page 238—lines: 1) This is a विपुला जया. 5) The imagery is finely projected. 14) अगिया, tip or top, compare Kannāḍa *aṅgi*. शेरिसि=शिरीष. The comparison is possibly with a heap of tufts of शिरीष piled up in a big basket. 24) कावालिगिया, one who follows the routine of कापालिङ्गत, a Tantric दायमार्ग.

Page 239—line: 26) For facility of pronunciation, the intervocalic consonant *r* might have been retained in such words as चित्ती.

Page 240—lines: 10) The word शास्त्र has possibly some स्मृति verse in view. We get in the बोधायनस्मृति (१.१३)—पतिर्हि देवो नारीणां पतिर्बन्धुः पतिर्गतिः । पत्युर्गतिममा नास्ति देवतं वा यथा पतिः ॥ The practice of अनुमरण or सती seems to have been common in the society round about. See also a simile arising out of this custom, p. 82, line 20. 16) Here बायी is graphically compared with कामिनी, a nicely worded metaphor. 30) Hereonwards we have not only a series of dependent उपमाः but also a good bit of अनुप्रास upto वर्णतराई, almost of the pattern of शृङ्खलायमक.

Page 241—line: 17) In the first three पादः we have the शृङ्खलायमक.

Page 242—line: 1) Hereonwards we have an exposition of उदय, क्षय and क्षयोपशम of ज्ञानावरणीय and other Karmas with reference to इन्द्र्य, क्षेत्र, काल, भव and माध.

Page 243—line: 13) Here is a contrast of the conditions in the Aparavideha and Bharata.

Page 244—line: 5) Here is a Sanskrit quotation: 'मनसा देवानां बावा पापिबानाम्' । 24) This text says एको परं देवो. The Sanskrit text, however, 'दो देवो स्तः, तावप्यल्पायुधो ।'. There seems to be some confusion of details in the Prākṛit text. 28) Better a paragraph should begin with एवं च भगवं etc. 30) Note how synonyms of root साहृ etc. are used.

Page 245—lines: 6) Here is an exposition of the Leśyā doctrine to explain how individuals occupied with the same act (see 246.9) incur different quantities of sin. 9) The form बहुर् inherits the traits of बहुवे. Note the form बंधिरे, a relic of the Perfect. 12) Here is a fine account of what is known as लेशपावत्र. 17) Are we to read ण य भायण (Acc. sing.) कल्पदे य फालियर्? 18) जय, Deśt, hungry.

Page 246—line: 33) Note the Yamaka in this verse.

Page 247—lines: 7) 'दुर्बलानां बलं राजा' is a metrical foot. 14) The proper name बहुरगुत् is rendered बहिरगुत् by the Sanskrit digest, but it should be better बखगुत्. 15) The story of Agada-datta in the com. of the उत्तरायण very much resembles this story. Compare the verse in the story मज्जे सत्त विणायं पुरषोरं नो ल्हामि अद् नाह । तो अलियजलणजालावकीडु जाकेमि नियदेहं ॥ with line 16 here.

Page 248—lines: 9) Gautama raises this question, because this eating of flesh by one of the Deva-yoni is against Jaina dogmas. Mahāvīra explains the situation by saying that the Veāla is just joking to test the bonafidy of the prince. 16) अट्टिसरिस; here सरिस has the sense of सहिय. 34) वेपई वा or वेपई व्वा—here lengthening of इ or doubling of वा is for the sake of metre.

Page 249—line: 30) In the तरंगमाला—आयण्णावट्टिएक्कवाणकरो (p. 37, verse 70) Rājāśekhara has expressed a similar idea in his *Karpūramahājari* II. 6: अयमिभ भियत्तणी णवणाण तीए, मज्जे पुणे कट्ठिअ-दुद्धतरंगमाला । पच्छा अ से सरइ तंसणिरिक्खिएसुं आअण्णकुंडलिअवावहरो अणंगो ॥

Page 250—line: 28) Note अलिय करता ।

Page 252—lines: 29) So the author recognises both the forms बंद (line 1) and बंद. 31) Here the author seems to have confused between वपयमाला and वंपावई, see 250.19 above. The Sanskrit Digest rightly says 'वपयकमालया प्रोवे' * 83.12.

Page 253—lines: 4) करण मोक्षण जुज्जसमयमि, युद्धसमय refers to the code of warfare. 18) Vajragupta is plunged in sense-pleasures, not even aware of the passing of twelve years since he left home: so here is a divine voice reminding him, deluded by slumbering with infatuation as he is, that a Fall for him is inevitable, if he fails to remember the परलोकहित. 26) In this paragraph virati is stressed even in the midst of pleasures.

Page 254—lines: 1) Pleasures are a result of Punya which accrues from the practice of Dharma without which all enjoyment is a mockery. 11) Lovely and tempting lures cannot be a shelter from the pangs of hell from which Dharma alone can protect one. 19) Nowhere there is anything like satisfaction in this Saṁsāra: quenching of one thirst only gives rise to another, and so goes on the series in this Saṁsāra, irrespective of the fact whether one is a god or a man. 26) Saṁsāra has manifold tortures, ailments, humiliations and sufferings which one should recollect and get rid of infatuation for pleasures.

Page 255—lines: 3) The sense-organs are a trap and their pleasures are fatal in consequence; so one should be devoted to Samitis instead, with full control on mind, speech and body. 12) Kulaka is obviously a group of verses. 26) This verse सत्संगतमार्येषु अनार्यो नास्ति संगतम् । अनया सह राजेन्द्र एकत्रायुषिता वयम् ॥ is taken out possibly from a narrative context. The source is said to be नीतिसास्त्र.

Page 256—lines: 30f.) Gods are of two kinds सराव and बिरागिन्. The former class includes गोविन्द, स्कन्द, रुद्र, व्यन्तर deities, गणपति, दुर्गा, यज्ञ, राक्षस, भूत, पिशाच, किन्नर, किंपुंस, गन्धर्व, महोरग, चन्द्र, नक्षत्र, तारक, ग्रह, आदित्य, नाग, उदधि, सुपर्ण, अग्नि, विष्णु and इन्द्र. All these are worshipped by somebody or the other, in some place, context or the other. In giving fruits in response to devotion, worship etc. these gods are only सहभाषी, coincidental: what is important is one's own Karma according to which there results one's happiness or misery. The gods of the बिरागिन् class (namely, अर्हन्, सिद्ध, आचार्य, उपाध्याय and सर्वसाधु), when respected, only show the path of Liberation. However, according to the भावना of the devotee, they become the cause or occasion of शाप and अनुग्रह—which process is illustrated by parallel cases of the Mātrīc lore, sometimes a bit obscure. Vitarāga god is indifferent to praise or blame. Just as mercury dropped in fire splits into pieces which flow in different directions; similarly the sin disappears at the sight of Jina.

Page 257—lines: 22f.) Here we have some Tantric description of the worship of सराव-देव. These details have been worked out in a chart in the Gujarati translation, p. 460, lately brought out by श्री हेमसागरसूत्रि, in the श्री आनन्द-देव-ग्रन्थमाला, No. 10, Bombay 1965.

Page 259—lines: 1) The *Vajjālaggam* has a verse like this: शरिद्धं जुज्ज नमो वस्स पसाएण एरिस्सी रिद्धी पेच्छामि सयललोए ते मह लोया न पेच्छति ॥ 8) One can introduce here the popular notion of देव for पुण्य (see below 260.1) and thus the author has stated his concept about the relation between देव and पीरव which affect one's worldly prospects.

Page 260—lines: 12) पक्खिडुले, Mas. nom. pl. 13) बहुप्पमाणा Acc. pl.? 18) As it is पदवात् अपि . . . गुप्तमं मन्ये ।

Page 261—lines: 6) Religion can be and has to be practised not only by men and women but also by beasts and birds as well. 8) A doctrinal point is raised: who go to hell and how the hell-life is incurred? Here four causes or items are specifically stated. Compare बहुवारम्भ-परिव्रह्मं नारकस्यायुः, स० सू० VI.15, which is more general. The first three are covered by बहुवारम्भ and the last by परिव्रह्. 22) The expression पाषाणरवं अमृतान् भीषियं ति । is interesting.

On the pattern of पावपरमं जीविमं, we can read बहिष्ता-परमो बनेः, rather than बहिष्ता परमो बनेः as it is generally understood. 31) अनुज्जा=अनुज्ञा.

Page 262—lines: 1) The context of the bird seeking consent of the elders to quit the world and adopt renunciation is really an अन्योपदेश giving lesson to all those who are too much attached to the world. This breathes the same spirit seen in the *Uttarādhyayana* IX and XIX.

Page 263—lines: 3) Here the Mother is being requested to give अनुज्ञा to adopt renunciation. The various terms of address are interesting. 16) Note ज्ञे with infinitive. 33) Here in the same manner the elder brother is being requested.

Page 264—lines: 3) The second part presents some difficulty. 12) Here the younger brother is approached. 18) Here the elder sister is being addressed. 21) पोमाय from पुमान्? 28) Now the younger sister is approached. 33) Hereonwards the wife is being addressed.

Page 265—lines: 21) This optimistic desire to put oneself on the right track, for doing which it is never late, is a highly praiseworthy tone and a worthy outlook on life. 34) पाषाहि=पाषाहि (=पादेषु=पादयोः)?

Page 266—lines: 1f.) He is addressing his children, then his father-in-law (l. 11), thereafter his mother, his mother-in-law (l. 17), and then his friend (l. 31).

Page 268—lines: 9) Here the references to Magadha, Rājagṛha and king Śrenika bring us to a historical period. 20) सुलपारणं=सूत्र- or श्रुतज्ञान. 25) Hereonwards some details of the निमित्तज्ञान are given. Some syllables are auspicious, while others are inauspicious. These topics, Dr. Nemichandra Shastri, Arrah, informs me, are discussed in Jaina texts such as अहंनुदादिमिसार, जायमान-तिलक, केवलज्ञानप्रवचनचूडामणि, चन्द्रोमीलनप्रदान etc.

Page 269—lines: 7) The theoretical discourse about *nimitta* serves like a prelude and anticipates, as it were, the dream of Mahārathakumāra. 23) Here is a doctrinal discourse on the fourfold Ārādhanā: ज्ञान, दर्शन, चरण and वीर्य. 26) Compare *Mūlācāra* v. 72 and 170. The topic of Jñāna is dealt with in 269.26-270.4.

Page 270—lines: 5) The topic of Darśana is dealt with in lines 5-15, with reference to its eight *aṅgas*. 14) This verse is often quoted. May be that it is an old verse of traditional inheritance. 16) Hereonwards is discussed चारित्र्यारपना consisting of five Samitis and three Guptis, which are called Eight प्रवचनमातृका. 26) The last आराधना consisting of twelve penances is passingly referred to.

Page 271—lines: 1f.) Here is the offering of Sāmāyika, a good doctrinal discourse on its contents and mode of offering. Having accepted Saṃlehaṇā, on the eve of his career, one abandons all violations (in thought, word and act, and all that is committed, commissioned and consented to) of the six-fold vows (Five Mahāvratas and Rātri-bhojana-viramaṇa), ll. 1-6; all notions of mineness in the context of possessions, relations and attachments ll. 7-15; and all passions (*kaṣṭhas*), all activities, through words and deeds, which cause even remote pain to others: lastly, he forgives all or apologises to all and want all to forgive him.

Page 272—lines: 5f.) Likewise, the saint Vajragupta, on the eve of his career, recounts and offers repentance for his various irregularities in the practice of religion. He offers Sāmāyika, recollects fourfold Maṅgala and solicits fourfold shelter, the best of the four being Jinadharmā. Then either he abstains from or devotes himself to items, enumerated from one to thirty three, as well as those of the miscellaneous type connected with Jaina doctrine (ending with p. 273, line 22). This tendency along with the pattern of details is pretty old, see the *Uttarādhyayana*, Chap. 31 called Caranavihi; it is followed in the *Dharmopadeśamālā*, pp. 67f. (Bombay 1949).

Page 273—lines: 6) Then Pratikramaṇa is offered with reference to various omissions and transgressions. 20) Here the author has the tenfold enumeration of Prāyaścitta. while another with nine varieties is also known, see the ६० सू. IX.22. The former has मूल, वनवस्थाप्य and पारिविक in the place of परिहार and उपस्थान of the latter. 25) Similarly Svayambhūdeva meditates on the nature and types of Death, namely, Paṇḍita- and Bāla-marāṇa. Right from conception death might overtake one at various stages and in various forms. In this context see the *आचारसूत्र* I. vii.8; चणवती आराधना (Sholapur 1935) which is mainly devoted to this; चरणचणवती, one of *वकीर्ण* texts, deals with this topic.

Page 274—lines: 4) Within a few days after birth, the child may be offered as oblation or it may be affected by various diseases and ailments, the list of which is quite interesting. This list sheds some light on the contemporary practices like *सुसूक्त*. 16) Here some weapons used for striking are mentioned. 22) After enumerating the types etc. of Death for human beings, the author deals with those of sub-human beings in their *Sthāvāra* (27f.) and *Trasa* forms (30f.).

Page 275—lines: 6) Death in hells and heavens is dealt with in the following lines. 16) Hereonwards we get a description of the nature and constituents of the body which is after all perishable being subject to various ailments. What is more important is *Dharma* for the practice of which one should take the maximum advantage of the body without undue infatuation for it.

Page 276—lines: 3f.) One is to reflect on the nature of *Jīva* and its fate in *Samsāra*—there are various kinds of death; but the *Paṇḍita-maraṇa* alone helps one to get rid of *Samsāra* and attain the status of *Siddha*.

Page 277—lines: 7) In the same manner, the saint *Mahāratha* accepts *Samlehaṇā* and offers salutation to *Arahanta*, *Siddha*, *Ācārya*, *Upādhyāya* and *Sādhu* in §§ 420-24. We get a good discourse on these five and their nature. The *Arahantas*, especially the *Tirthakaras* of all times, of all places, in their different stages of varying careers, and endowed with great qualities are described: a salutation to them leads one to *Mokṣa*. 20) Hereonwards we have a salutation to *Siddhas*; their types and varieties are interesting. Compare in this context T. S. X. 9.

Page 278—lines: 7) It is the *Gaṇadhāras*, to be included under the category of *Ācāryas*, who are responsible for incorporating in *Sūtras* the words of *Jina* which thereby have come down to us. Different *Ācāryas* knew the *Aṅgas* of varying extent. It is they who enlighten us in the Scriptural knowledge. Salutations are offered to them, of the various times and places. 2f) The *Upādhyāya* is one who propounds the contents of the *Aṅgas* and *Upāṅgas* for the benefit of pupils.

Page 279—lines: 1) Here the *Sādhu* is saluted, and his outstanding qualities are incidentally mentioned. 12) *जोषकारो* has obviously the meaning of *जमोषकारो* and its etymology might be offered thus: *ज्यकारः > जषकारो* (in *Apabhraṃśa*) > *जोषकारो*, the doubling is not in any way abnormal: *सुवति* is often represented by *सोमद्*. We get both the forms *जमोषारो* and *जमोषकारो*. This paragraph (§ 425) glorifies the *पञ्चनमस्कार* in view of its religious sanctity, spiritual powers and miraculous force. A good deal of literature has developed round this *पञ्चनमस्कार* both in *Prākṛit* and *Sanskrit*, and a good bit of it is published in two volumes, *नमस्कार स्वाध्याय*, published by *अनन्ताह्निकविकासमण्डल*, *Villeparle*, *Bombay-56*, 1961-62.

Page 280—lines: 1) In this paragraph is described the spiritual progress on the *सप्तकर्मणि* (See the *Doctrine of Karman*, p. 73, *Bombay 1942*) culminating with *निर्वाण* or *मोक्ष* which is characterised by the highest *Bliss* (see lines 15-16). 17) Here ends the *कुबलयना कथा* elaborated and composed by the genius of *वासिष्पच्चिह्न*. In the *Śāntinātha Jaina Bhaṇḍāra*, *Cambay* (G. O. S. 135: *Catalogue of Palm-leaf Ms.* in the S. J. Bha., *Cambay*, *Baroda 1961*) there is a *Ms.*, *Pañca-ārādhana-prakarana* (No. 115-5, folios 88-110, Extent 339 gāthās, Language-*Prākṛit*, size 13.7 × 1.7 inches, Age of *Ms.*, c. first half of the 13th Cent. V. S., condition-good), p. 189. It opens thus: *मणिरहस्यकारसाह १ काममयंदो वि मुणिवरो भयम् २ । वयरपुतो य मुणी ३ सयंभुवो महारिति ति ४ ॥ १ ॥ महरहसाह ५ य तहा पंच वि एए तवं च काकणं । वीवरस्त भगवन्तो अंत आलोयणं दाउं ॥ २ ॥ बाराहेऊण ततो जिणोवष्टडेण सेव मणेण । निदुविय-अट्टकमा अंतगदा केवली जाया ॥ ३ ॥ जह मुणिवरेहि एएहि सोसियं कम्पसेणमसुहं पि । तह अणेण वि मुणिणा सोसेवय्य पयतेणं ॥ ४ ॥ End—तत्प न जरा न मच्चू नाविहिणो [न बाहिणो] नय सज्जतुक्काटं । अचंचतसासयं चियं मुज्जति अपोवमं सोक्कं ॥ ५ ॥ पंचमी बाराधना सम्मता । पंचेऊण शायाः ३३९ ॥ छ ॥ This shows how these characters from a tale, in course of time, were looked upon as Religious Heroes, great saints in flesh and blood, who attained liberation after practising penances etc. 18) The story proper ends with the paragraph § 426. Hereonwards is more or less the concluding *Upasārhāra*, in which the author explains himself on certain items (§ 427-28), solicits sympathy from the readers (§ 429), then gives some personal information in what may be called a *Prāśasti* (§ 430), then there is concluding *Maṅgala* (§ 431), and lastly the *Granthāgra* is given (§ 432). 19) For the description of the *Nagari*, see § 14f. For the meaning *अश्लेषणी* see p. 4, l. 22. 22) For the episode of *Ratnaśekhara* alias *Jinaśekhara*, see pp. 117-120. 23) For the biography of *Epikā*, pp. 124-27. 24) For the account of the *Bhilla* chief, see pp. 138-149. 26) For the episode of the *Citrapaṭa*,*

pp. 185 ff. 27) For the episode of the alchemists, see pp. 195 ff. 28) Here the reference appears to the context where the king meets various religious teachers holding different views, p. 203 ff. 29) ज्यसमिहादित्तंते, see § 326. Then दिवलोए घम्मफलं possibly refers to the episode of the Bird pp. 261 ff.

Page 281—lines: 1) For the details about Kāmagajendra, see above pp. 232 ff. 2) For details about Vajragupta, see above pp. 244 ff. 3) About Svayambhūdeva, see above pp. 255 ff. 4) About Mahāratha, see above pp. 268 ff. 5) The topics of Ārādhana etc. pp. 269, 23 ff. 8) Rāga is attachment or attachment for the world and its ties. Rāga is acceptable (for treatment) or praiseworthy provided it leads finally to non-attachment or Vairāgya. 11) Two parts of the *Vasudevahiṇḍī* have appeared from Bhavanagar (Ātmānanda Sabhā). From the first part it is seen that the *Dhammillahiṇḍī* is included in the *Vasudevahiṇḍī*, but here Uddyotana by using plural हिहीसु seems to indicate that the *Vasudeva-hiṇḍī* and *Dhammillahiṇḍī* are two works. 13) For the reference to नृमूढ, see p. 13, l. 8. 14) This has possibly in view the conversation which the king had with the goddess, especially p. 15, line 9 etc. 15) For the context of पुरुषलक्षण, see p. 129. 18) These non-Jaina deities are referred to more than once in the text. 20) Some apparently unpalatable details can find a place in the चर्मकथा which ultimately gives rise to सम्मकव. 23) देसीजो भासाजो, many speeches, dialects current in different देश, territories, parts of the country. पठ possibly refers to recitation. From the mention in the preceding line and here, it is clear that the name of the work is *Kuvalayamālā*. 27) The author tells here that within three hours of the day he composed one hundred *granthāgras* (extent of one hundred *anuṣṭubh* units) and possibly went on writing (or having got written, note the reading of P) them on a slate as was the custom in those days. Muni Shri PUNYAVLAYAJI tells me that generally the authors recited as they went on composing and some one else, if not the author himself, went on writing side by side on a slate with a soft-stone-piece (something like chalk). 28) On the position of ह्री, a deity of the महापद्महृद, in Jaina mythology, see the तत्त्वार्थसूत्र III, 14-9. She plays a significant role in Jaina rituals and Tantra. The author feels that it was due to the benign favour of ह्री-देवता that he could compose this work with such a remarkable speed.

Page 282—lines: 1) These two verses are really touching; and almost with paternal affection, Uddyotanasūri has presented *Kuvalayamālā* to the world of scholars. Some of the words have a double meaning. 3) This is a Dharmakathā. Various Kalās are described or shown here. Many kings have taken *dhīkā* in this Kathā. The author wishes that his work should live long like the fame of Rṣabha, the first Tirthakara. 4) This paragraph gives personal details about the author, and as such it is a biographical Praśasti. The two Mss. J and P show great variations in the details of this Praśasti and they deserve careful study. J gives more details, and some of them are a second thought, and at least once intruding on the continuity of P. 4) P has not got first two gāthās. That means, it does not refer to two Pathas (Dakṣiṇā-patha and Uttarā-patha) and to the river Candrabhāgā or the Chinab—the Accensins of the Greeks or rather the united streams of the Jhelum and the Chinab. The Praśasti according to P., therefore, begins with line 6, which opens thus: बलिष पमडा पूरीणं पञ्चदश etc. 6) The letters *sa* and *ma* are very much similar in P; so one is justified in reading सिरि-सोरमाणे. 7) Ācārya Harigupta hailed from the Gupta-vaṃśa; he was a Guru of Toramāna; he had his camp (possibly during the rainy season) at Pavvaiyā (on the bank of Candrabhāgā) from which capital Toramāna ruled the country (lit. enjoyed the sovereignty of the world). 8) The Ms. P does not specify the relation between Harigupta and Devagupta; J makes it, however, clear. This Devagupta is possibly the same as the one mentioned at p. 3, line 28; like his teacher Harigupta, he also hailed from the Gupta-vaṃśa and is styled Rājārṣi. He is mentioned earlier along with other literary figures; and here he is called a कवि or महाकवि; and in both the places there is a reference to his fame 'payaḍo' or 'pāyāḍo'. May be that he had written a work like सुपुसकरिय. P specifies his fame thus: अज्ज वि विज्जरए कित्ति. 8) Śivacandraḡani is called Mahattara, a well-known title; मयहरो stands obviously for महदरो=महत्तरः. 9) Both J and P say that he came and stayed at Bhinnamāla or Bhillamāla. The reason why he came from the Pavvaiyā area to Bhinnamāla is that he wanted to pay respects to Jinas (in various temples on the way). 10) Śivacandra's pupil is Yakṣadatta with the title Kṣamāśramāṇa. The Editor of the *Rajasthan through the Ages* (Bikaner

1966), p. 121, proposes that this Kṣamāśramaṇa Yakṣadatta might be identical with Yakṣadeva who was patronised by Nāgabhaṭṭa I. For details the reference is given to a paper 'Original Capital of the Imperial Pratihāras' in the *Bhāratiya Vidyā*, XVIII, parts iii-iv, pp. 74-80. He had many pupils, known for their austerities and gift of speech; and it is they who had got constructed many temples of Jina on account of which the Gurjara-deśa became attractive. 12) This gāthā is found only in J. It is amplificatory of *bahuyā sīdā* and mentions six pupils of Śivacandra, namely, Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman and Vaṭeśvara. 13) It is the sixth pupil, namely Vaṭeśvara, that is meant by *teṇa*. He had a Temple of Jina built at Ākāśa-vapra-nagara. A careful scrutiny of the variations seen in J and P in lines 11-13 clearly leaves the impression that the draft of J is subsequent to the draft of P. That is, J is rewriting what was already there in P, so far as this *prabandhī* is concerned. The pronoun *teṇa* in singular refers only to Vaṭeśvara when six of the pupils are mentioned here. P reads बड़ेरु जो जगत्समथो for which J has जिनालय तेण जिम्मवियं रम्मं. The expression तस्य मुहूर्त्तसे णिय is more appropriate with the reading of P, along with which it stood originally, than with the reading of J which came to be substituted in the revised draft. 14) The pupil of Vaṭeśvara is Tattvācārya. One can ever read णाय-यवड-मुणो as a compound expression. 15) Among his contemporaries, not so quite laudable, he had an outstanding character. 16) The author of this work namely उद्द्योतन is a pupil of Tattvācārya; he composed the कुचलयमाला after having had a vision of and inspiration from ह्री देवी; and he was known as दाक्षिण्यचिह्न. 17) After giving his descent in the ascetic hierarchy (हरिपुत्र > देवपुत्र > शिवचन्द्र > यक्षदत्त > नाग-वृन्द-सम्मट-दुर्ग-अग्निशर्मन् and बड़ेवर > तन्वाचार्य > उद्द्योतन i.e., दाक्षिण्यचिह्न), he now gives some details about his instructors or teachers in different branches of learning. Ācārya Virabhadra (*asthāvarah kalpaṅkaṣ*) was his Guru who taught him Siddhānta and Haribhadra, a prodigy of manifold learning, taught him Yuktīśāstra or pramāṇa-nyāya (P reads पदाननायण). 18) After giving his ascetic and tutorial parentage or ancestors, Uddyotana gives his natural parents. In the town of Mahādvāra, there was a dutiful Kṣatriya, Uddyotana by name. This line is found only in J. स्या for राजा is a misprint in f. n. 19. 20) Samprati also can be taken as a proper name; in that case Vaṭeśvara is the popular (and alternative) name. P calls him राजा. In case *samprati* is not a proper name, the implication would be that Vaṭeśvara is a recent, if not contemporary, ruler. Our Uddyotana, the author of *Kuvalayanmālā*, is the son of Vaṭeśvara. So his natural parentage is of a Kṣatriya ruling family: Uddyotana > Samprati alias Vaṭeśvara > Uddyotana. He had the name of his grand-father, not in any way unusual. Vaṭeśvara happens to be the name of his father as well as of his grand (ascetic) teacher. 21) The author mentions here the place where this work was composed. Jāvāliura or Jalor was rich in temples and Śrāvakas or Jaina laymen. It is there that Virabhadra (possibly the same as one, noted above, from whom the author received lessons in Siddhānta) got constructed a lofty temple dedicated to Rābha-Jinendra. While staying in that temple, Uddyotansūri composed this work and completed it on the 14th day of Caitra Kṛṣṇapakṣa. So far as P is concerned, the matter continues very well with line 5 on the next page. In Sain. 915, i.e., A.D. 858, just after 80 years after the completion of the *Kuvalayanmālā*, Jayasīnhasūri composed his *Dharmopadesamālā-vivaraṇa* (Singhi Jain Series, No. 28, Bombay 1949, pp. 228 f.) at Nagaur (possibly then included in Gujjaratā, or Gujjarāt) during the reign of Bhojadeva (to be identified with Mihira Bhoja, c. 840-90, whose dominions 'included the Cis-Sutlej districts of the Punjab, most of Rājputānā, the greater part, if not the whole, of the present United Provinces of Agra and Oudh and the Gwālior territory', see V. A. SMITH, *The Early History of India*, 4th ed., p. 393). He gives the genealogy of his ascetic predecessors. Devavācaka was succeeded by many teachers (*sūri*); then comes Vaḍasara (= Vaṭeśvara), styled Kṣamāśramaṇa; his pupil was Tattvācārya (who was *suprasiddha*); he was followed by Yakṣamahattara, Kṛṣṇamuni etc. These names remind us of Devagupta, Vaṭeśvara and Tattvācārya mentioned by Uddyotana. It is not unlikely that they are identical. According to P Vaṭeśvara was styled Kṣamāśramaṇa.

Page 283—lines: 1) Lines 1-4 are found only in J: obviously they are an addition in the revised draft, supplementing a few new facts and ideas. When this work was completed at Jalor, Śrī-Vatsa-rāja was the contemporary (*jayi*) king; he is called *raja-hatthi*. Dr. DASHARATH SHARMA in his address at the History Congress mentions that Vatsarāja's coins are available-

In this address he puts together some details from the *Kuvalayamāli*. Jalor was possibly within his jurisdiction. 4) Uddyotana calls himself Ācārya here; and tells us that he was a limb of or belonged to Candrakula. 6) Earlier only Caitra-kṛṣṇa-caturdaśī was mentioned; here more details are given. It was completed (the reading of P is more explicit) in the afternoon, when one day was less for the Śaka era to reach seven hundred. The year ends with Caitra-kṛṣṇa-amāvāsya. This last day but one of the Śaka year 700, according to JACOBI, corresponds to the 21st March 779 A.D. He has an important note thus explaining चोद्दीष्टे चेतसि किञ्चपचलमि. i.e. Caitra ba-di 14 "This date is interesting from the point of view of the Calendar. As the Caitrādi-year invariably begins with the śuklapakṣa of Caitra, the date in question would seem to be recorded according to the *pūrṇimānta* scheme in which the dark fortnight precedes the bright one. But as KIELHORN (Ind. Ant. 1896, p. 271 f.) has shown from dates in inscriptions that in connexion with Śaka years almost always *amānta* months are used, the prima facie interpretation of our date becomes extremely doubtful. In the year under consideration, however, there was an *adhika* Caitra which precedes the *nija* month; therefore, in this *adhika* Caitra ba-di 14 is the last day but one of the preceding year, if the year began with *nija* Caitra, as it ought to do, since the new moon initiating true Caitra immediately preceded Meṣasamkrānti. I, therefore, believe that SWAMIKANNU PILLAI'S assertion (*Indian Ephemeris* vol. I, part I, p. 65), 'when there is an *adhika* Caitra, that begins the year', applies only to modern usage (*Samarāṅgacakāhā* Intro., p. ii, Calcutta 1926). 9) This section presents what is called Pravacanamaṅgala. Such a *maṅgala* comes at the beginning and at the close of a discourse or treatise. It consists of salutations to all the worthy ones and to all those who deserve reverence and recollection of whom develops an auspicious mood (in the individual) as well as atmosphere (round about). What J presents is a different draft of the Maṅgala from that in P, though some of the contents are common; and these contents go back to ancient Maṅgala-sūtras. Some forty four of them are a part of the Maṅgala salutation at the beginning of the Vedānākhanda (Ṣaṭkhaṇḍāgama, Khaṇḍa 4, Bhāga 1, Book 9, pp. 2 f.; see also the editorial observations in the *Viśaya-paricaya*, and Book 1 *Prastāvanā* p. 29 f.). The Dhavalā com. on this section explains fully all those expressions which are common to these Maṅgala salutations. The references to various ऋद्धि and लम्बिः are interesting. 16) Perhaps सेय for सीय. 43) It may be noted that the Maṅgala in P refers to the Siddhāyatana in the Saṃmedaśāila. 44) The two Maṅgala passages drafted independently and added in Mss. P and J, using the same basic traditional material, might have been put at the end of the Mss. when they were completed and consecrated. किल किल अण्डिचक्का is a better reading found elsewhere in the m. rā: रहस्य.

Page 284—lines: 5) The expression किल किलिय घडीचक्का is a bit elusive; the term द्विलिद्विलि-देवीको is in plural: if it does not refer to श्री (सिरी > सिली > हिली in popular Apabh.) and ह्री-देवी. it has in view some local tutelary deities invoked in Tāntric rituals. See the formulas in the मन्त्रराजरहस्य. Muni Shri PUNYAVIJAYAJI kindly showed me an advance copy of what is called पञ्चममंगलसारचयम् printed in the मन्त्रराजरहस्य of सिंहिलकपुरि (in the Singhi Jaina Series). Some of the prose passages in this Collection have close correspondence with the matter in our paragraph 431. There are some significant various readings which need careful study. 7) The concluding verse clearly indicates that a Maṅgala of this type is to be recited every day. 8) This seems to be the author's approximate calculation recorded in the draft included in the Ms. P. Even after this calculation noted in the body of the text, it is interesting to observe that the Granthāgra noted by the copyist of the Ms. P is only 10,000. The subsequent reference to Uddyotana possibly belongs to the copyist. 11) Why it is a संकीर्णकथा, see ante p. 4, line 16. 16) The Ms. J plainly mentions the date when it was completed. It is Sāmvat 1139, Phālgūṇa Vadi 1, Sunday.

Concordance of the Printed Text with the Mss. J & P

In the first column, the No. of the page of the printed text of the Prākṛit *Kuvalayamālā* is noted; then in the next column it is indicated where that page begins and ends in the Ms. J (leaf No., *a* or *b*, line and column); and in the last column, it is shown where that page begins and ends in the Ms. P (Page No., *a* or *b*, and line). This Table will enable the critical reader to spot the context of the printed text in the Mss. either J or P.

Printed Page No.	J						P			
	From			To			From		To	
	Page	Line	Col.	Page	Line	Col.	Page	Line	Page	Line
1	1 <i>b</i>	1	1	1 <i>b</i>	6	3	1 <i>b</i>	1	1 <i>b</i>	11
2	1 <i>b</i>	6	3	2 <i>b</i>	2	1	1 <i>b</i>	11	2 <i>a</i>	8
3	2 <i>b</i>	2	1	3 <i>a</i>	5	1	2 <i>a</i>	8	2 <i>b</i>	7
4	3 <i>a</i>	5	1	3 <i>b</i>	7	1	2 <i>b</i>	7	3 <i>a</i>	4
5	3 <i>b</i>	7	1	4 <i>b</i>	2	1	3 <i>a</i>	4	3 <i>a</i>	18
6	4 <i>b</i>	2	1	5 <i>a</i>	3	2	3 <i>a</i>	18	3 <i>b</i>	14
7	5 <i>a</i>	3	2	5 <i>b</i>	7	2	3 <i>b</i>	14	4 <i>a</i>	12
8	5 <i>b</i>	7	2	6 <i>b</i>	2	3	4 <i>a</i>	12	4 <i>b</i>	7
9	6 <i>b</i>	2	3	7 <i>a</i>	7	2	4 <i>b</i>	7	5 <i>a</i>	7
10	7 <i>a</i>	7	2	8 <i>a</i>	4	1	5 <i>a</i>	7	5 <i>b</i>	5
11	8 <i>a</i>	4	1	8 <i>b</i>	7	1	5 <i>b</i>	5	6 <i>a</i>	3
12	8 <i>b</i>	7	1	9 <i>b</i>	2	2	6 <i>a</i>	3	6 <i>b</i>	1
13	9 <i>b</i>	2	2	10 <i>a</i>	4	1	6 <i>b</i>	1	6 <i>b</i>	15
14	10 <i>a</i>	4	1	11 <i>a</i>	1	2	6 <i>b</i>	15	7 <i>a</i>	12
15	11 <i>a</i>	1	2	11 <i>b</i>	3	1	7 <i>a</i>	12	7 <i>b</i>	8
16	11 <i>b</i>	3	1	12 <i>b</i>	1	2	7 <i>b</i>	8	8 <i>a</i>	6
17	12 <i>b</i>	1	2	13 <i>a</i>	5	2	8 <i>a</i>	6	8 <i>b</i>	4
18	13 <i>a</i>	5	2	14 <i>a</i>	1	1	8 <i>b</i>	4	8 <i>b</i>	18
19	14 <i>a</i>	1	1	14 <i>b</i>	5	1	8 <i>b</i>	18	9 <i>a</i>	17
20	14 <i>b</i>	5	1	15 <i>b</i>	1	3	9 <i>a</i>	17	9 <i>b</i>	16
21	15 <i>b</i>	2	1	16 <i>a</i>	5	3	9 <i>b</i>	16	10 <i>a</i>	16
22	16 <i>a</i>	5	3	17 <i>a</i>	4	2	10 <i>a</i>	16	10 <i>b</i>	16
23	17 <i>a</i>	4	2	18 <i>a</i>	1	2	10 <i>b</i>	16	11 <i>a</i>	16
24	18 <i>a</i>	1	2	18 <i>b</i>	3	3	11 <i>a</i>	16	11 <i>b</i>	15
25	18 <i>b</i>	3	3	19 <i>b</i>	1	2	11 <i>b</i>	15	12 <i>a</i>	15
26	19 <i>b</i>	1	2	20 <i>a</i>	4	3	12 <i>a</i>	15	12 <i>b</i>	13
27	20 <i>a</i>	4	3	21 <i>a</i>	3	1	12 <i>b</i>	13	13 <i>a</i>	12
28	21 <i>a</i>	3	1	21 <i>b</i>	6	3	13 <i>a</i>	12	13 <i>b</i>	11
29	21 <i>b</i>	6	3	22 <i>b</i>	4	2	13 <i>b</i>	11	14 <i>a</i>	11
30	22 <i>b</i>	4	2	23 <i>b</i>	3	1	14 <i>a</i>	11	14 <i>b</i>	9
31	23 <i>b</i>	3	1	24 <i>a</i>	6	1	14 <i>b</i>	9	15 <i>a</i>	10
32	24 <i>a</i>	6	1	25 <i>a</i>	5	3	15 <i>a</i>	10	15 <i>b</i>	12
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P.	L.	Read			
22.	5	MAṆḠALA	33.	29	लोक-सहायं च बहु-मग्नं
31.	23	Sthānu	34.	16	जाण य पुच्छं
31.	45	emergency	35.	8	उबगंतूण
40.	44	Mākandī	35.	14	जण-मणहूर वयण-सोम्म सुह-रूव
55.	29	Northern	36.	17	बिलीणया
69.	44	the car	37.	16	सव्यये
79.	21	of a <i>pullī</i>	38.	2	पञ्चए
82.	47	are (for like)	38.	12	सहोयरं, following p.
			39.	7	अपया पय-
			39.	17	तेइदियएंसु
			39.	23	गड्ढादट्टो
			44.	31	किञ्चि य माणेण पुणो
			45.	13	णिहालो भीसण
			45.	21	बहु-लीय
			46.	6	पञ्चालियाइं
			46.	44	P एय च मति०
			47.	48	(the page of 3 has
			48.	2	णिहणतो
			48.	8	'जलणं पविमामि'
			48.	11	-जालावली-
			49.	29	णा-याणिमो
			51.	5	कज्जाकज्जं,
			51.	24	दूसह-पहरंतं गृह
			52.	14	-वद-
			52.	36	P जणो
			53.	14	बाल-कीलया०
			55.	4	दट्टु
			57.	7	तहाविबरीय
			57.	21	'णहि णहि'
			62.	28	सुंदरो भद्दो
			63.	31	रइयं
			65.	26	-मल्लतबोलाइयं
			69.	13	भइसेट्टो
			71.	24	भागीरणि
			72.	49	को वारंभइ
			75.	10	पलायमाणो
			78.	10	सुवण्णदेवाए
			78.	28	-हिमयाण
			78.	36	P om. सो मयण etc.,
			80.	23-4	'एकमकज्जं ... वराओ'
			81.	9	वियइद्धो
			81.	33	मुदाण
			82.	1	बिलीणं
			85.	3	वच्चंतो
			86.	20	अयाणमाणास
			91.	30	गीयत्था
			92.	25	पवणुदूय
			94.	3	बहु असुहं
			97.	10	'पेक्क-वर
			98.	29	कोइत्थ

Prākṛit Text

P.	L.	Read
1.	12	कलिया-बिलास-
3.	7	'सोलमइओ धम्मो'
3.	21	can it be वो (वो) लिल्लके, cf. Marathi बोलके, talkative or vocal?
5.	9	कुतित्थायं च समकालं
9.	4	विणिज्जियासेस
9.	5	घण-समओ
9.	12	अवण्णए
10.	12	दिट्ठिवाएहि
10.	44	P om. मे, P बाहु,
12.	14	उवकयं तेण' ।
13.	6	णिवाडिय
13.	13	जासणेसु, मुहासणत्था य भणिया
14.	2	अच्छज ता.
15.	29	Better बिलिय with 3.
16.	27	दीसइ मिलिए
20.	2	साहियं, तेहि
20.	7	Better सोज्जीती
20.	9	विप्पउत्तो
22.	13	हेलाए
24.	26	जिय-सम्मइ
25.	21	पाडलाहिं
25.	22	रत्ताहिं
29.	10	जाव य
29.	12	रयणियरो
30.	22	मोहेणं
30.	32	बालयाएँ
31.	14	मंडवा मत्तायारेहिं
31.	22	रवि-सुरय
31.	38	on the margin in 3)
32.	9	सुरगुरुणो
32.	19	कुसुमवाण
32.	24	असयण्ण
32.	28	जणेइ
32.	47	P मूकसस्त
33.	18	मयरं-वद-
33.	24	मुच्चंति

P.	L.	Read	P.	L.	Read
106.	18	उदाहया	150.	8	बाहायुबलेण,
106.	19	गम्भसुणे	150.	20	मरहदुयसौरदु
107.	25	अबहरिय	151.	24	तेग भणियं
108.	27	चिती	151.	46	faithfully
108.	28	-गिम्मचिया ॥	153.	12	वेतीभासाओ
108.	30	-मेत्तं	153.	15	गणि काकणि सवाया
108.	47	दिभाओ, P चियानले	154.	28	लुद्धागयालि
112.	21	दुद्ध-	155.	9	दडवम्मस्स
113.	21	सञ्जओवेसओ	155.	12	कुमारो 'जहाणवेसि' ... राइणा
117.	3	धरिणिओ	155.	16	य सा ।
117.	27	अज्जो	156.	29	गंतुं ता
118.	25	बाहिउं	157.	34	उवट्टिया
120.	16-7	सयल-अकल	159.	11	णण्चयं
120.	21	अकल राया इमा	159.	29	-चवएसेहि
121.	16	अलया हंसल	160.	4	जाणसि
121.	19	पतीहि णचवइ	160.	18	दइयमुह
121.	20	अणइ व	160.	30	पयत्तो
122.	1	-पाययासणं	163.	8	उववण्णा
122.	2	-चलंत	163.	9	अणिय-
123.	2	णिट्टु-ओर	164.	40	P सुहिय
123.	7	अणिमत्तो	165.	26	कज्जं एवं
124.	1	बाहणाइ अंतैउरिया-अणस्स,	166.	11	समुरासुर-
124.	4	Omit one अय	166.	20	जुवाणा
124.	20	समुअिअज्जमाण	166.	21	णियरच्चणाइ व
125.	30	उअ्वट्टिऊण	166.	33	पायियाय
127.	29	णाणाइ-किरिया	167.	21	अण-तरअर
128.	16	पणाअियाइ	168.	21	अहिदं
128.	20	रत्तवण्णय	170.	14	पुहुइसारो
129.	14	दिट्टु-मेत्ताणं	170.	20	कि अ तम्मि
129.	17	अिण्णासपुण्णा वा संखाई	170.	48	य दिअहे
129.	30	उज्जुए	173.	10	कीरउ [एस] एरिओ
131.	11	णहवतं	173.	20	समाअयाओ वारं
136.	24	ताई वि उअिअऊण	180.	14	पेसेहि' ति
136.	25	पयत्ता उअप्पहार	180.	18	-दडवम्मो
138.	14	अलया-गुरि	180.	32	गंतुस ... अलज्जं विय
142.	1	उज्जोअणसुरिं	181.	30	पयत्ता
143.	4	ओ पयत्तो	182.	26	इमाए
144.	1	सुद्धं व वायरं वा	183.	24	कुअलयमालाए
144.	2	अणावेइ य अणं	183.	32	मोत्तण
144.	8	विणिज्जरं	184.	1	तओ सिअं ॥
144.	12	अजीअ ... तओ अाइ ॥	184.	6	इंदग्गेई अम्मा
145.	2	अणाअि,	184.	23	सुअ्ते,
145.	38	for संपत्तं	186.	21	अिअप्यं तं अरयंतो
146.	10	ताओ ताए	186.	32	अइपुत्त-
146.	15	जुअइयं,	187.	4	एअं किर
146.	31	अ एअं,	188.	5	अट्टए
147.	5	अण्णअियरि	189.	22	दीण-अियणा
147.	12	अअ-अउ etc., a gāthā	190.	14	रअणिज्जं ॥ ति
147.	24	आअयाअेअ	190.	22	एअं
147.	27	वाअड	194.	29	अओमाणा
148.	31	अण्णमाणेअ	195.	6	अणअओ
148.	31	'साहम्मियस्स अंदाअि'	195.	25	अअिवाओ,

P.	L.	Read
199.	17	णाम इं इं
199.	31	पढीओ
200.	5	अउण्णाण
201.	21	पि ए लफिछ ॥
201.	33	दंसण-विमुद्धि णाणस्स
203.	8	घोसिउं
203.	35	भूए
204.	20	राइणा
205.	39	जिआणं
207.	20	कहंतो
207.	23	विसेसा
209.	14	सहस्सेहि उबबिट्टो
210.	6	संताव-
210.	26	जिण-वयणं
210.	31-2	ककडुं
211.	1	तह मुद्धो
211.	3	कम्म-विबरेण
211.	6	-जलिय-
214.	15	पाहाउय-
215.	2	-मंदिरोबरि
217.	32	सब्बं सच्चं
218.	3	जयस्स
218.	11	सम्मं तु ॥
218.	25	कुसमए
219.	21	अह्मोणि ... सुगई सुआं
219.	22	का तस्स
220.	9	कवल्लियम्मि
221.	2	भिक्षण
222.	4	काम मुहुमुखे
223.	2	पिहणं
223.	31	एकं वारं ति
223.	32	विलीण -
224.	19	चाई कुसलो
224.	26	कम्मकल्लययाए ... पलविउं
224.	28	मुद्धइ गुण
225.	13	मंतवादिणो
225.	25	-पूबयं क्षिरंत-लोहियं
226.	12	गह-गहिओ
230.	1	गरय-तिरि-मणुए
230.	18	रयणंओ ।
230.	29	दंसण मुण्णव
231.	11	भक्कं व पाणयं
232.	17	वल्लय-बलंत
234.	11	रेहिदा
235.	11	सयंबरं,
235.	18	उबयया,
236.	14	कामगइंद-गरुल-
237.	21	ओबइयं तम्मि पएसंतरम्मि,
237.	29	मुसुमूरिवंअण-
238.	19	साहति ।
239.	3	हा हा अवाणुए

P.	L.	Read
239.	23	रहंगयथा-
241.	3	कोसल्लाबण-
242.	15	अवहो-आवरण-
243.	15	उज्ज्व-
243.	23	जय
243.	29	महतो वक्खेवो
245.	6	तियसइदपुज्जेहि
246.	23	पुज्जा
247.	20	वसुणंदयं
248.	2	वक्खेसु
250.	27	कहिं
251.	17	पम्हल-बलंत
251.	29	भणियं
252.	13	सज्जो
252.	31	चितियं तीए
253.	30	सच्चं
257.	1	णामा
260.	3	वसूल्लसंत
262.	34	मुहं दीह-
263.	2	स मसु,
264.	18	भणतो
264.	25	अयल्ल
267.	29	परिचचइऊण
268.	11	वड्डमाण
269.	7	आणामि
269.	8	तत्थ ॥
270.	14	अट्टेव
270.	19	वत्थे [पत्ते] पाणे
270.	23	ण सित्तो
271.	27	वि [मज्झ] मज्झत्थो
271.	30	सामेमि
272.	25	णाय-अज्जयणे
272.	28	सिट्ठा
273.	29	आयार-पगप्प
275.	25	सुहाई
276.	27	गरियण-वाहण
276.	31	बहुयाइं
277.	26	कम्म-सिद्धाण
278.	21	जइ कीरइ
278.	7	सुयणे ... य पाव
280.	28	तित्थियाण मेत्ती
280.	28	जाणा मणेण
281.	23	बयणय-
282.	1	सुवण जेहेण
283.	7	कइत्तणाहिमाण
283.	11	उज्ज्वमईणं
283.	26	कइत्तणाहिमाणो
283.	32	सब्ब-नाणाइं
283.	41	अणतोहि सम्भोहि
284.	8	सहस्साइं

Sanskrit Text & Notes			P.	L.	Read
P.	L.	Read	*28.	13	मयोपरि समस्ति
2.	40	readings	*44.	29	‘तमयः, पद्यचन्द्रः पुन’
*14.	18	‘वत्कोटिः	*45.	36	वारपट्टे
18.	32	[सानीप्य]	126.	18	अउपभ्रमहा
			156.	25	सेरीसी

वीर सेवा मन्दिर

पुस्तकालय

काल न० १२०.२१ उपाध
लेखक उपाध्य, अमरिताप
शीर्षक कुशल प्रभाला
खण्ड २ क्रम संख्या ४५३०